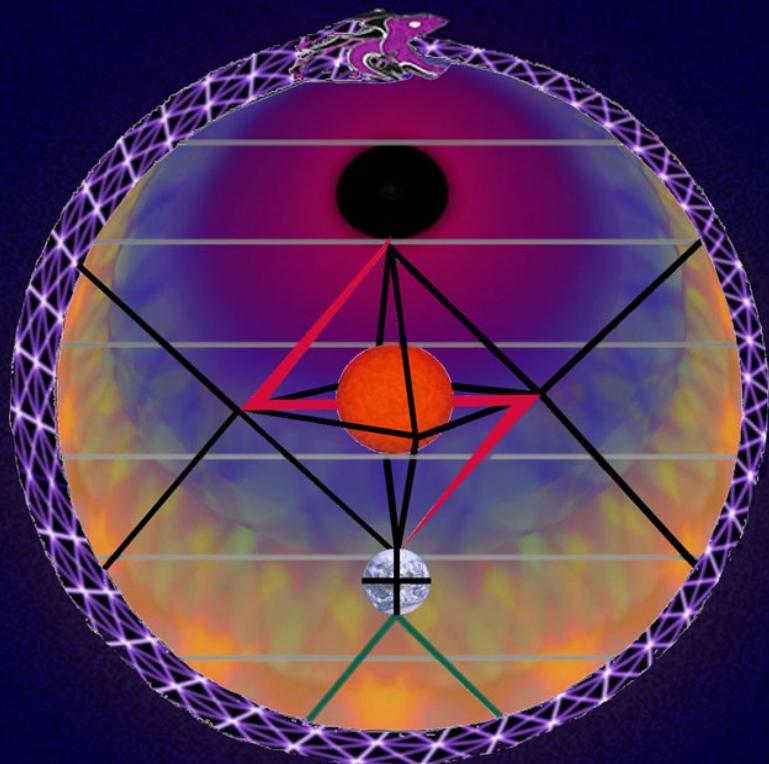


Occult Cosmology



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Introduction

I am a teacher, sometimes known as the Tibetan, who is attempting to convey to a group within humanity a body of teachings which will help them take the next evolutionary step forward.

This third phase of these esoteric teachings which I have responsibility for disseminating to the Western mind is necessary if they are to achieve their overall purpose, and it is with this purpose that I am primarily concerned. Let me state it plainly. The purpose of these teachings is to achieve liberation from the three worlds for those souls who come in contact with them. The teachings are NOT designed to build a body of knowledge upon the mental plane. The development and training of

the mind is a prerequisite for liberation and not an end in itself. The mind must be reoriented so that it is able to penetrate equally into the inner and outer realities, but it is not the mind to which these teachings are ultimately aimed. It is to the soul —the dweller in the mind, the director of experience —that we address ourselves.

Just as the causal body is a temporary abode for the soul and a means by which it can complete its redemptive mission in the three worlds, just so these esoteric teachings form a causal vehicle within the higher mental plane of humanity. The current teachings form the third or inner petals in its threefold expression. The causal body, when complete, is not preserved in perpetuity like some frozen museum exhibit. It is the fruit of a process and this fruit serves a purpose in its ripening, but the ripe fruit does not linger long —it is destroyed, and in this destruction another pathway is opened in the planetary web.

All esoteric teachings given out as formulated thoughts and ideas that can be written down in books, form part of the great illusion. The time will come when humanity will operate free of the mind and the process of direct transmission through the cosmic etheric body will be registered as an ordinary part of human experience. That time is not yet. Telepathy is developing, but telepathy employs the mind. The type of transmission which I am speaking of is more in the form of ‘communion by fire’. The fire is the essence that clothes itself on the mental plane in ideas and thoughts. Once the human soul is freed from the mind it naturally finds its place within Hierarchy and has access through direct transmission to whatever ‘teaching’ is needed in order for it to perform its function within the greater whole.

At the outset of this dissertation therefore I want to make one point very clear: The Ageless Wisdom which I represent is not a tradition of knowledge. Knowledge belongs to the three worlds and therefore to humanity and not to Hierarchy. This may seem a strange statement to make when we are seeking to fuse Hierarchy and humanity, but the soul and personality cannot be fully fused until they have been fully separated. The Ageless Wisdom tradition commonly referred to by human scholars is a tradition of esoteric information produced by humanity under inspiration from Hierarchy. The knowledge is human, the wisdom hierarchical. Humanity is itself a divine centre, and this will become increasingly realised as the Externalisation process progresses. As a divine centre it has an autonomous role and responsibility within the threefold operation of Shamballa, Hierarchy and Humanity. The realisation and acceptance of this responsibility is a critical part of the initiation of the human race as a whole.

Now it is true that members of Hierarchy were once members of humanity, but it must be remembered that the humanity they were a part of in time and space had a much less evolved knowledge base than the humanity of the present day. This knowledge base is expanding exponentially. Members of Hierarchy may be Masters of the Wisdom (from the perspective of humanity —for they do not consider themselves as such) but this in no way means they are Masters of All Knowledge —they merely have the key to all knowledge. Let me explain this statement. Wisdom is an emanation from the worlds of Being. It has its roots in that which is unchanging. Knowledge is an accumulation from the worlds of Becoming. It has its roots in that which is ever changing. Wisdom is archetypal. Knowledge is particular. Wisdom is developed in the soul. Knowledge is accumulated by the personality in incarnation.

Confusion between these two is at the root of some persistent problems in the relationship between Hierarchy and humanity. Humanity has a tendency to confuse divinely-inspired knowledge with wisdom and therefore views it as unchangeable and unassailable. This is the cause of fundamentalism in all religions and spiritual traditions with respect to their core texts. Another result of this confusion is that humanity expects Hierarchy to provide them with knowledge when the accumulation of knowledge is properly the work of those souls who are currently part of the Human centre. Knowledge is the dough, wisdom the yeast. The reason that the Wisdom teachings continue to make their expression throughout time in human experience is because the knowledge aspect of humanity is becoming more and more refined and is therefore able to form a better and better vehicle for spiritual revelation. Indeed at no time in history has the knowledge available to humanity been so accessible, so vast; and at no other time has it grown at such an amazing rate. This presents specific problems and opportunities for the Human centre as a whole and means that the requirement to develop discernment, intuition and wisdom in order to handle the information is unprecedented and forms part of the mass appeal to Hierarchy.

In some ways the scientific ashram has the healthier approach to knowledge. It is seen as an ever-changing and evolving model through which the world is viewed —in such a way as to make it more understandable and malleable to human will. As such, knowledge represents the result of the power of intelligence —the Third Aspect of the soul. Scientific knowledge evolves through forces of both co-operation and competition within the scientific community —a brotherhood that has as its common goal the pursuit of demonstrable truth. Historically when the forces of science and religion have met it is often science which has proved itself the least dogmatic. By denying or deifying their inner sources of inspiration however, both disciplines fall under the spell of materialism. Proponents of the divine science must therefore know what to hold onto as unchangeable wisdom and what to let go off as outdated knowledge. Perhaps the best advice in this regard is to be willing to continually offer all knowledge/wisdom into the fire of evolutionary transformation in the sure awareness that spirit will never be harmed by the flames.

An increase in Wisdom is not the result of knowing more and more but a gradual realization of the unknowable.

The neophyte to the Wisdom tradition seeks, as early scientists sought, to find an orderly divine world where all the planets turn in perfect circles around the sun. He seeks to find ultimate answers to the troubling questions of existence and to be able to rest content within a world view that is consistent and unassailed by doubt. He seeks thus to become a knower of the ‘answers’ rather than to reconcile himself to the ‘living of the question’. This natural desire is quickly obliterated in the broad scope of the Wisdom traditions which assail the mind with paradox and seek to expand consciousness until there is nothing of any substance to hold on to. Helena Blavatsky had this to say about an approach to her own inspired work —*The Secret Doctrine*:

Come to the Secret Doctrine without any hope of getting the final Truth of existence from it, or with any idea other than seeing how far it may lead towards the Truth.

Similarly in the Bailey tradition new students are apt to try and reduce the extensive and comprehensive cosmology into an ordered universe where rays and planets and

chakras can all be neatly assigned. What is not realised is that it is this very tendency in the human mind to ‘reduce’ the living wisdom into concrete knowledge that is under assault in the Wisdom tradition. It is like a trojan horse which offers the security of knowing and ends by stripping away all that was sought. A Master of Wisdom is one who has left all identification with knowledge behind. He does not cultivate the field of knowledge because he knows himself to be one with the field — the farmer and the seed. The truth that is evident in the higher realms can never be fully ‘known’ because in knowledge the apparatus encountering the truth is experienced as separate from it.

That all attempts to formulate in words that which must be felt and lived in order to be truly comprehended must necessarily prove distressingly inadequate. All that can be said will be after all but the partial statements of the great veiled Truth, and must be offered to the reader and student as simply providing a working hypothesis, and a suggestive explanation. To the open-minded student and the man who keeps the recollection in his mind that the truth is progressively revealed, it will be apparent that the fullest expression of the truth possible at any one time will be seen later to be but a fragment of a whole, and later still be recognised to be only portions of a fact and thus in itself a distortion of the real. Introduction to *A Treatise On Cosmic Fire*

This current work then should be viewed as a collaboration between a Master representing the Hierarchical centre and a human representing Humanity. It is the job of the Master to disseminate the ever-present wisdom with the purpose of stimulating the urge-to-liberation in those who come in contact with it. It is the job of the human to gather the ever-evolving knowledge which clothes the wisdom in a modern expression that both veils and reveals it to a new generation of inquirers.

The purpose of this current preamble therefore, is to induce those who read these words to abandon all hope and desire at the outset to make of them anything other than a pathway over which they may cross. Let them hold before their inquiring minds a vision of the purpose of these teachings. See them as a vessel provided for the reader by those who have gone before in order for them to make safe return passage across the river of forgetfulness from which all souls drink on their way into incarnation. Be grateful to he who serves as your ferryman and return the favour to those who come after; and yet do not seek to make being a ferryman your profession. Fix any holes in the vessel and make sure it is sea-worthy for the next travellers, but do not become a builder of boats. Become the path —for there is no other way to cross the river —but never lose sight of the goal which IS to cross over and explore for all, as all, that which lies on the far shore.

Hierarchy needs souls to take up their conscious functioning within the ashrams on the buddhic plane. To do this they must cross over the great transition from Humanity to Hierarchy and not become overly preoccupied either with the accumulation of knowledge or the performing of service to humanity. This may seem a strange note until it is realised that the emphasis in this instruction is on the Will. The Buddha embodied the Third Aspect and it is said that the so-called ‘failure of the Buddha’ (so-called because success or failure depends upon perspective) was the result of excess compassion. The proper use of the will affirms the divinity in others and shows faith in their capacity to initiate themselves when provided with some assistance. It brings with it the drive to move forward along the path and enter into new worlds of

endeavour. The First Ray is the Lord of Death because initiation not only involves an ‘entering into’ but also a ‘leaving behind’. To move forward on the path through the separating webs of the planetary etheric life requires a willingness to leave others behind when necessary, in trust that the good of the whole will be served by the rightful functioning of all its parts. This teaching is not a destination but a doorway. Use it as such.

Synthesis & the Theosophical Movement

New teachings emerge when there are enough ‘ears’ present within the body of humanity that are straining to hear the new note. The occult Law of Supply and Demand works in this area as in all others. A dissatisfaction arises in those who have absorbed and applied what has already been given —a hunger for greater insight and for the reconciliation of paradoxes into a deeper unity develops and becomes gradually focused into a demand. Those who work on the inner planes respond to that demand when it reaches a certain level of tension, and between the outer demand and the inner supply a cross is formed —an eye that allows for the flow of energy between these two centres. Individuals, and more recently groups, find their way into this vortex and are able to act as transmitters through a balancing of these two energetics within themselves. The role of intermediary involves a double identification —with both Hierarchy and Humanity. On the other hand, it also involves the ability to dis-identify with both centres in order to hold a third or bridging point. It is peculiarly a Fourth Ray process that combines both the ability to harmonise and to stand alone.

This flow of energy between the subjective and objective worlds is made possible because of the underlying Purpose held in Shamballa. It is this Purpose which provides the true basis for the ‘lineage’ of the teachings.

Teachers and teachings come and go on the planet. The concepts and philosophies evolve and cycle through the consciousness of humanity, but what remains as a constant note behind all teachings is the ‘Will to Synthesis’ that substands the whole process of the electrical interaction between Hierarchy and Humanity. Therefore, pause and consider what the synthesis of spiritual approach might mean. How will the world’s religious and philosophical traditions recognise their essential common origin and yet preserve the unique flavours of their different approaches?

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How will a ‘new world religion’ form or a ‘global consensus on human rights’ or a ‘governing centre of international law’? Will it be by developing a common language or shared understanding of principles, or will it be by the breaking forth into consciousness of that which is already unified, already at-oned? Of course it is necessary to work from both directions, but it is important to recognise the difference between synthesis and unity. Unity starts with the recognition of separation and works to bring disparate parts of a whole together. Synthesis starts with the one reality, and this reality entering into the field of consciousness reveals the unity that already exists. Consciousness by definition is dual. The spirit aspect refuses to split itself and

the monad therefore never leaves the ‘father’s house’. On a planetary level therefore, Shamballa is the place where the world’s different religious traditions and philosophical pathways in consciousness NEVER AROSE. Even the name Shamballa has never arisen there to disturb the silence —a silence that ‘sounds’ and substnds the world of consciousness and the world of activity. Synthesis cannot therefore be achieved by any action or movement in the five worlds of Hierarchy and Humanity. This includes the movement of energy or the action of consciousness. A unified global consciousness and the Externalisation of the Hierarchy in time and space on Earth will be the result of this underlying Shamballic reality making its presence felt, and not the cause of it. Please have this clearly in mind. Just as the key to right human relations or ‘love’ is the revelation of the Christ principle or soul in man, so the key to Life is the revelation of the monadic or Shamballic principle at the core of the soul.

Let me come now to this particular body of teaching and the concept of lineage. To understand lineage we must look at two different perspectives and seek their underlying synthesis. One perspective is shaped by the Darwinian concept of evolution. In this perspective humanity is more evolved now than it has ever been and therefore the latest understanding in the realm of science or philosophy is the best and therefore more advanced than any previous approaches, which are seen as necessarily coloured by superstition and ignorance. Another perspective locates real ‘wisdom’ in the past, perceiving humanity to be in some form of a ‘Kali Yuga’ or dark age. The assumption here is that we have somehow fallen from an earlier more comprehensive understanding of spiritual realities. One perspective places the source of its inspirational stream in the future and the other in the past. One could be said to be more Eastern and religious while the other is more Western and scientific —although this is a broad generalisation. In the Eastern approach it is important to have contact with a Master who has already achieved enlightenment and this is normally effected via a lineage or pathway that both preserves this flow of the energy of enlightenment through specific teachings and though direct transmission in an unbroken chain of ‘lineage holders’. In India, the Vedas serve as an ongoing source or ‘primary revelation’ that carries ‘spiritual authority’. Their origin is far enough in the past that it is not equated with any one individual, although there are many derivative schools that have formed over the millennia since their formulation. More recent ‘fountainheads’ are associated with the individuals who brought through principles, taught and embodied them such as the Buddha, Christ and Mohammed. Those who ‘stand in the stream’ of these great revealers tend to consider themselves ‘followers’ of these exemplars.

In the scientific perspective there are still of course those great figures who made some significant breakthrough in thought — Newton, Galileo, Einstein and so forth. Modern scientists, locating enlightenment in the future rather than the past however, tend to see themselves as ‘standing on the shoulders’ of these past revealers rather than ‘following’ in their footsteps.

The synthetic perspective ascribes ‘the Wisdom’ as being ‘ageless’ or ‘timeless’ to point to its location outside of the flow of time. We might say that ‘Love-Wisdom’ is the result of contact between the world of time and space and that which lies behind and pervades the temporal spatial world. What we call the ‘classics’ in the realm of philosophy or art or religion are those contacts with the timeless reality that have resulted in its infusion into the temporal world. They are doorways to Shamballa. We

will not find anything in the past that is not also available to us right now. Similarly there is nothing that will arrive into our future that will not reveal itself as having already been eternally present.

There is a saying in Egypt: 'Man fears time but time fears the pyramids'. The pyramids will last for a cycle because they embody the Will or Purpose of that cycle. Egypt is the home of the First Ray school, which will be the last to manifest, just as it was the first in this current cycle concerning the evolution of human consciousness. The pyramids capture the imagination of man because they represent a mystery that has not been fully absorbed into consciousness. They are the embodiment of a portion of Logoic Will. The Vedas are the pyramids in consciousness. They retain their power to inspire through an entire cycle because they are an expression of the Will. Just as the gateways of birth and death represent twin pillars between which the consciousness of man beneath the Third Degree is held, so the pyramids and the Vedas are foundation markers in the consciousness of humanity for a cycle associated with the number 5.

The current teachings are designed to prepare that consciousness for freedom so that it may bring the cycle to full flower, just as at the Third Degree a human soul brings the experiences of many incarnations into a culminating masterpiece. They are designed to assist in direct contact with that which is guarded by the pillars of the temple. They are designed to assist humanity in taking the flow of energy from Shamballa both directly and filtered through the consciousness principle. They form part of a secondary revelation originating in Hierarchy, but the purpose of this secondary revelation is to prepare human consciousness for the primary revelation which lies behind the whole cycle and is held, contained within the dark light of the Shamballic centre.

The teaching cycle that began with HPB and in particular with *The Secret Doctrine* was designed to fulfill a purpose, and in order to glimpse that purpose one must be able to see past the content of the teaching itself. One of the purposes which *The Secret Doctrine* served was to build a bridge between East and West —between science and religion. What it created was a space in consciousness —a space in which men and women, particularly in the Western world, could stand with a unique sense of themselves as belonging to neither and to both of the prevailing dualities. They could think of themselves as both intelligent and loving at the same time. The keynotes of brotherhood and the search for truth formed part of a movement —a directional flow in consciousness —that was equally as important as the concepts themselves. When we examine the content of the teaching itself we find that its strength lies in the very areas for which it is most often criticised.

Blavatsky referred to inspiration from a group of spiritual Masters —beings she met in both the inner and the outer worlds. She quoted extensively from texts and sources whose origins were indeterminate. She used terms from both Eastern and Western traditions in non-traditional ways. She used scientific truths that suited her theme and attacked others that contradicted it. As a secondary revelation by definition her 'lineage' was not in the three worlds but in Hierarchy, and yet much of what she expressed was already contained in the Ageless Wisdom traditions of humanity. Those in these various traditions who claim that she misrepresented or misunderstood the specific knowledge of their pathways miss the point of the purpose that underlies

the work. She was expressing the spirit of synthesis in approach to divinity and dealing a blow to the dominant materialistic thoughtform. By pointing to Hierarchy as the source of her knowledge she also gave permission to a whole new generation of inquirers to access their inspiration directly rather than going through the intermediaries of a specific tradition and a specific authority —be it priest or scientist. She opened the door to Hierarchy as a living presence available for the guidance of modern humanity and emphasised the freedom of the human soul to make or respond to such an approach. She made widely available the history of the human soul from the spiritual perspective to help balance the mentality of the West, and she initiated a movement based on the brotherhood of the human soul in its search for truth no matter which religious or philosophical ‘lineage’ with which it was associated.

The second stage of this teaching was presented through the works of Alice Bailey, and just as *The Secret Doctrine* was the pivot on which the work of HPB turned, so *A Treatise on Cosmic Fire* was the seminal work of the second stage. It was designed to give the ‘psychological key’ to *The Secret Doctrine*. Combined with her other works, it took the directional movement towards brotherhood initiated by HPB and gave it a comprehensive participatory framework. The nature of the seven rays, esoteric astrology and the cosmological origin and significance of the human soul gave the context for a deeper understanding of relationships; particularly the relationships between human souls in the process of group initiation. The role of Humanity as a centre in the planetary life and the relationship of Earth as a centre within the greater life in which it forms a part was also emphasised. The teachings on Shamballa represented the directional movement between this second stage of the teachings and the third —building the bridge towards the Life aspect which forms the essential keynote of the current teachings. With respect to the mind of that portion of humanity for which these teachings are intended, we might use the words Orientation, Relationship and Release for the three stages of this synthetic teaching: The first phase assisted in orientating the soul-in-mind towards spiritual realities. The second phase built the relationship between souls-in-mind and the planetary soul. The third phase is designed to result in the release of the soul from mind altogether.

There will be those who are drawn to work with one or other of these three phases and there will be those who work with all three. What matters is the overall effect of this threefold teaching within the soul and mind of humanity, and this will not become fully apparent until another century has passed. By that time the whole Theosophical movement should have disappeared —its function having been completed. It was never intended to become another pathway or tradition. Its purpose is relational — being part of the Second Ray soul of the planet.

The soul is ever a bridging principle with a temporary manifestation designed to relate the opposites. To understand the teaching it must be realised that the teaching IS ITSELF that which it seeks to teach. It is a relationship, both vertical and horizontal, within the consciousness of humanity. Its purpose is to bring together different spheres of awareness within the mental life of mankind and to bring the mind of man into relationship with both the super and sub-human kingdoms. When this has been achieved the teaching is complete. The teaching is thus a living being motivated by the spirit of sacrifice. The component parts of this being have been drawn together motivated by love towards achievement of a particular purpose. *This purpose already IS functioning by the coming together of these parts, but is not yet manifest.* This is

because the being that is the teaching is composed of souls from all those different parts of the consciousness that it is seeking to unite. In co-operation with me, the Master DK, in this endeavour I have been working with those who you could say primarily 'belonged' not only to many different thoughtforms or pathways within Humanity, but also to different departments of Hierarchy and Shamballa. There are also great devas associated with the three lower kingdoms, and extra-planetary lives also play their part. The teaching is an expression of the Synthesis Ashram because souls are drawn from different affiliations in consciousness as a result of their mutual response to the Life aspect. The teaching will fulfill its purpose in time and space because it already essentially IS that purpose in its energetic make-up.

The motto of the Theosophical Society is "There is No Religion Higher than Truth". Let me now add a second motto which will assist in leading the movement towards the fulfillment of its purpose and to its eventual demise: "There is No Truth, Only Life".

Life proceeds from one sacrifice to another. When we see that sacrifice from the perspective of what is being given up it is seen as agony. When we see it from the perspective of what is being gained it is ecstasy. For synthesis to express in the field of human endeavour the spirit of sacrifice must be strong, and it is this spirit that is evoked by the third phase of the teachings. This sacrifice should not be taken to mean a sacrifice undertaken by an identity or entity, but the sacrifice OF the identity or entity.

The 'brotherhood of man' will not only be brought into being by creating new forms but by expressing a new spirit. The New World Religion for example will result from souls willing to give up their **identification** with a particular tradition and be the spirit of relationship between the traditions. When such a one walks into a room they are not carrying a new form but a space where a form was —a space now dedicated to a higher principle; a space in which something new can be revealed. At first this new principle is that of relationship resulting in unity between perspectives. Eventually that principle gives way to Life where no distinction between perspectives is seen and therefore no unification is necessary. This is the spirit of synthesis at work. This spirit uses consciousness and the belief systems which are the 'forms of consciousness' in the same way that the soul utilises its sheaths in the three worlds.

A spiritual tradition has a form of soul and causal body in the same way that a human being does. It is the expression on the higher mental plane of the 'holy of holies' — the sacred tenets of the tradition. Most have some principle of the 'name which cannot be spoken' to preserve the recognition that nothing that can be formulated into a concept can contain anything but the fragrance of a transcendent reality. Then they have the names which can be spoken and the central beliefs and principles which are subsequently expounded in sacred books and commentaries that make up the academic understanding of the tradition. These are further related to the outer world of activity in some form involving pathways of approach, rituals, rules of conduct, exhortation to action or recordings of the lives of saints or exemplars which form a 'body of practice'. A tradition can survive the destruction of its outer temples, restriction of its activities and outlawing of its practices, but it seldom survives the negating of its most basic principles. Synthesis requires such a willing negating in the clear understanding that nothing that is real can be destroyed. The core of all

traditions may in reality be the same, but this reality must be experienced from a higher identification than within the tradition itself.

The Theosophical movement —and by this I mean all those who have been inspired by the thoughtforms and the intention behind this Trans-Himalayan expression of the Ageless Wisdom —will reach its highest expression of purpose when it disappears, in the same way that the soul disappears once the monad and the personality are consciously linked and functioning as a unit. It was designed to be a sacrificial centre of relating within the consciousness of humanity. Think of the spread of Tibetan Buddhism around the world that has resulted from the loss of a fixed anchor point or ‘homeland’. Theosophy as a movement was designed to be a womb for the spirit of brotherhood to germinate within before being released into the larger life of humanity. It was not designed to stay in the womb and attempt to expand the womb to include humanity by enrolling everyone in Theosophy. In such a case the spirit simply withdraws to leave those who seek organisational control and expansion to look after their shrinking kingdoms.

Firstly, those who have responded to the note sounded through these teachings must see that the spirit of brotherhood is alive amongst themselves, and then that the spirit is allowed to flow out into their wider communities. In order to do this it must be appreciated that the teachings in and of themselves are NOT the most precious thing that the movement has. It IS and always has been the purpose and spirit behind the teachings that is the most important thing that the movement is the steward of. This living current is the LIFE, and it is more important than any formulation of truth — even that of these teachings. The teachings are only, and can ever be only the crust of the bread. The warm rising dough of the centre cannot be taught; and there are always more loaves coming out of the great oven. Behind all this baking is a living culture of yeast that has been kept alive for countless generations to provide the ‘rising life’ in each and every loaf.

If Theosophy is to fulfill its purpose and therefore become initiate, it must sacrifice itself as an independent organisational entity. A disciple pledges themself to fulfill a soul purpose. An initiate offers themself so that in the space where they were is an entrance for a greater Life and a deeper reality to reveal itself. A theosophist must come to mean, not an adherent to a particular presentation of the timeless truth, but a living embodiment of universal truth in action in the world. Theosophy will not then welcome all other traditions into its bosom, but instead empty itself into all other traditions. Think this through, for it holds the key to Life more abundant. Universal Life has no centre and yet is present within all centres.

Transmission Process

Let me say something about the way in which this third phase of my teaching project is written. In this first part I am going to project directly and with the authority for which I, as a Master, have accepted responsibility. My work has been to build a bridge on the mental plane for those members of humanity attracted to the Western esoteric tradition —a bridge that will allow them to cross over safely, swiftly and surely in order to find their place within the life of the ashram. This work is not just about the education of humanity, but concerns the much deeper purposes that are

subsets of the planetary Purpose and will be revealed sequentially to those who follow and apply these teachings.

The final phase of these teachings concerns the liberation from the mental plane altogether and so therefore will be both an extension and a culmination of earlier teachings. Once the energy of the monad becomes a reality in the life experience of the initiate then no further mental plane teaching is required, as the soul is able to 'advance in Life'. The teachings as a whole will persist for some time within the consciousness of humanity —in the same way that different stages of development are everywhere present—and should eventually be seen as a synthetic whole. *The Secret Doctrine* struck a potent blow at the prevailing materialism and opened a pathway to the realisation of spirit. It is a foundational teaching. *A Treatise on Cosmic Fire* provided a psychological key to *The Secret Doctrine*, while this current work is intended to provide a 'Life' key to those who have studied *A Treatise on Cosmic Fire*. The way this text is written is as a conscious collaboration between myself and the author—a shared responsibility. I provide the energising Will impulse on the atmic plane and he provides the clothing of this impulse on the mental plane in the language of ideas. Some careful thought will see that it cannot be otherwise if the 'light of Life' is to be presented in some small way to waiting minds in this tradition. This light requires a 'blending of two lights' in order to be revealed: the light of the soul and the light of the personality. As a member of Hierarchy and a member of Humanity, our collaboration represents such a blending of lights.

There is another practical reason for this collaboration. As a Master who has taken the Sixth Degree I have relinquished mind as you understand it. I still function in my 'vehicle of Will' on the atmic plane and therefore am in a position to transmit the Life principle, but no longer the manasic one. Thus, when you seek the 'Life' behind these teachings you will not find it qualified by my mind but the mind of my collaborator. Seeking to maintain an energetic relationship with me will require you to lift out of mind altogether, even if only for a time, and seek to reach atmic levels. There you will find the reservoir of Will that I am—a reservoir held in time and space that can be utilised for the purpose of your liberation.

The essence of any teaching, like the essence of the triad, is not mind, but Will. The ideas and the words are merely vehicles to convey a single purpose in a language understood by those for whom the teaching is intended. That single purpose, with respect to your consciousness, can be summed up in the word 'freedom'. First I seek to free you, the thinker in the mind, from identification with the thoughtforms of materiality. Second I seek to expand your consciousness to include the vastness of the universe, and sound a note of Pure Reason that will assist in freeing you for longer periods into the buddhic intuitive realms. And finally I sound a note of atma that will eventually result in the destruction of the thoughtforms and the liberation of the soul from the mind altogether.

Behind all these three expressions of the esoteric teachings I stand as the monad subsists and expresses through the triad. I am the energy of synthesis that transcends them and holds them in relationship to each other. As such I offer a word of caution to my self-initiating students: Refrain, if you will, from setting up separative mental currents between these three sets of teachings. Not all will be attracted to all three aspects of the teaching. Over time there will be distinct groups of students who work

with one of the presentations, some who bridge, and some who will work synthetically with all three. Refrain as well from setting up any organisational structures around this Third Aspect teaching, or seeking to promote it or its message in the world. Resonance will provide the energetic template for its natural dissemination and the co-operation between those who respond to its note.

I am not asking you to accept any or all of these teachings as valid or true. Naturally you are totally free and encouraged to make up your own mind as to their validity and application to your journey. I am specifically asking that you refrain from either trying to promote or attack them. Let them be.

I am presenting these teachings with a force of Will and authority that is inherent in their essential nature and part of their liberating power. I do not seek to undermine your own will and discrimination, but to strengthen it. Nothing should be accepted from an external authority unless it awakens at the core of your own being that self same presence, authority and straight knowing. These teachings will only appeal therefore to those who have awakened somewhat the Will aspect of their own soul and are seeking to stand more fully in the great stream of Life which pours through Shamballa and stimulates monadic synthesis.

In approaching these teachings I would ask that you do so ‘triadally’, and by that I mean consciously activating the three inherent qualities of the soul:

1. The Will

Just as the Will with which they are imparted is important, so is the will in which they are received. There are many reasons for reading that range from curiosity, through the gathering of occult information to increasing the capacity to serve as a soul in the world. These, however, are teachings of liberation designed to free the soul and personality so that they may mutually express the Life aspect. Therefore an alignment between the will of the teacher, the writer and the reader will produce the best results. Pick up these teachings when you, as a soul, **will** freedom.

2. Buddhi

Enter as much as possible into the buddhic state before engaging the teachings. This way of reading is not study as distinct from meditation, but meditation with words attached to give form to the idea essences with which we are fundamentally dealing. Establish a meditative rapport with the ashram and with me as your teacher, that you will experience as a living current of relationship that stands back of the outer teaching. This living current is more important than the precise meanings of the thoughtforms presented. I will to be in contact with you directly and for you to receive the exact piece of information necessary for your increased power in service and liberation. Therefore do not just attempt a linear reading but bring your intuition to bear in the way you approach the book.

3. Manas

Clear thought is essential —not in order to build a static coherent philosophical model of the universe, but in order to free oneself from old thoughtforms and in order to

continually express the dynamic reality that subsists and permeates cosmos. Relate to thought like a dancer relates to her body —as a divine instrument that allows you to express your essential nature and to reach out and connect to others. A dancer may learn many forms of dance and rehearse individual movements in order to skillfully and accurately portray the essence of the dance. Likewise it is important for the soul to be able to utilise many different philosophical perspectives and ideas in order to convey its true nature. The refinement of knowledge is important, but not as important as what that knowledge reveals. The mental forms of this teaching are designed to complement those already given in this Theosophical tradition and are not in themselves to be held on to as inherently true, any more than a dance step is ‘true’.

This metaphor will serve to be most useful in this study. Let your minds learn to dance. They are already equipped with the language of energy —they have learned the steps —and now it is time to allow the deeper levels of being to express themselves through that language. The rigidity and discipline of that necessary preliminary learning gives way to a flow and a rhythm that has its roots in the nature of energy itself. All truth is mythological. I do not seek for you to merely learn the latest mythology, but to participate in the creative process.

I also seek through these teachings to stabilise the focus of your identification in buddhi, the heart of the triad. As buddhi you are both masculine and feminine —energetically penetrating and open to penetration. As buddhi you breathe yourself into the three worlds —permeating the mental, astral and etheric fields and yet remaining free of them. As buddhi you open to be permeated by the atmic, monadic and logoic energies, enlivened, enpurposed and enfired by them. As buddhi you are a field that opens to receive and enlighten the aspiring energies of the personality. As buddhi you are a finely honed sword of penetration into the heart of the monad. As buddhi you breathe in and out. As buddhi you are breathed in and out.

Eventually you permeate all seven planes, and as such you are the field of Pure Reason and straight knowledge, for you are connected with all levels of being. As buddhi you are love, the essence of consciousness. You carry the inner trinity of the monad within you, and you express through the outer trinity of the personality. You align thought with the Plan, desire with Purpose and daily life with Divine Life. You are the saving force which brings to each kingdom in nature what it needs to flower into fullness. You are the power that can penetrate into the atom and release its tremendous energy. You are the love that can hold all kingdoms in right relationship with each other.

Comments from a Collaborator

As the partner in this collaborative process, I have some comments of my own to add at the outset. All work of this nature is a group process and I would like to acknowledge the many levels of assistance in both inner and outer realms that have formed part of it. While the present text is designed to present a keynote for the next phase of the Trans-Himalayan esoteric tradition, it will by no means be the only presentation. As ever, the release of new teachings is an ashramic process, and there will be many outpourings under various levels of Hierarchical impression. Taken together, they will reveal an ever-present synthesis. It is my heartfelt wish that the Aquarian spirit of brotherhood and resonance will result in mutual recognition and

reinforcement, not only in the esoteric field but across all fields of human inquiry and endeavour.

While I bear the responsibility for the accuracy, coherency and elegance (or lack of all three) in these words and ideas, their inspiration, authority and revelatory power rests with the Master DK. There is nothing subtle about that authority. This teaching arrives like a large standing stone suddenly appearing in the middle of an empty field. It claims its rightful place simply by its solid presence, seeking neither advocacy nor antagonism. It simply IS. An enigmatic gift that may unwrap itself in time for those who are drawn to it.

In the face of such a presentation arriving in my world, I have certainly faced some challenges. The potency of the transmission process has had a major impact. The great love and patience with which I have been treated, despite my egoic tendencies, has opened my heart far enough to appreciate just how small is the loving I am currently capable of. The great glimpses into vast cosmic realities has left me awed and humbled by the rather paltry circumference of my daily orbit of consciousness. At the same time I am incredibly grateful for the experiential revelation that I am not separate from all that which humbles me. The proof of the power of this process in my own life is that I not only experience greater liberation as a soul, but also find myself becoming a more effective and kinder human being.

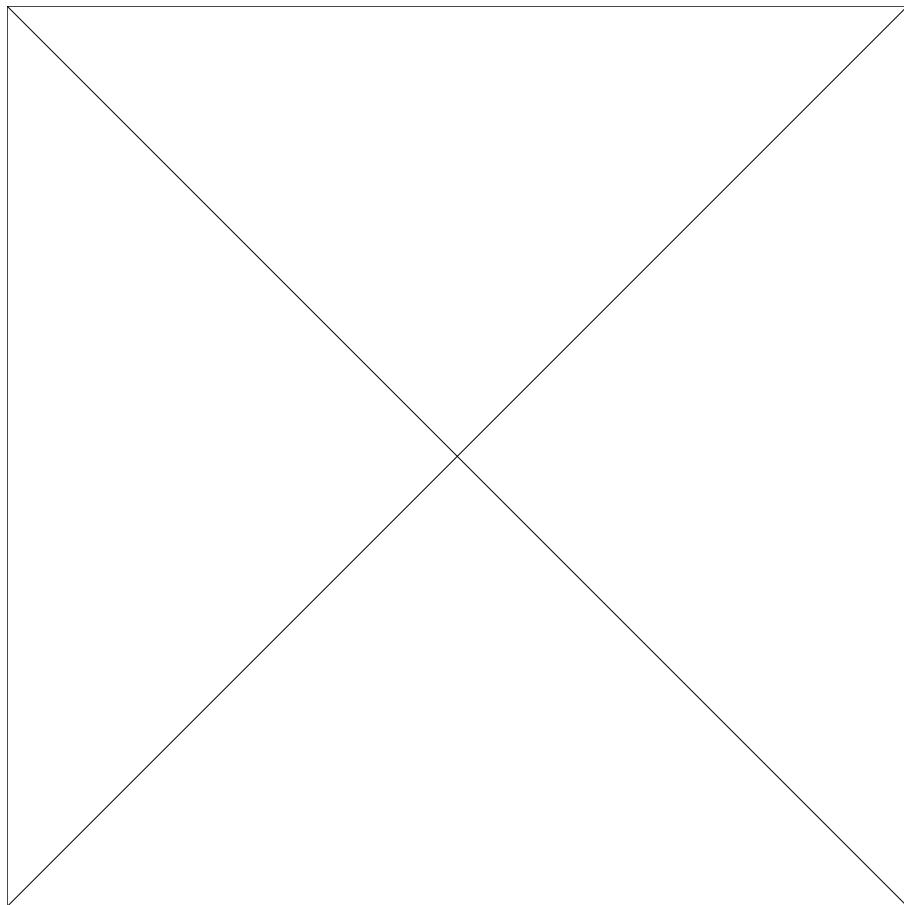
I am also aware of the global context in which this work is emerging, and the tension that exists between the planetary life as a whole and the human kingdom in particular. That tension and its resulting crises are providing perhaps a necessary initiatory field that will enable a significant group within humanity to step into a deeper dimension of their being, and become themselves the solution and the saving force.

So let me dedicate this work

“to those souls ripe with golden knowing whose time has come to stand and have revealed in them the black seed of the unknowable.” Bruce Lyon

A Symbol

A sphere of fire and at its core a star which becomes a blue-white diamond and then disappears leaving a dark centre. This centre is a door approached in trepidation as one approaches death. All is sacrificed from long ages of acquisition. All is gained. Entering through the door, the pilgrim joins the One looking out through the door of darkness as through the pupil of an eye. He rests in darkness and labours in the worlds of light and form, and yet they hold him not.



There is one Life beyond all definition and approach, and we are that. This core reality remains at the centre of all realization, and yet the evolving self grows in its capacity to experience and express this reality. Hence the need for new and sequential teachings.

The One reality cannot be symbolised, for it lies behind the duality of manifest/unmanifest. What can be symbolised is our current approach to divinity, which is by way of the monad or the Life aspect of the human being. This way of spirit is a pathless path; not a way of knowing, but of *being* the way. The symbol we will use for the monadic approach to divinity is the symbol of the black hole.

This symbol has been emerging gradually over the last century and in 2000, the year of the Shamballic impact, it was finally confirmed that a super-massive black hole lives at the core of the Milky Way galaxy (and it seems likely that one lies at the centre of all galaxies). The emergence of the black hole into human consciousness is a revolutionary event which will have, over time, as great an impact on human civilisation as the adoption of the heliocentric theory. Indeed these events are more than casually related.

The sun has long been the symbol for the human soul. When the Earth was the centre of our universe, however the sun or soul was subsidiary. Once the heliocentric theory was adopted, the soul moved to central stage and the 'Enlightenment' truly began. It was not an easy transition (the theory had actually been put forward 2,000 years earlier by Aristarchus and been repressed), and had its major ramifications in all sectors of human civilization. It would be true to say that the 'solarisation' of the

Earth is still in progress, and to complete the transition a deeper power is being accessed within advanced humanity. Solarisation requires first of all, the appreciation of solar qualities (the Renaissance), and then the shifting of identity into the soul so that humanity becomes in fact a solar kingdom on Earth, rather than an earthly kingdom which the soul circles.

Much of the spiritual teachings given to date have been focused on creating the pathways in consciousness for such a transition to occur. When *A Treatise on Cosmic Fire* was written, another significant change was occurring in the human psyche. In the 1920s it was finally realised that our sun was not at the centre of the galaxy as it had been previously thought to be. Even more reorienting was the realization, confirmed by Hubble, that our galaxy was not the entire universe, but that other ‘island universes’ —specifically the Andromeda Galaxy —existed and that the scope of the universe was much larger than we had imagined. Now, not only had the Earth been displaced from the centre of the universe, but the sun and even our galaxy were relegated into insignificance by the scale that was revealing itself. The soul was no longer central; and the human psyche has been struggling to internalise this reality ever since.

A related event was occurring in Theosophical circles during the 1920s. Jiddu Krishnamurti, who had been designated the vehicle for the coming world teacher, renounced this role in 1927, disbanded the order of the Star that had been established to facilitate this mission, and began teaching the ‘pathless path’. Krishnamurti’s spiritual name was Alcyone, and this has a particular significance. Once it was realised that the Earth orbited the sun, and that the sun was only one of many stars, it was logical to theorise that the sun too might orbit a greater or ‘central sun’. Alcyone in the Pleiades came to be associated in spiritual thought with this ‘central sun’ around which our solar system turned, and this tradition was repeated in *The Secret Doctrine* and in *A Treatise on Cosmic Fire*. It follows that if the sun is the symbol for the soul, the central sun is a symbol in the Piscean dispensation for a Christ or Maitreya Buddha —a world teacher —or the soul of souls. By renouncing the role of guru or grand central sun, Krishnamurti was foreshadowing the Aquarian model and piercing the illusion of Alcyone as a blind or marker for the real central sun. At the same time there was a sudden dislocation in the gradual unfolding of the science of the initiates into the world of man. That unfolding progresses through a series of expansions of consciousness designed to prepare the disciple for the revelation of the Life aspect at the core of his or her own being. *A Treatise on Cosmic Fire* deals with the solar life, and gradually expands the relationships from those internal to the solar system to those influences and relationships between significant stars and constellations. These stellar or solar relationships are interpenetrated by the movement of spirit. Clues have been left throughout the teachings, and in particular through the experiential traditions of the mystics. Such terms as ‘the dark night of the soul’, ‘divine darkness’, the ‘darkness of pure spirit’, the ‘dark light of Shamballa’ and so on, refer to an experiential shift from expansion of the soul to identification with the monad.

Now there is an outer symbol in cosmos that allows this inner experience to come in a more tangible way into our collective consciousness. Black holes, dark matter and dark energy are potent symbols for the spiritual life, and serve as a framework upon which the next unfoldment of the teachings of the initiates can be built.

The black hole at the centre of the galaxy is a far more fitting symbol, as we shall see, for the central or monadic point around which our sun or soul revolves. It is not a source of light and consciousness, but of darkness and mystery. It is not a guru or teacher —a bigger sun that has more knowing than us and can direct light upon our path. It is a centre of being, of Life, where the knower and the knowing are one. All true teachers, all great souls or suns, do not seek to prolong others in orbit around them like planets, but to ignite the solar fire in them so that they too express their solar nature and come to realise the common dark centre around which they all turn in a great cosmic dance. At the beginning of the Aquarian Age there is a great process of disillusionment occurring as people lose faith in their leaders. Alcyone is associated with Aquarius and was a marker for the emerging relationship with a new centre, a new orientation of consciousness that the Seventh Ray Age heralds.

Realised sonship is the goal of the path of initiation up until the Third Degree. At that time, the monad begins to play a more dynamic part in evolution —firstly completely freeing the soul from its misidentification with form, and thereafter beginning to free the indwelling spirit from the triadal sheaths of the soul. This latter process begins to complete at the Fifth Degree when the initiate becomes a Master of the five worlds and realises his essential identity as the monad, the One.

Three times the cry goes out to all the Pilgrims upon the Path of Life: "Know thyself" is the first great injunction and long is the process of attaining that knowledge. "Know the Self" comes next and when that is achieved, man knows not only himself but all selves; the soul of the universe is to him no longer the sealed book of life but one with the seven seals broken. Then when the man stands adept, the cry goes forth "Know the One" and the words ring in the adepts' ears: "Search for that which is the responsible Cause, and having known the soul, and its expression, form, search for THAT which the soul reveals." TCF 1238

Two of the greatest occult breakthroughs in the twentieth century were the splitting of the atom and the penetration into the mystery of black holes. In these two achievements we have the outer expression of the liberation of the soul from matter. Human consciousness was able to break out of its prison by penetrating in both directions —the very small and the very large. What man has found in both these directions is a world of energy and abstraction, as consciousness releases itself from confinement in matter. Science and religion, after squaring off for so long in the battle to separate the Self from the not-Self, the subjective realities from the objective ones, are now able to begin a deeper fusion as they start to share a common language and realise their common origin.

This fusion in the consciousness of humanity is reflected in the individualised consciousness of the disciple. He has struggled so long to establish his true identity as the soul through disidentification with the three worlds of his personality, that it is a new disorientation to have to seek out that which is the root of soul and personality alike. The angel and dweller must meet; but this requires a balancing of energies that have been at war for long ages. The disciple has had to struggle to identify himself with the Self and to reject the not-Self. This is necessary because the power of the Third Aspect has been the dominant force for long ages, due to its development in an earlier cycle. The Second Aspect or soul has had to be strengthened so that it is able to master the energies of the personality, before subsequently uniting with them. Once

the point of balance or equilibrium is reached, then that which lies behind the duality begins to be experienced and comes into greater expression, resulting in their fusion.

The mystery of spirit, the mystery of electric fire, is the unknown centre of darkness around which the worlds of light and the worlds of matter turn. The disciple leaves the dark world of matter to seek out and identify with the world of light. He engages in the great battle between the Lords of Light and the Lords of Materiality, achieving victory in his own small sphere of consciousness. Victory achieved, he inquires again, seeking that which lies behind this dual existence which has engrossed him for many lives. He seeks to know the purpose behind the play of light and dark, and draws close to that which cannot be known but only touched for a moment. Indeed the touch results in an experience that begins to strip away the very self that sought to know.

A relationship is established with that higher centre of darkness —the darkness of pure spirit. The light of the soul burns brightly now —a brightness fed by the higher darkness, so that the lower darkness of matter is now fully illuminated and begins to glow with solar fire. More and more the soul seeks the electrifying touch of spirit. More and more the bliss of not knowing opens in the core of the solar life until the soul itself explodes from inside out, scattering its accumulated consciousness throughout the sea of light. Instead of being a point of solar fire, it now becomes a field of fire —a field in which other points of fire begin to glow. Thus another son returns to the father, adding his fuel to the expanding field of the cosmic Christ.

Dark Matter and Dark Energy

While the mystics have linked darkness and spirit, in the Ageless Wisdom there has not been a concrete correspondence in the outer world with which to form an analogy.

The spiritual journey is the journey from form, to the light behind form, to the darkness behind light. Matter is close at hand, and we have the concrete symbol of the Earth to aid our understanding. Consciousness has for its symbol light, the electromagnetic spectrum and the sun. Being remains a mystery, and mystics and occultists alike have long sought to convey something of that mystery through poetic experiential descriptions. Now there are outer corresponding symbols that can be used to ground the experience of the First Aspect in the everyday consciousness of the seeker. The black hole at the centre of a galaxy is an outer symbol of the local coherence and source of Being, just as the sun is our local symbol and source of light.

Dark energy and dark matter are the monadic equivalent of light and electromagnetic radiation. The universe as science knows it today, consists of 75% dark energy, 21% dark matter, and 4% all the visible and measurable matter including light and the forms of human beings. Dark energy is the energetic substrate of the universe, and everything else is a form of modification of that basic energy, just as the soul and the personality are modifications of the primary monad.

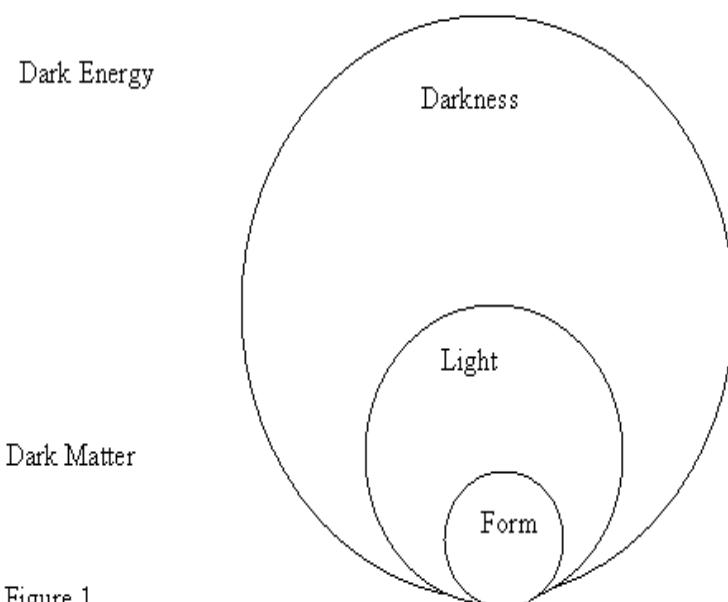


Figure 1



Dark energy and dark matter are a dual expression of one underlying reality. This will be a key to future models that seek to understand their functioning in the universe. Dark energy is an expression of the universal fluid or plenum that generates motion and therefore is ultimately responsible for the speed of light as well as the spiraling of galaxies, and the spin of electrons. Dark matter is an expression which generates mass. Thus both mass and the speed of light (the two components of Einstein's famous equation) are fundamentally manifestations of the same energy.

This is why dark energy cannot be isolated, although its influence may be detected in high energy particle physics experiments. Once we split the atom we discovered that at its core were particles —electromagnetic, high mass, low mass and so forth. As this is written, the Cern hadron collider has just started up and will be capable of

accelerating particles close to the speed of light —that constant which underlies the world of consciousness, just as the atom once formed the underlying limit of matter. We know matter is merely a form of energy. Soon we will know that light and high energy particles are merely one form that dark energy takes.

Dark energy and dark matter are the correspondence to the etheric and physical planes of matter —or the abstract and concrete mind. Dark matter is the modification of this basic energy that is affected by gravity —the cosmic Saturn principle. All formal structures within the manifest universe, from super-clusters of galaxies to the smallest asteroid, exist within the folds of dark matter. Dark energy is a cosmic Uranian principle. It is free from the pull of gravity and generates the expansion of the universe. Without dark matter there would be no coherent structure, without dark energy there would be no freedom from it. The relationship between black holes and dark energy will form the basis for future exploration. In the first case we have a singularity formed where matter has completely surrendered to gravity and collapsed past all coherency. In the second case we have the cause of the universe expanding so fast that gravity is negated and all form will ultimately fly apart. They are correspondences to the alpha and omega points in the spiritual dimension.

Penetration by science into the mysteries of dark energy and matter is in reality the penetration into the higher etheric planes of the physical plane, and has as its correspondence in consciousness the penetration into the higher ethers of the cosmic physical plane. This is why the entrance into darkness (and the corresponding entrance of that darkness into consciousness) is the symbol for contact with the monad and Shamballa.

According to the tenets of Eastern Occultism, DARKNESS is the one true actuality, the basis and root of light, without which the latter could never manifest itself, nor even exist. Light is matter, and DARKNESS pure Spirit. Darkness, in its radical metaphysical basis, is subjective and absolute light; while the latter in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or Maya.

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Some Thoughts on the Timing of these Teachings

While it is true that the essence of these teachings lies beyond temporal and spatial dimensions, it is also true that they emerge within and have reference to a particular phase in the unfoldment of consciousness at a particular time on the planet. Let me give you some indications in this regard. These teachings, taken as a triplicity, will be seen to be connected with a 7 times 50-year cycle. This cycle began in 1825 and will end in 2175. The mid-point of this cycle is the Shamballa impact of 2000. The epicenter for this last phase of the teachings is 2025. This is the ‘location’ in time from which they emerge. Just as the Renaissance was caused by a group of souls coming into incarnation ahead of their time and thus accelerating evolution, so a portion of the teachings from 2025 have been drawn forward in order to orient those who respond to their note. Associated with the 50-year cycle is the 49-year cycle of decision. The last such decision was in 2001, when the Masters chose to precipitate a

crisis within the human centre associated with the Fourth Path to Sirius and the divine energy of freedom. The mid-point of this cycle is 2025, which will see the inflow of the Fourth Ray and marks the centre or eye of the 49-year cycle and the beginning of a 50-year cycle which in turn is part of the 100-year Conclave cycle. The central 50 years of the entire 350-year cycle between 1975 and 2025 will eventually be seen to represent a ‘temporal cross in consciousness’ for humanity. The arms of this cross are 1975, 1987, 2012 and 2025, with the central point being 2000. These teachings also have a ‘place’ in metaphysical space and that is the mid-point of the buddhic plane (the 25th subplane of the cosmic physical). They emerge out of the Second Ray ashram as it forms part of the Ashram of Synthesis within the one great Ashram. Specifically they come from the fourth sub-ashram within the Second, and hence represent the vibration of the number 24 (the number of Shamballa). They also have a location in consciousness. They are representative of the Central Spiritual Sun as it is revealed in the heart of the sun. Or put another way, they are teachings on the monad as it is revealed lying hidden at the centre of the soul.

Cycles that have to do with the evolution of consciousness are not merely linear however, which is why all attempts to understand them with the concrete mind fail. There is a linear component to time that correlates with rotary motion. There is also a spiral-cyclic component that results in an acceleration factor, just as the coils of a spiral get tighter and tighter as it approaches the centre. A number of different researchers have attempted to come up with formulae that account for this, usually basing their calculations on ancient calendars such as the Mayan or Indian. It will be found that the Golden Mean will be important in calculating the acceleration factor due to consciousness. In addition, each ray has its own cycle. It should be noted too that the centre of such spirals have their correspondence in linear time, and therefore the spirals move both forward and backward from these points. There is also a third component to time that corresponds to the spirit aspect. This is a straight line acceleration as distinct from a spiral-cyclic one. It correlates to the way in which dark energy expands the universe and produces an exponential curve. When these three ways in which time operates are appreciated and understood as a synthesis, then universal time is entered. By that I mean the point from which the whole period of the universe can be witnessed as existing at once, as a single event.

To have an inadequate visual of this, imagine linear time as a line with points spaced along it at distances that correspond to the various ray cycles. Now imagine each point as the centre of a spiral that flows both forward and backwards in time. Now imagine the line is the circumference of a circle that is expanding exponentially. Now imagine that circle is a sphere and you are resting at its centre.

During discipleship there is a duality experienced between the higher and lower chakras. This is because the lower have dominated for long cycles, and the attempt is being made to strengthen the functioning of the higher —effected through the transmuting process. Once the system is balanced however, the duality is resolved and all seven operate as one system under the direction of the soul in conjunction with the heart chakra. In modern society it is quite possible to find many people who have over-developed the higher chakras and are subsequently devitalised in the lower. This also corresponds to that stage on the path where the lower ways of working have been rejected in favour of the higher. This is what lies behind the spiritual impotence of many disciples. They are awake to spiritual realities but have little capacity to express

those realities or demonstrate them on the physical plane. They have little outer power, little or no money and sexual magnetism and often a very tenuous connection with the will to live. A little thought will see that this process within the individual disciple is mirrored in the world disciple and represents the situation just prior to the Externalisation of the Hierarchy.

Rejecting, and rejected by the three worlds, the soul returns to the spirit principle — the monad, and in the collective sense Shamballa. Here too, the soul is turned away, but the contact has so charged or empowered it that it is able to return and fully express through its personality vehicles. This is precisely the stage we are in that is referred to as 'The Return of the Christ'. In Christian terminology, the Christ returns with a sword. A similar analogy will be found for this stage in all the different religions and traditions. The soul is returning. We even see this process at work within the human personality as the Sixth Ray Age ends and gives way to the Seventh. The emotional and intellectual aspiration has lifted the focus of human consciousness up, and we see this in phenomena as diverse as space exploration, the building of skyscrapers and the movie industry. The Seventh Ray brings us back to earth. We see the beginning of this in the advent of solar technologies, the renewed interest in indigenous cultures, reconnecting with the seasons, the environment and the everyday miracle of agriculture. Humanity is returning to the land —but not as part of that land. That would be a return to the mother's womb. We are returning as sons and daughters who have left the mother, gone to the father and now return, able to take up our function as the fourth or middle kingdom and bridge heaven and earth.

It can be seen that teachings designed to assist with this process must be given sequentially and operate synthetically. For some the need is to separate from the lower to re-establish contact with the higher. For others the need is to leave the higher and reconnect with the lower. For still others the work is to stand in the centre and express that which lies behind the duality. It is the soul itself that is sensitive to what it needs for its development, and so will be drawn to different stages of the teachings as it seeks mental support and structure for the appropriate stage of its journey.

There are two types of souls for whom this third phase of the teaching will be particularly relevant. The first is those who are seeking contact with the monad in order to turn around and fully externalise. They are looking for a touch of the First Aspect, an experience of the monad or the Shamballic force. This can be likened to an electric shock that will allow them to drive themselves fully in the opposite direction, into full incarnation. They will be Second Degree initiates moving towards the third. The second group are those in whom it could be said 'the Christ has returned' or the soul has externalised. These are post-Third Degree initiates who recognise that their function is to spiritually 'live' —or put another way, to give expression to the Life aspect through the fused duality of soul and personality. They are learning to stand and withstand the Shamballa force so that it is available *as a reservoir within the Third Aspect* or Humanity. These are in conscious inner (and increasingly outer) contact with each other, knowing that their work as a group is to release this Life energy in accordance with the Plan and the demand. They are in contact with the energy of divine Purpose and as a result of transmitting this Purpose as Will are preparing themselves for the Fourth Degree.

These two groups are undergoing experiences which are loosely called ‘the dark night of the soul’. The first dark night is really experienced by the partially soul-infused personality, and what is revealed to the identity in that dark light is that it IS in fact the personality and therefore the obstacle to soul infusion. This is a deeply shocking realisation. The disciple has by this time identified himself as the soul and cannot understand why he or she is unable to fully manifest his or her purpose or vision in the world. It normally follows a long period of disciplined application in service, resulting in a significant failure of some kind. The disciple in extremity calls out, and that call is answered under law. What is revealed to the disciple is that he himself is the problem and the obstacle to the full expression of soul purpose. That she is in fact the dweller on the threshold and not the soul. This process, often through a series of such shocks, eventually leads to the surrender of the personality and the transfer of identity into the soul, which can then externalise without its primary opposition.

The second dark night is located (if such a word can be used) between soul and spirit, or the soul and the monad. It is undergone between the Third and Fourth Degrees and is the result, ironically, of success and not failure. The soul completes its karma with the three worlds by being itself the source of redemption to the personality. It should be realised that each soul is the ‘son’ of God sent by the monad as a response to the cry of suffering emanating from the world of incarnation. In the collective sense this is the ashramic response based on the ray of the soul to the plight of humanity as a whole. In the individual sense the soul must find the key to release its own personality (which will be based around the ray of the personality) and then use that personality to implement its ashramic purpose (based on the ray of the soul) . Once this is done, a deep dissatisfaction arises in the soul. It realises that the suffering it was the solution for was also a subtle illusion and that everything was perfect all along. The soul had to abandon the realisation of that perfection (leave the father’s house) in order to respond to the call of the three worlds. That abandonment is now deeply felt by the soul in an inverse fashion. The cry on the cross was “Father why has thou forsaken me?” and this deep despair represents the last vestige of the separated soul. Just as the shocking light of the first dark night highlighted the distinction between the soul and personality, so this second dark night highlights the distinction between soul and spirit, or the son and father aspect. The soul realises that it was not the father who abandoned the son, but the son who abandoned the father ‘in consciousness’, for indeed no abandonment took place in reality.

The consciousness of Shamballa (if such a dualistic term can be used) is not troubled and neither experiences or responds to suffering as it is experienced by the fourth kingdom. It is the function of the monad to stay identified unwaveringly with the perfection of the Purpose seen from the beginning, in the experience of Life. The soul is the subtle illusion of identity able to respond to the cry of the deeper illusion of identity called the personality. The soul suffers because of the gap between the Purpose held in Shamballa and the expression of that Purpose in the three worlds. It fills that gap by becoming itself the bridge and taking that suffering into itself. The capacity to suffer and the purpose of pain is uniquely a part of the human experience and life on this planet in this solar system. Our Planetary Logos undertook a great task that is at the root of both the failure experienced in the last chain and the eventual success that will come in the next. The participation of the bridging souls who are able to respond to and overcome suffering makes the fulfillment of this task possible within a prescribed time-space ring-pass-not.

Some light may come on this process when the function of the personality itself is recognised. Within the triplicity of monad, soul and personality it is the function of the personality to separate itself (in consciousness) from the Life aspect and resign itself to a long cycle of identification with matter. It is the function of the monad to remain identified with Life or spirit. Both require a refusal. The personality refuses to let go of identification with the personal, and the monad refuses to let go of its identification with the universal. The soul surrenders to its function to bridge the two until the universal is experienced by the personal and the personal by the universal. When this is done the function of the soul is over. What is the function of a healer when the wound is healed? When a psychologist is identified with being a psychologist often his patients become dependent and therapy is extended indefinitely. When a trainee bodhisattva commits to freeing all sentient beings it may be difficult to perceive that they are already inherently free.

What is finally freed at the Fourth Degree is the subtle illusion of separation that causes suffering. God is experienced as having forsaken the soul precisely because what is being revealed is that there is no separation between God and the soul. The soul is, at its root, God. Everything external to that loses meaning because spirit is calling the soul to itself through its very centre. God, as the life force of the universe, created it and pronounced it 'good'. He/She is still and ever pronouncing it 'good', and when we separate ourselves from that sight we become agents of that goodness in action, but lose sight of the vision of the Godhead. We become as gods when we realise we have never been separate from God. This is the meaning of the statement in the Bible (Genesis 3.22) when Adam and Eve were expelled from the Garden of Eden. They ate from the tree of good and evil which now made them able to function as souls —to choose between right and wrong, light and dark. If they had eaten from the tree of Life they would have been able to function as monads, as gods —and the time was not yet. The soul suffers because it *does* know right from wrong and seeks to do one and not the other. Once it has gained its victory however, and drained the cup of karma to the bottom, then the realisation comes that it was the soul itself that determined that distinction, and when there is no more need for right and wrong there is no more need for the soul.

There are other dark nights, each just prior to dropping another veil between the evolving self and the absolute self, but these two are the ones that my audience is likely to have some experiential acquaintance with. Similarly there are dark nights that involve Humanity itself as a kingdom. The Second World War was such an occasion beginning the current cycle of Shamballa impacts. The period between 2000 and 2025 also provides such an opportunity and will enable many members of the human family to take the Second, Third and even the Fourth Initiation. It is interesting that at the centre of this period we have the date of 2012 which is looming large in the collective psyche. Indeed there are a group of world disciples from many different traditions focusing the consciousness of humanity upon this point in the timeline. Part of that focus is the growing awareness of the galactic centre and the alignment between the plane of the solar system and the plane of the galaxy. This in itself is symbolic of contact with the First Aspect. The current focus on Solstice 2012 and the galactic centre by sections of humanity represents a reorientation to the seed of spiritual freedom which will begin to flower in 2025.

The result will not be as dramatic for humanity as many would hope, but seen from the vantage point of 2025, the disillusionment that will surely follow 2012 is a potent force in the initiatory process. It moves souls from passive expectancy into a disciplic battle to themselves become the expression of the vision that they have so clearly seen for the world. The period up until 2025 will be seen in hindsight to be one of deep conflict and suffering, as well as enormous opportunity. The suffering will be accepted and embraced by advanced members of humanity, for they know that it is not meaningless but suffering with a purpose. That purpose will begin to dawn on humanity as a whole by the time 2025 arrives. The incoming Fourth Ray will bring with it the first taste of the ‘light of victory’ for the fourth kingdom. One of the reasons for the giving out of this teaching now is to strengthen the spirit of disciples, preparing them for a prolonged period of intense struggle ahead.

There are many souls in incarnation now who carry what might be called the seeds of darkness —a higher ‘non-dual’ or divine darkness that is in reality a blinding light. These souls are the disciples and initiates who are able to esoterically ‘see in the dark light’. That seeing will enable them to stand firm and secure through the period of testing ahead. Indeed this is how the power structures and resources of the world will shift from the planetary personality to the planetary soul. In times of deep crisis the personality is unable to offer solutions —it is blinded and revealed for what it essentially is —a very clever survival system. Those who are soul-infused will be able to stand and withstand the blast of spirit as forerunners of the Externalization process and heralds of the new civilization. Indeed for them it will also be a time of great joy, as they will witness the things they have stood and fought for over many years finally able to breakthrough the cracks in the old and crumbling world order. Esoterically they can anchor themselves in the future, in the time window of 2025 where the light of victory is breaking even now. There the hour is always now. These teachings are designed to provide an energetic antahkarana to that future ever-present light.

Occult Cosmology

At the core of every civilization lies its cosmology. In anthropology, cosmology refers to the core creation myths or the way in which a culture attributes fundamental meaning to the origin and purpose of existence. Cosmology as used by astrophysicists has to do with our understanding of the origin, functioning and destiny of the material universe. These two uses are often attributed to religion and science. Often, in an attempt to give each its due, the term ‘non-overlapping magisteria’ is used to indicate that the why of existence and the how of existence are separate domains and inquiry into one is irrelevant to the other. But what if they are not? What if the why is embedded at every level of how and the how is embedded at every level of why? What if form, function and meaning are all one?

Occult cosmology attempts to get to this level of reality. The view from the synthesis of matter and consciousness. It is occult, not because it is somehow secretive or clandestine but because it is hidden from our normal consciousness. Indeed the ‘light of our consciousness’ cannot illuminate ‘it’ for ‘it’ is the essence of that light itself. We might say that exoteric has to do with our perception of the outer world, esoteric has to do with our perception of the inner world, but occult has do with that which underlies both. A global cosmology must not only be rooted in our modern scientific understanding of the universe but also provide a context for —and be an accurate

reflection of—the deepest meaning and purpose we experience as a human species. It must be inclusive so that it validates and co-measures the many perspectives that humanity has already developed and yet also transcend perspective altogether.

Let us begin with the paradox of choosing a name for the nameless. Of course we are building a conceptual framework for that which cannot be conceptualised; however some prisons are bigger, have more windows and longer visiting hours than others. I am choosing the name IO to represent the underlying reality—the boundless immutable principle as *The Secret Doctrine* calls it. The principle contains a duality—the I and the O—Absolute Self and Absolute Space. Neither is dominant for neither exists without the other. IO also symbolises the binary code in computing, the perfect 10 in mathematics and in some Maori Polynesian traditions it is the name for the supreme God. IO—*the Parentless who was the Always Existent without beginning or end*.

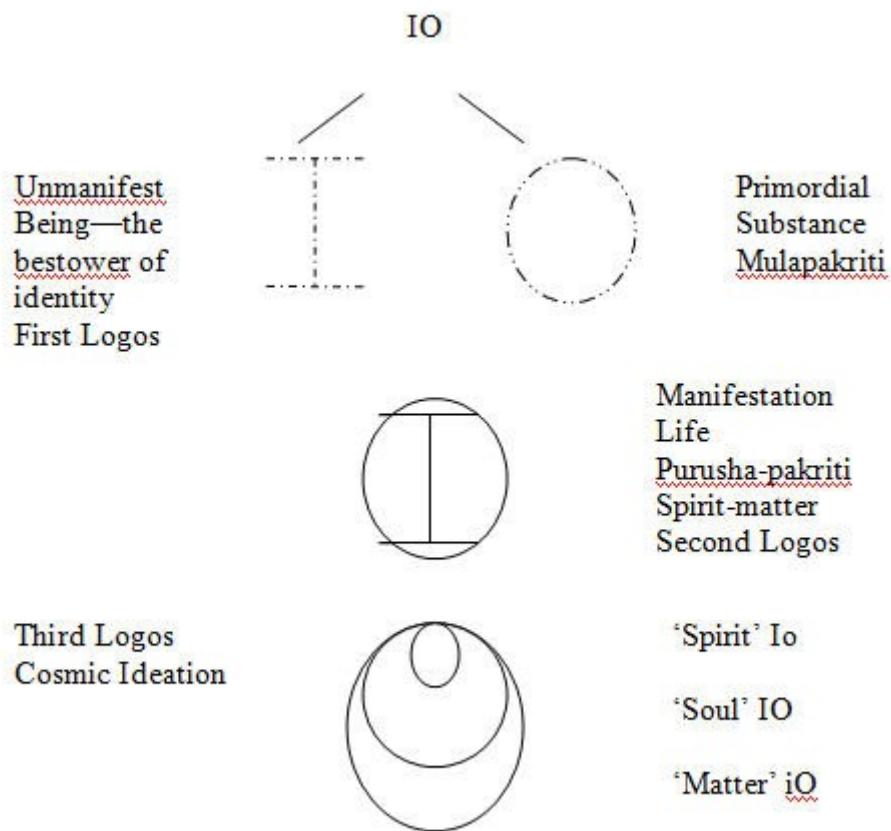


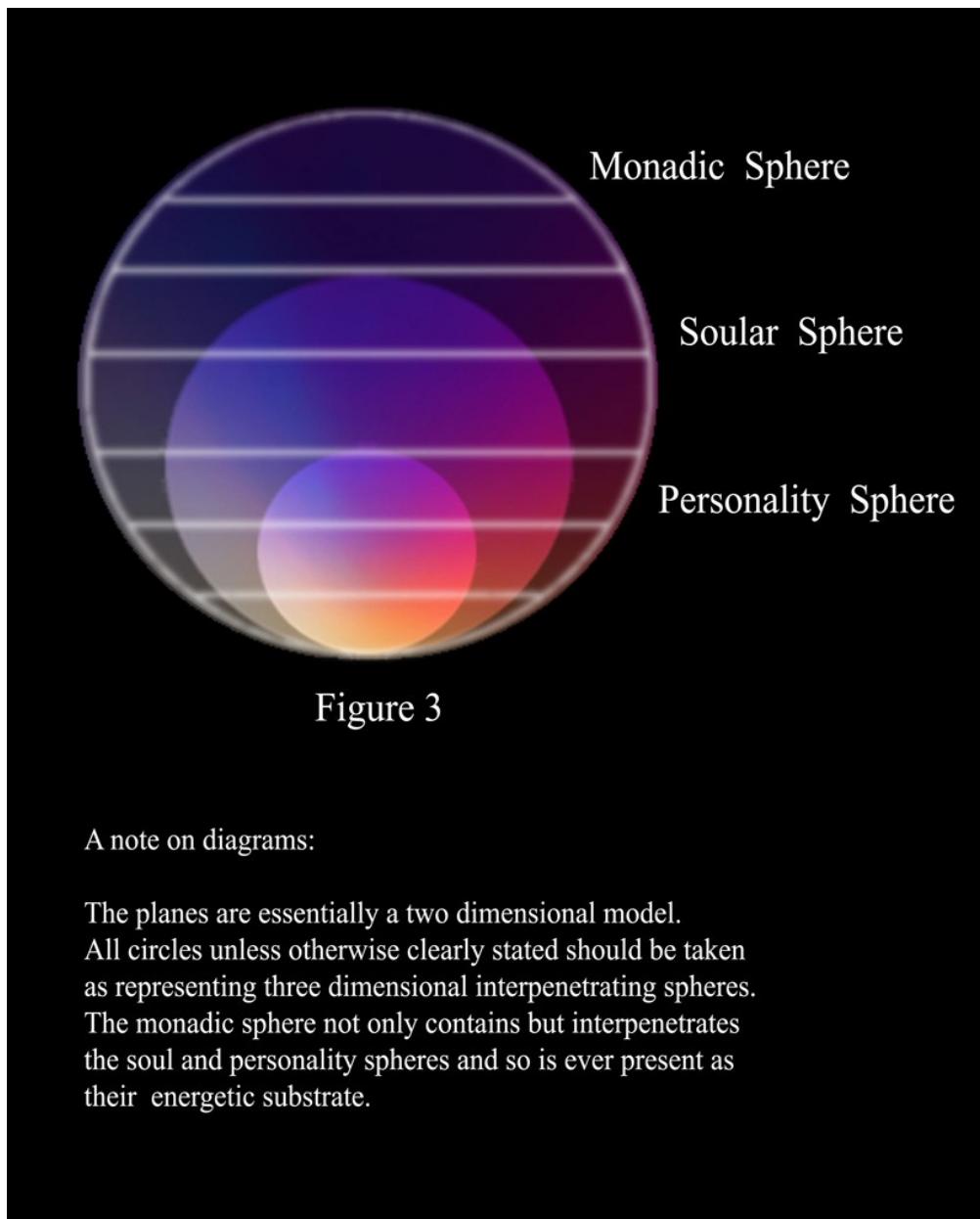
Figure 2 IO

Cosmic ideation is the product of the coming together of this primary duality to produce consciousness or the world soul—the sense of ‘self in manifestation’. For the Self to be conscious it needs a sheath to become self-aware in. Once Purusha and Pakriti have come together we have ‘self-consciousness’ in its many emanations and

expressions. On the cosmic physical plane, the monad is the primary source of self-awareness which then flows through into the soul and personality. The personal self is more identified with its sheaths or the matter principle and the monad is more identified with 'being' or the spirit principle. The soul is the bridge where both aspects are balanced. On the buddhic plane the human soul knows itself to be the product of two parents. On the monadic plane the human monad is fully identified as the source of selfhood to its emanations and begins to inquire into the origin of this selfhood. One answer leads to more subtle manifestations of self-awareness on higher cosmic planes. Another answer leads directly into the unmanifest realm.

Monadic Duality

The esoteric student is familiar with duality on the path —we have the dualities of the astral and mental planes. We have the duality between personality and soul. We have the duality between spirit and matter. Behind all these dualities lies a deeper one — the dual expression of the non-dual Self —or worded in the language of Trans-Himalayan occultism —monadic duality. These two expressions are like the golden birds in the *Upanishads* which are perched upon the self same tree of life. Firstly we have the evolving self that lives in the world of Becoming. Another name for this self is the 'climbing self' with reference to the ladder of conscious evolution; or we might also call this the Hierarchical self. As we evolve through 'self-realisation' our 'identification' with this self expands to include greater and greater realms of experience. The components of this self with which we are most familiar are personality, soul and monad —the three expressions of self upon the cosmic physical plane. We may represent these simply in the following diagram



The lesser self is always contained in the greater self and ‘self-transformation’ involves the sequential shifting of identity into the larger sphere through the process of initiation. The personality self is contained within the ring-pass-not of the lower three planes and within the time ring-pass-not of the physical incarnation. The soul expresses through five planes and its cycle in time is through many thousands of incarnations. The monad is relatively immortal from the perspective of the personality —‘lasting’ for a manvantara. We can see however that a monad is also an evolving self if it is understood in terms of reference to a particular level of ‘identification’. For example a ‘human monad’ or an ‘Earth Chain monad’ has reference to a spark of the one flame that is ‘identified’ with a particular sphere of life within the One Life. It could be said that a ‘self-realised’ human monad in the Earth Scheme is one that recognises their identification with the identity of the Planetary Logos. By ‘identification’ we mean something like ‘direct participation in the life of’. We know too that a human monad (or the essence of the monad) will take one of the cosmic paths and pass into other spheres of awareness and identity. What we understand by

the human monad then is a far vaster being than what we understand by the human soul, but it is still an ‘evolving self’. The evolution now takes place ‘in life’ rather than strictly ‘in consciousness’, but it is an evolution nonetheless. The monad experiences itself as the ‘One’, however that One keeps getting bigger until it is the solar, galactic and universal identities expressing through greater and greater time and space ring-pass-nots. The human personality was always the monad whether or not it realised this to be the case. Similarly the human monad has always been the One Universal Life even though that realisation occurs in the experience of progressive identification.

There is a second ‘self’ that begins to make its presence felt when the experience of the monad begins to become a reality in human awareness, however and this is the non-evolving ‘absolute’ self. The evolving self lives imbedded in the world of becoming —within the manifest universe. The absolute self is neither confined to the manifest universe nor excluded from it. It neither evolves nor realises itself. It is beyond all definition and all duality. It is what the Ageless Wisdom calls the One Boundless Immutable Principle.

"It is the ever becoming, though the never manifesting."

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Monadic duality refers then to the simultaneous realisation that begins to occur in the human soul once it has penetrated into the centralised identity that we refer to as the ‘monad’. One aspect of this realisation is a sense of self expanded into a larger sphere of time and space identification. The human being begins to realise itself as a participant in the Purpose and Life aspect (and not only the consciousness) of the planetary and solar life in which it lives. The other aspect is the gradual ‘breaking through’ into awareness of the absolute self so that it is realised that not only is the evolving self participating in ‘Life’, it IS that Life —and not only the one universal LIFE but the very Principle in which that Life LIVES. And always has been and never was or was not. This cannot be said and yet, instead of moving along to the next idea which the consciousness can grasp, it is worth pausing to let the infinite reveal itself through the finite.

Let us pause here and sound the Gayatri. If you, the reader, pause and do likewise — perhaps this reality, via our triangulation of intent, will embrace us all through the gentle illusory folds of time and space:

om bhūr bhuvah svah

tát savitúr várényam

bhárgo devásya dhīmahi

dhíyo yó nah pracodáyāt

om

Radical Awakening Versus Evolutionary Awakening

Once the consciousness has been able to centre itself even sporadically upon the buddhic plane it becomes possible to engage these two forms of awakening. The buddhic plane is the mid-point of the system of seven planes and therefore the point of balance and of harmony. Most of the teaching given to consciousness beneath this point is dual in nature. It emphasises the soul over the personality, spirit over matter, light over dark. There is a reason for this. The consciousness of the disciple is already over-identified with the substance and experience of the lowest three planes and so it is necessary to emphasise the opposite in order to establish harmony. Now it is possible but rare for radical awakening to begin beneath this point of development. Rare because on the lowest three planes the devic life is so strong that it generally overpowers the sense of identity. Another reason why it has not been useful to speak of this type of awakening in the Western tradition is because of the tendency for misinterpretation and the resultant build-up of erroneous thoughtforms. In the early stages of education about the soul, the personality interprets wisdom as another form of knowledge and believes that if it can acquire enough esoteric information it will become enlightened. This can serve as a hindrance to transcending the mental plane and the grip of the personal identity. Similarly the experience of identification cannot be understood in terms of a progressive series of initiations. Identification and Initiation describe two experiences as different from each other as Individualisation and Initiation or knowledge and wisdom. **Evolutionary awakening is related to the path of Initiation. Radical awakening is related to Identification.** Individualisation refers to the establishment and development of a 'self identity' in a field of activity. It results in translation or mastery of a particular 'plane'.

Initiation refers to the transformation of identity or the passage of the deeper self from plane to plane. Identification refers to the transfiguration of the essential identity through the experiential realisation that it is, and always has been, the One Life.

From the point of the Third Initiation the soul has freedom from (or is able to stably transcend) the mental plane. Prior to that there is the necessity for the powerful development of the discriminatory factor in order to tell the difference between the soul and the personality prior to their complete fusion. The mental plane is a plane of overlap between these two aspects of identity. Once the transformation of identity from the lower to the higher takes place and the personality is realised as a vessel or instrument for the soul, then the process of identification begins in earnest. As has been often pointed out, the soul on its own plane is aware of differentiation but not separation. The concept of my soul and thy soul belongs with the individualised personality on the mental plane. The soul is aware of interpenetrating fields of awareness and consciousness, collective participation in purpose and responsibility, and response to vibration. It also gradually becomes aware of a duality which cannot be explained easily to the Western mind. Normally when we speak of the duality of spirit and matter something like the following is meant:

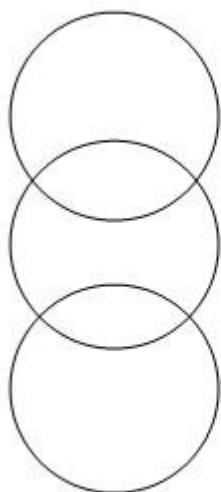


Figure 4

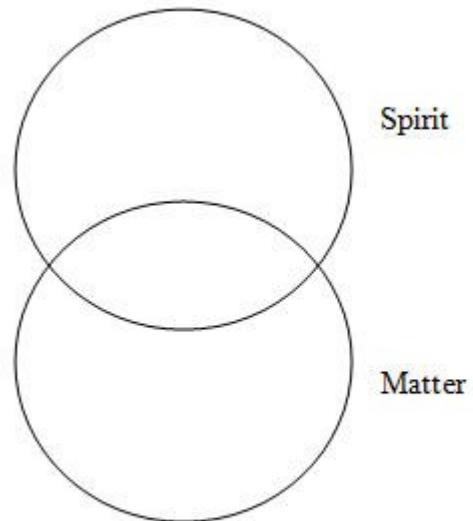


Figure 5

The soul is the middle principle between spirit and matter, father and mother (Figure 4) and through the process of atonement these two energies are brought together with the soul principle becoming obsolete (Figure 5).

The real duality is more difficult to symbolise in a diagram, but would be closer to the following:

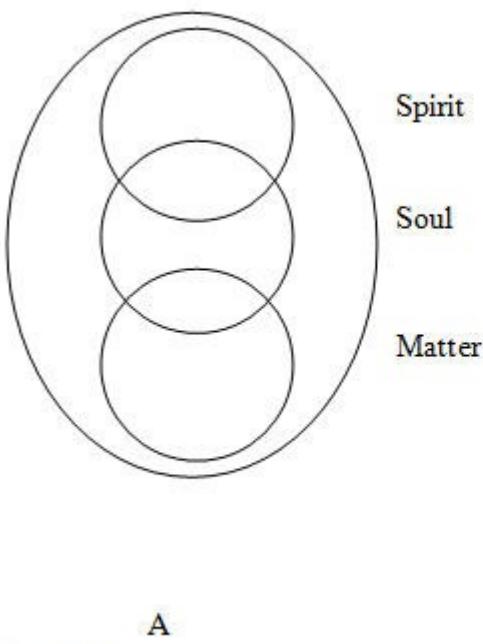
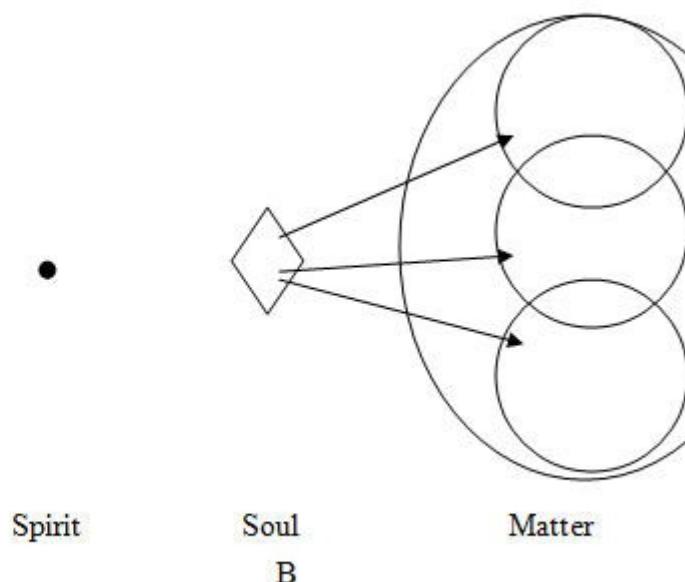


Figure 6



Matter and spirit in their dualistic conception are opposite poles of a vertical continuum (A). This whole spectrum is the material pole to a horizontal spirit/matter continuum (B).

These two definitions of ‘spirit’ cause much confusion, particularly because the second definition cannot be ‘comprehended’ or conceptualised but only pointed towards. In the vertical duality we have the distinction between gross matter and pure energy, with subtle energy in between. All energy and matter is considered ‘material’ in the other horizontal duality. The terms ‘unmanifest’ or ‘metaphysical’ in this second sense do not mean ‘more subtle’ but transcendent to the whole energy and matter continuum. This is why we will never discover ‘spirit’ in the second sense no matter how deeply we penetrate into quantum mechanics or a black hole.

Consciousness or the soul is not just another form of energy but it is awareness. That awareness on the lower three planes produces sentiency in form. On the middle three planes that awareness becomes ‘self-aware’ or in other words it is able not only to be aware of the realm of energy and matter which it inhabits, but also of itself as awareness.

On the higher three planes that awareness finds its origin in the One Self or one identity of the universe.

On the buddhic plane at the point of balance, radical awakening as spirit is most easily facilitated. This has its analogous correspondence on the emotional plane when a child realises that it has a truly independent identity from its two parents. Initiation is a graded series of awakenings and that process will still continue because evolution in the world of becoming is still taking place. But it is supplemented and enhanced by the radical awakening that Identification represents. Identification does not really happen on a ‘plane’ or in time. Time and space are transcended because they exist within the identity that is being experienced.

Let me try to make this a little clearer. Once the soul is able to stabilise its identity on the buddhic plane it is able to make two clear distinctions. It is able to perceive the world of energy and matter; to receive energy from the higher planes and to permeate the lower. This first perception results from looking ‘outside’ of itself as awareness. Secondly it is able to perceive the realm of souls or of awareness —the one great Ashram. It is able to perceive this realm by extending its sense of self in and as awareness. A third level opens when the soul begins to look ‘inside’ of itself; to inquire into the self that is looking. This movement of awareness results in the collapse of subject and object and the disappearance of both self and self-awareness. Paradoxically this is a direct experience of the Self —the one Universal Self within which all time and space, consciousness, energy and form is spontaneously arising. This is a direct experience as the Being of whom it is said “Having pervaded the Universe with a fragment of myself, I remain.” This experience is not mediated but direct, and that is why it is a radical awakening. It is not an experience of being a part of a great Chain of Being. It is not an experience of having a relationship with ‘God’. It is a direct experience of God from inside the Godhead. This statement of course has always been blasphemous to those outside of the experience and self-evident to

anyone inside it. The reason it is blasphemous is because ‘no-one approaches the father except through the son’. The soul is both a bridge to direct experience and, finally, an obstacle. The veil must be rent and this is achieved at what we call the Fourth Initiation. The soul seeks God and therefore is separate from God. When God emerges at and as the core of the experience of soul, then the veil is rent.

So, for the purpose of representation, there is both a vertical sense in which the duality of spirit and matter is expressed (favoured by the Western mind) and a horizontal sense (favoured by the Eastern mind).

In the Western traditions as emphasised by Theosophy, Plato, Plotinus and so forth, we have the idea of archetypal planes or spheres of consciousness which emanate from the Godhead. In the Eastern Vedanta we have preserved for us the idea of realisation of Atman or the Self of the universe. In *The Secret Doctrine* we have the system of planes, including the atmic plane. In Vedanta we also have Atma and Buddhi but they are understood quite differently. Let us take the analysis given by René Guénon in *Vedanta, Man and His Becoming*. In this understanding Atma is completely without form altogether but one with the Godhead, Brahman. Buddhi is seen as a ray from Atman that links the Universal One with the individual One. In Theosophy the atmic plane is a sphere of greater subtlety than the buddhic or mental plane and there are still more subtle planes above. We still have atma, buddhi and manas but these are seen as interpenetrating fields of energy in which the self experiences itself. The Eastern is a first-person perspective of atma and the Western is a third-person perspective. Guénon was quite vitriolic in condemnation of Theosophy as a pseudo-religion for the very reason that it emphasises the third person and seemingly ignores the first person of Deity. Here is an example of what are obviously two initiates from the same ashramic initiative divided by perspective. This division is reconciled by emphasising the second perspective, and lies in the very realisation that these ARE two initiates and their disagreement points to a paradox.

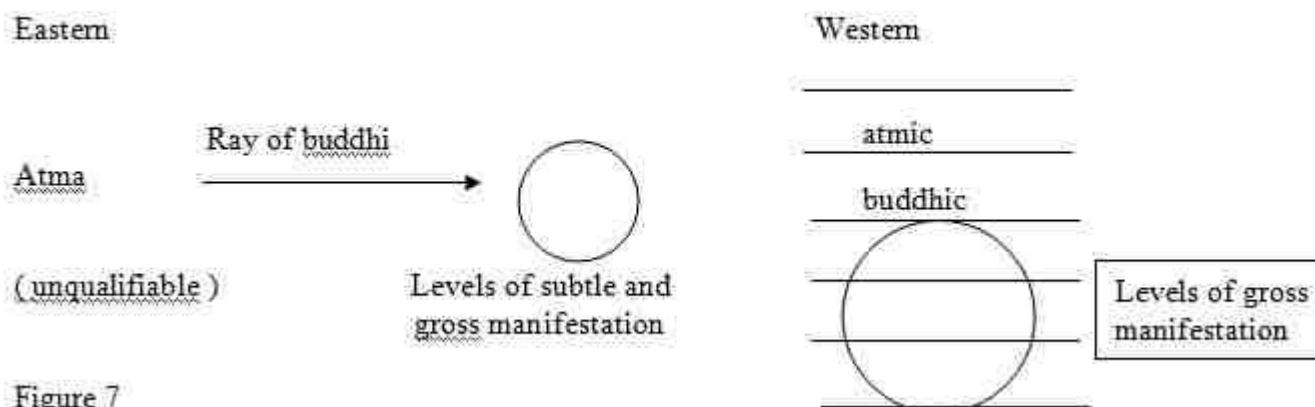


Figure 7

The Eastern tradition emphasises the radical awakening experience from inside that experience and therefore it is unqualifiable. The aim of the tradition is to produce the direct experience in the disciple and therefore the mind must be exhausted of any objects or conceptualisations, and hence the emphasis on the subjective. The Western tradition is designed to provide a system that could be incorporated into philosophy and psychology so that the experience can be understood from the outside, and hence the emphasis on the objective. Inside the experience there is no form —all forms subtle and gross are arising internal to the realisation. Outside of the experience, particularly if one is going to discuss the experience, it must be located somewhere in time and space.

In the realm of evolutionary awakening the forms and the consciousness evolve and become more and more subtle and pervasive. The leading edge of consciousness evolution is always spawning new perceptions, and each perception has the potential to transcend and include the previous level. Thus there is no end to the spheres and the planes. Each time a new level of realisation is reached then we can ask the question ‘where is that realisation occurring?’ What is the sphere that includes the sphere of all that is currently known, and so forth? In an evolutionary sense there is never any arriving at a ‘place’ where spirit is to be found. There is only the journey that spirit itself is making. As it makes that journey it throws off more and more levels of time and space. God looks and worlds arise. This evolutionary awakening will continue for as long as the universe continues, but it is possible to wake up on the journey and realise who is making it. This is the other meaning of infinity and of the snake eating its tail. Radical awakening. Within the robes of the ever becoming the always already is remembered. Once the experience of radical awakening takes place in some stable way then the journey of becoming continues, but becomes a blissful creative dance.

Self-realisation is the same in each age because the absolute self is unchanging, but the manifestation that is a part of the One self is undergoing radical change through the interaction between the evolving self and the absolute self. The creation is becoming aware of that which substnds creation and this is having effects on creation. The ‘awakening’ of humanity has a meaning within manifest existence — this meaning is not separate from the evolutionary impulse. The ever becoming is becoming more and more complex and transparent as a result of its interaction in consciousness with the never manifesting. It is human life and consciousness which provides this living bridge.

The East has preserved the first perspective of God and the West the third. The whole thrust of the Trans-Himalayan tradition is to bring them together via the second perspective and thus reunite the trinity. This is why the tradition is given in three phases.

In *A Treatise on Cosmic Fire* the Theosophical model of the planes was still used but a bridge was built by introducing the idea that on each level of manifestation three levels of ‘lives’ were functioning; namely the planes (devas) the rays (consciousness) and the hierarchies (spirit). Another clue to synthesis was the information that in the third system three levels of entity would make up our planetary manifestation: deva, human and a mysterious “third evolution” that was at present involutionary in this primarily dual system.

Within modern Western psychology —in particular the Integral movement—the realisation of both the vertical and horizontal spirit/matter duality has given rise to the idea of the universe ‘tetra-arising’; that each holon from the universal to the personal exists in four distinct quadrants that cannot be separated from each other. A core realisation was the distinction between structures of consciousness and states of consciousness. Structures of consciousness equate to the vertical model of the planes —they are developmental and evolve. States of consciousness arise, often spontaneously, and can be divided into three primary types with a fourth and fifth synthetic level. The three divisions are ‘gross, subtle and causal’ or ‘waking, dreaming and deep sleep’. The two synthetic non-dual states are termed ‘turiya’ and ‘turiyatita’ which we will discuss further on.

While it is more likely for an individual to experience non-dual states at higher structures of consciousness (ie. polarised on higher planes) it is also possible for them (the non-dual experiences) to occur spontaneously within any structure (on any plane). Indeed every human being goes through waking, dreaming and deep sleep states of consciousness in any 24 hour cycle. Evolutionary awakening refers to the process of initiation wherein a self-conscious individual gradually and sequentially experiences themselves through transformation becoming identified with subtler and more inclusive levels of identity. Radical awakening occurs when the self-conscious individual suddenly and radically experiences themselves as the One Life. It may become increasingly obvious why the Hierarchy has embarked upon such an extensive project of transformation and initiation for humanity prior to the current period of Shamballa impacts. If radical awakening —the entrance into consciousness of a fundamental and primary reality —occurs in individuals or societies where the centre of evolutionary gravity is below a certain level then the results are destructive. Similarly if kundalini is awakened before the consciousness of the individual has reached a certain level the results are often destructive. We see this in many (particularly Eastern) sages who have had a genuine non-dual awakening. They know that they ARE the One. If their level of structural initiation is not high however, then their primary self-identification is in the three worlds and so it is their personality that presents itself as the One. The result is often the transfer of power and authority from others to the personality of the awakened one and a diminishment thereby of their own capacity to awaken. Shamballa strengthens the Self or First Aspect of divinity whatever level it is expressing on.

The minimum model that is able to convey something of both Eastern and Western perspectives on the spirit/matter duality is three-dimensional, and even then it should be remembered that this is only a model:

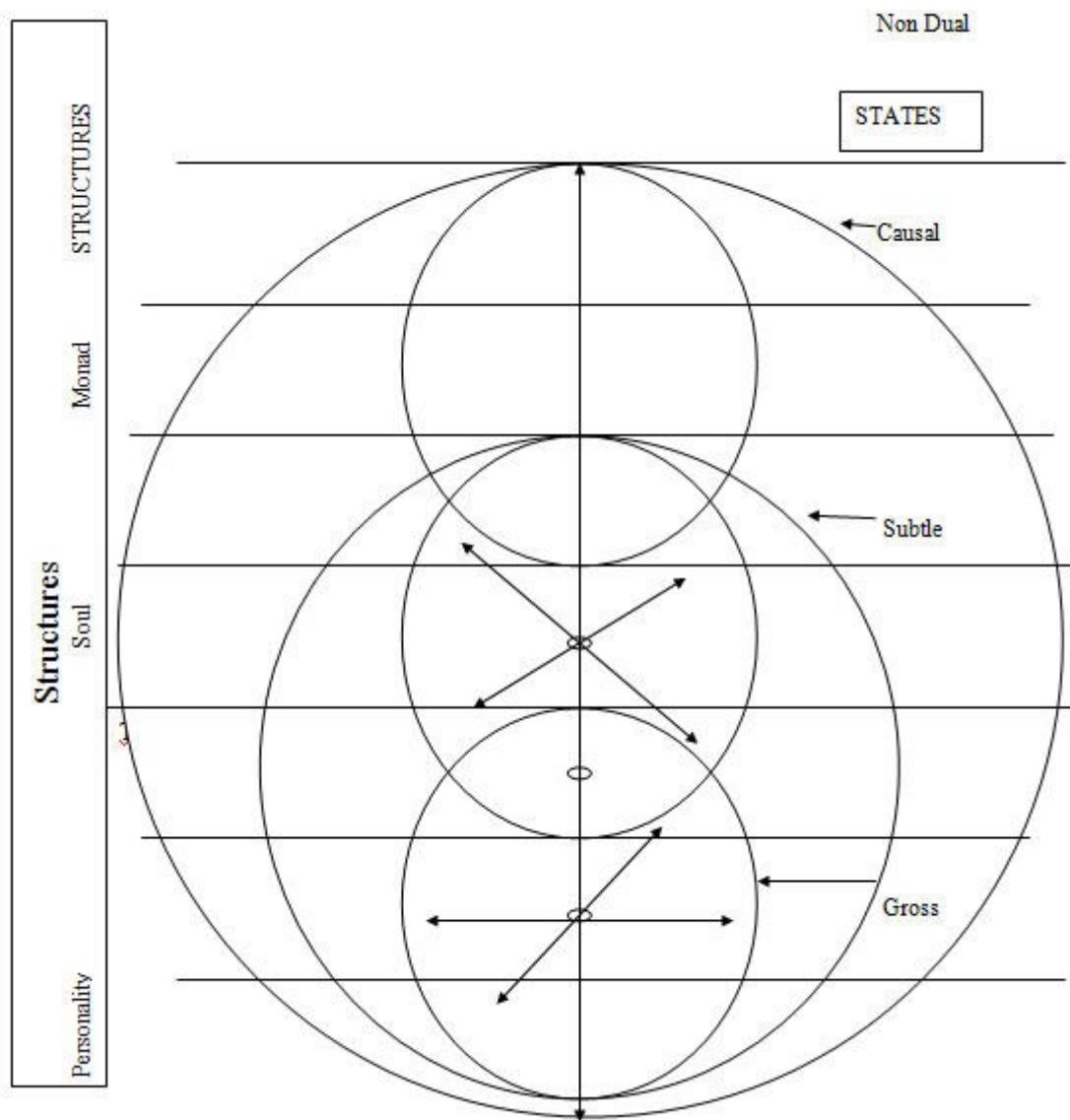


Figure 8 States and Stages of consciousness

The three primary modes of consciousness —monad, soul and personality—express on the seven planes or levels of devic lives, with the third and fifth levels being dual in expression. The causal state permeates and encompasses the whole sphere and is therefore available to consciousness at all levels, but more accessible to conscious lives on the higher planes because they have less dense sheaths or less pakritic immersion. On each plane the conscious self can translate—extend itself horizontally in mastery of the devic lives of that plane; transform—by linking with conscious lives on the planes higher or lower and shifting ‘levels’; transfigure—awaken to deeper states of identification that are ever present (but occulted) realities.

Spiritual awakening then is a process that not only involves the developing and raising of consciousness but the transfiguration of that consciousness by Life. Some insights into this triple process were presented in the Trans-Himalayan teachings through the idea of evolution over three solar systems and of the three centres on Earth of Shamballa, Hierarchy and Humanity. For the system to function correctly then the three systems or centres, and the functions they represent, must operate synthetically; mastery of matter, the initiation of consciousness and the permeation of the Life principle. At the current stage of evolution on the planet, the Shamballa force is able to impact Humanity directly without being transferred through the subtle state or Hierarchy. This is having a dual effect. On the one hand there will be a continuing occurrence of radical awakening experiences by members not only of advanced humanity who can access the buddhic plane, but by people at all levels and in particular those who have rents in their etheric and emotional bodies through abuse or addiction etc. On the other hand there has been a strengthening of those who are more identified with the I in the horizontal IO (or with the self aspect). This results in an increased egoic tendency —the impulse for the self to dominate the not-self. The dominant personalities of the race are divided into those who are solarised or under the control of their own souls and therefore Hierarchy, and those who are not. Each group is pushed to assert under Shamballic impression and hence the century of battles that have been waged on all three planes of the three worlds. From the Hierarchical perspective the war is over, and yet their will still be battles and that victory has yet to fully demonstrate on the physical plane.

The opportunity for many disciples is to make the transition from the mental to the buddhic plane, which we call the Third Initiation. Then they will be in a position to maximally benefit from and apply the experience of radical awakening that is available in the coming period of this Fourth Ray crisis with its epicentre in 2025. Once again we might have a conceptual glimpse into this process through examining what might be termed fourth-dimensional movement in a sphere.

Let us imagine buddhi as the central point of a sphere. Remember too that if we replace the forty-nine planes with forty-nine years then the central point is 2025:

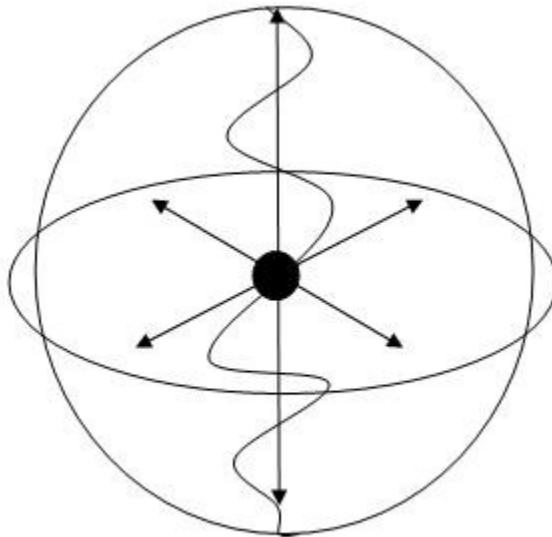


Figure 9

The point of pure awareness which is the human hierarchy can move into the sphere in any of six directions or three dimensions. It can move horizontally in a plane. This is translation and is often represented by fourfold rotary motion—a motion that produces galaxies, solar systems and so forth by distribution in a plane. Then there is vertical movement. This is transformation or regression as the self-identity spirals up or down the vertical arrow. The third type of movement (which is also the seventh) is back inwards through the central point itself. It is the movement of radical awakening and has a threefold result because it includes all three perspectives. Firstly there is the direct awakening as the one universal Self. This is the Buddha-nature. Secondly there is the direct participatory awareness of all other centres. Each centre is every centre because each centre or self opens directly out into the emptiness of the One Self. As paradoxical as it sounds in language, one is aware of all other selves that are aware of themselves as the One Self. This is the Sangha. The One without an other is simultaneously aware that all others are the One, and in particular that some others are aware of this—a community of Buddhas. Thirdly the One is aware of all things arising inside that realisation and seeks to pervade them all. This is the Dharma. This awakening deepens and ripens in the world of becoming so that more and more subtle distinctions are able to be made, but the ‘Buddha nature’ itself is beyond evolution in time and space. It simply IS. This radical awakening is the beginning of what might be called ‘monadic consciousness’ or identification.

The whole thrust of this third phase of the teachings is to produce in the disciple the experience of radical awakening—or put another way, to strip away all other directional movements of consciousness so that which resides at the core can reveal itself. The jewel in the lotus appears and the disciple passes through its centre into monadic experience.

Uranus - The Hierophant

The experience of radical awakening is transmitted to the human hierarchy on the buddhic plane in this system via the planet Uranus who is the Hierophant of Earth. On the path of discipleship leading up to the Third Initiation Saturn is the doorkeeper. When the human soul, Mercury, has become the divine hermaphrodite through merging with the solar angel, Venus, then it is possible for the Hierophant of the greater mysteries to appear. Uranus is the higher octave of Mercury and allows for the transmission of the energy from the plane where the Planetary Logos is polarised to the buddhic plane of our system.

| “Satan (Saturn) is the doorkeeper to the temple of the King; he standeth in Solomon’s porch; he holdeth the key to the sanctuary that no man enter therein save the anointed having the Arcanum of Hermes.”

Hermes V 20 & 21

The third fundamental of The Secret Doctrine states that all souls are one with the Universal Oversoul (or sixth principle) because the soul is at its root, individually and collectively, the seventh and the One—the only reality of the Universe.

The revelation of this seventh principle in the very heart of each atom of Kosmos is coincident with the initiation taking place in the fifth subrace of the fifth rootrace in this the fourth round.

The fourth fundamental of The Secret Doctrine is emergent. One aspect of its emergence is this::

The function of man (understood universally) is to reveal, through identification, the One Life at the heart of all existence.

This is why I have given out (in an earlier work) the Mantram of Life.

The Mantram of Life

There is no soul.

There is no time.

There is no space.

There is only Life.

One Life.

This Life I am.

My will is for all my lesser selves
to know me at their core as the essence,
the beginning and the end of their existence.

It is thus, as the One Life, I LIVE.

A key tenet that needs to be kept in mind then, when considering the duality of spirit and matter, is that this duality needs to be understood in (at least) both vertical and horizontal dimensions. If you read the Theosophical literature that has already been given out with this clearly in mind a new world of realisations will open up. Sometimes when I am referring to spirit I am referring to the subtle energies on the 'higher' planes. Sometimes I am referring to the identity on specific (or indeed all) 'planes'. Spirit/matter manifests as a fourfold field. They tetra-arise. Human souls are able to stand at the centre of this fourfold expression and be themselves the at-oning link. They can do this because they are at once both the offspring of the dualities and also, at their root, IO—the one reality that expresses as the duality which in turn expresses in a fourfold manner.

The glyph of the planet Uranus is a shorthand visual reminder of this key which must be repeatedly turned by the would-be initiate. Uranus is the only planet that orbits on its side. If we turn the glyph on its side we get IO with a connecting line. This connecting line in both vertical and horizontal depictions of the glyph is the role of the human hierarchy. We are the electrical spark which passes between the father—mother. We are fohat. Under Uranus, in the Aquarian Age, our work is to awake and awaken. The real brotherhood of the Aquarian Age is not a brotherhood of souls but a brotherhood of spirit. This brotherhood extends well beyond the human kingdom to include all life and consciousness. At our root we are the One Life—IO—and so is everyone and everything regardless of their state of development in consciousness. When we truly experience this then the role of humans in Kosmos will be self-evident.

Laying the Cosmological Framework

Three Laws Reveal a Fourth

Man is a cosmic being in the process of waking to himself. When that process is complete he will have three primary levels of identity:

Personality: This is the fulfillment of the Third Aspect and results in the fully individualised identity as a human being as a conscious part of humanity and the Earth.

Soul: This identity is the fulfillment of the Second Aspect—the consciousness of the solar

system able to embrace the consciousness on all of the planetary schemes. It is being developed in this system.

Monad: This is the fulfillment of the First Aspect and results in galactic 'consciousness' or the embracing of the experience of the life of the galaxy with its billions of suns.

Once these three levels of experience have been synthesised there awaits the universal experience that embraces the life of billions of galaxies that make up our universe. The experience of the One Life is naturally always available but when the sequential structures of the developing Self have been built then the richness of the experience of the Universal Self is enhanced.

Already many are thinking and acting on a personality level with reference to humanity as a whole. This identification is the expression of the Third Aspect of divinity and it will rather rapidly (in Earth time) become the keynote of the coming civilization.

The purpose of the esoteric teachings is to expand the consciousness of man and enable him to enter into his threefold divine heritage.

Humanity's personality heritage is earthly and identification with the Earth as a whole would eventually take place under the Law of Economy as it is gradually realised that the good of the individual is intrinsically tied up with the good of the planet.

In this system however, man is being aided in his development through the advent of the solar angels and the development of his Second Aspect. The unfoldment of the soul allows him to experience the consciousness of his fellow man and the other kingdoms of nature, thus eliciting his co-operation out of love rather than self interest. The soul is group conscious and so leads to group consciousness. It also leads to identification with consciousness that is not in incarnation, and eventually to consciousness ensouling the other planets in this system and to other systems. This is the Law of Attraction at work.

The Law of Synthesis allows matter and consciousness to be realised as dual expressions of one essential Life and the identification with this Life, which is essentially the Life of the galaxy, transcends and yet preserves the lesser identifications.

There is a Fourth Cosmic Law that the above three form part of and eventually reveal. This is the Law of Being. This is the Law which governs the Life of the Universe as a whole and is revealed when the three subsidiary laws have done their work.

We thus have four distinctions of level:

1. Universal – The Law of Being – Divinity – Peace

This refers to the incarnation of a Universe.

2. Galactic – The Law of Synthesis – Spirit – Will

This refers to the incarnation of a galaxy.

3. Solar – The Law of Attraction – Consciousness – Love

The incarnation of a Solar System.

4. Human – The Law of Economy – Matter – Intelligence

The incarnation of a human being.

In *A Treatise on Cosmic Fire* the word ‘cosmic’ was used to refer to both the galactic and universal levels because little real distinction had been made between the two in human thought.

From the perspective of consciousness or the soul aspect, we have a direct correlation as follows:

The solar life within the universe is represented by the light of the galaxies.

The solar life within a galaxy is represented by the light of the suns.

The solar life within a solar system is represented by human souls in causal bodies.

The solar life within the human system is represented by the points of light that make up the etheric body.

Then four Universal Laws currently find expression on the four galactic (cosmic) planes, and on the galactic physical plane as follows:

Law	Galactic Plane	Solar Systemic Plane
Law of Economy	Physical	Physical 7
Law of Attraction	Astral	Mental 5
Law of Synthesis	Mental	Atmic 3
Law of Being	Buddhic	Logoic 1

The Numbers associated with these levels are also revealing. The interaction of consciousness and matter produces the 12 of the zodiac. The interaction of spirit and consciousness produces the 8 of the Christ—which is also produced by the interaction of the highest and lowest levels. Spirit reconciled with matter produces the perfect 10, while the highest two levels produce the number 4.

The Law of Being is associated with the fourth Purpose of deity and His fourth revealed

quality after Intelligence, Love and Will.

The Law of Economy has to do with rotary motion and has its outer symbol in the orbital activity of the planets around the sun.

The Law of Attraction operates in a spiral cyclic fashion and has to do with consciousness. Its outer symbol can be seen in the beautiful spiral formation of the galaxy about its centre.

The Law of Synthesis operates in a straight line. It is a Law associated with Life and with the breath. Its outer symbol can be seen as the expansion and contraction of the galaxies within the universe. The straight line action is not linear but must be perceived as operating in three dimensions directed by a fourth. In large scale space the galaxies behave as if each is moving away from all the others.

The Law of Being is the cause of all motion but exhibits none itself, at least from the perspective of the three lower cosmic planes. Its outer symbol is the whole universe—but we have no way to visualise this symbol. We can view another galaxy but not another universe. We are within that One which we seek to witness. Indeed, we are the One looking.

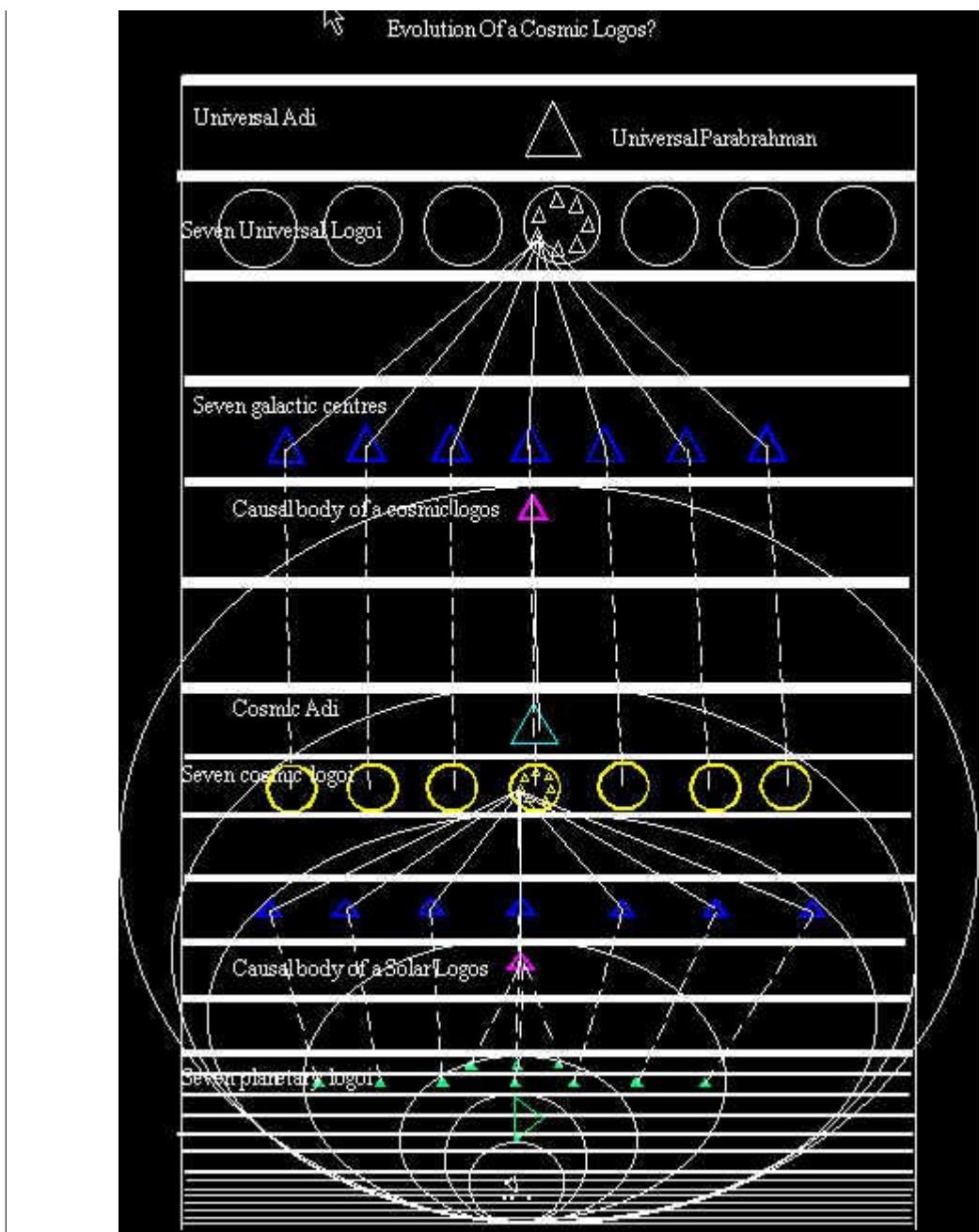
The Four Ethers

In order to discuss the distinction between galactic and universal we will add another set of planes. The galactic planes will also be referenced as cosmic because this is how they are referred to in *A Treatise on Cosmic Fire*.

The four major levels that exist then in the universe are as follows:

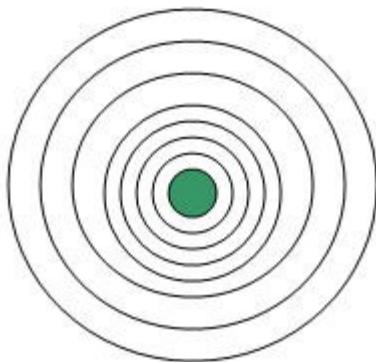
1. Universal
2. Galactic
3. Solar
4. Human

Human consciousness evolves in a solar system. Solar systemic consciousness evolves in a galaxy and galactic consciousness evolves in a universe.

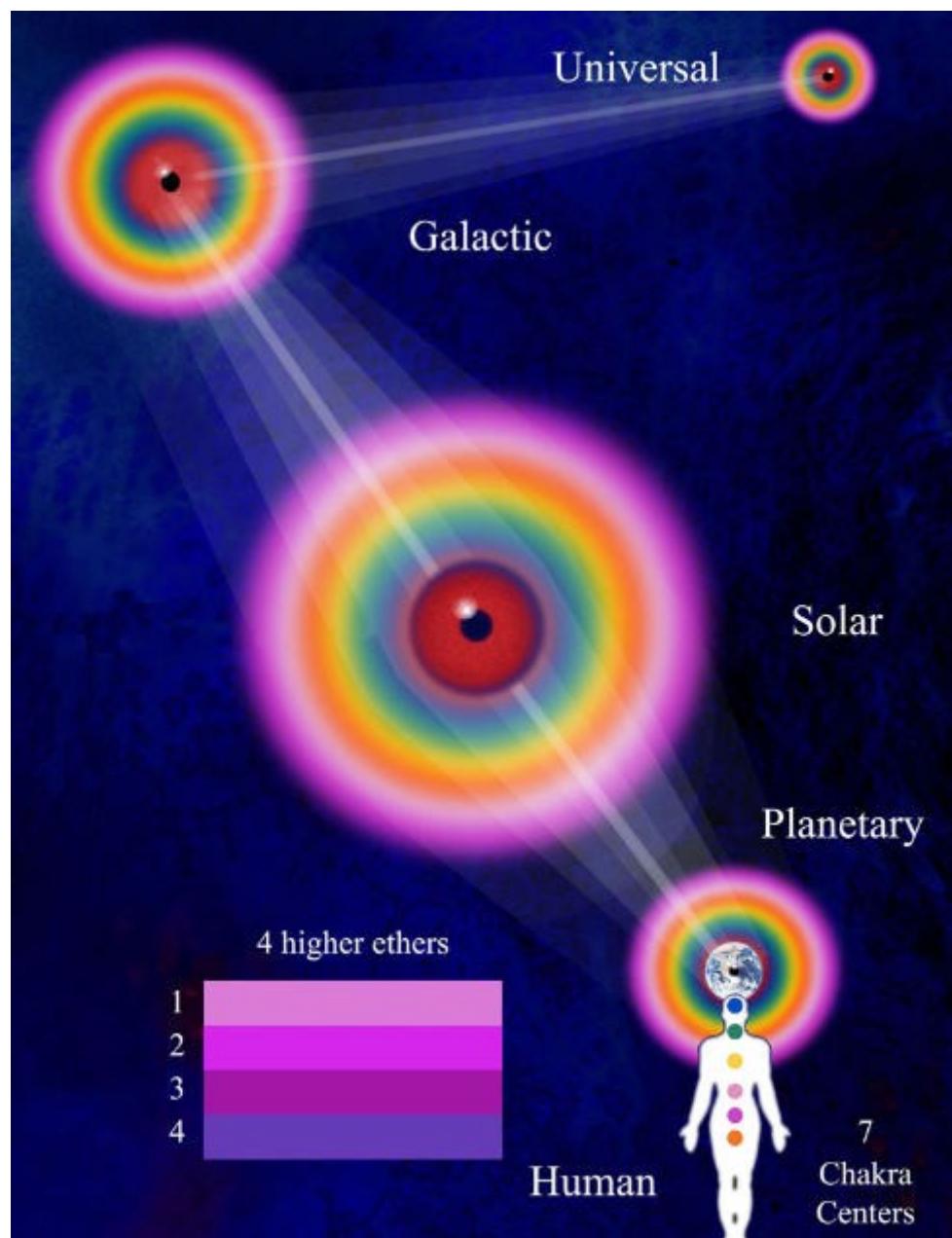


This type of chart conveys one type of impression that allows us to visualise greater and greater expansions of consciousness in more and more refined matter; however it is also misleading to stack planes on top of each other when they are really interpenetrating.

We can see this by taking as an example the human experience on the Earth. We might illustrate the planes or fields of consciousness surrounding the Earth as follows:



The fields that surround a human being also form a component part of the fields that surround the planet. The individual vital force is a part of the planetary vital force and so forth. Similarly in cosmos, the solar buddhic plane forms part of the galactic buddhic and the universal buddhic. In the same way that the 'cosmic' ethers eventually express via the solar systemic, so the human etheric body is an extension of the universal etheric. Indeed the four etheric levels of the human body are designed to one day express these four levels of universal reality.



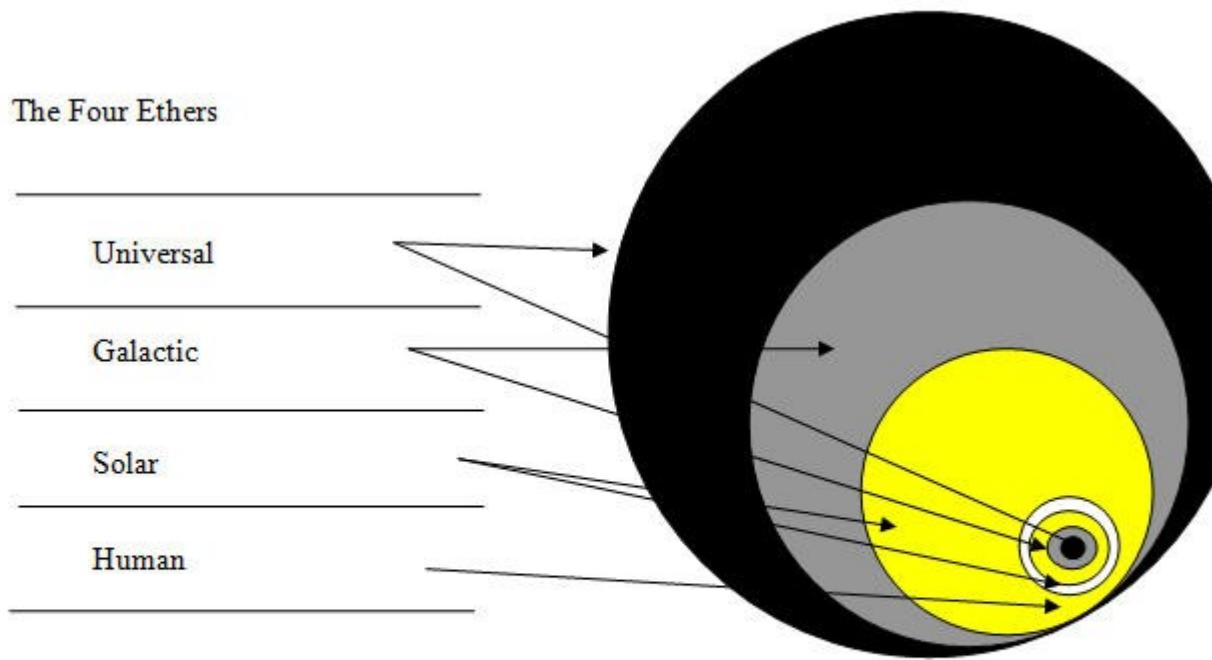


Figure 11 The Four Ethers

In *The Secret Doctrine* I indicated that in this the fourth round, ether would become visible. The fourth ether is related to light. “In that light shall we see light.” In the light of human consciousness (buddhi) the dark light of Shamballa or Life becomes visible. The correlation in the material universe is the discovery of dark matter and energy. They have become visible to human consciousness. The light of Kosmos is shining into itself. We are too close to this experience to really perceive its importance, but let me try to give some indication. When human consciousness penetrated into the heart of the atom, this event was a major initiation — not just for human beings but for the whole planetary life. Human consciousness penetrating into dark matter is part of a solar initiation.

A second key tenet that will make the process of grasping this phase of the teaching easier is the realisation that the highest (plane, sphere, energy etc) not only transcends and includes the lower but is present ‘within’ it. The ‘outside’ and the ‘inside’ are continuous. The universal is present within the human, just as the human is present within the universal. Inside each atom we will find the same subtle energy that is present in a black hole. Indeed when human consciousness is able to penetrate into both levels simultaneously a great completion takes place. The rush light of ‘anu’ the speck and the dark light of Shamballa are brought into conscious relationship.

When we observe the visible universe and our consciousness expands we are apt to equate our smallness in size with our degree of importance. It is easy to miss just how important a development human consciousness itself is to the Kosmos as a whole. We are part of a more than 13 billion year evolutionary journey that has lead from matter to consciousness to spirit. Biological life makes up only a tiny fragment of what the

universe has been able to evolve. Self-conscious biological life able to experience itself as the One Life from which it sprang is a tiny fragment of that tiny fragment. Within the vastness of the universe a physical human incarnation is a rare treasure. Humanity, for however long it manages to survive on this planet, is a precious flower. Initiates are the seed pods.

When we look at the material world we notice evolution at work. Forms evolve. For there to be any forms at all an incredible balance had to exist between matter and anti-matter, between dark matter and dark energy. Gravity — an expression of the primary O — and dark energy — an expression of the primary I — had to be in such delicate relationship that forms could exist and evolve. Too much ‘O’ and the universe would collapse. Too much ‘I’ and it would expand too rapidly. Once there were only hydrogen atoms, and then over billions of years heavier atoms were manufactured in the heart of stars. The material of the universe is continually recycled and refined into more and more complex forms so that eventually planets containing the building blocks of biological life formed. Then over millions of years that life becomes self-conscious and finally is able to penetrate back into the core of its own origins; able to penetrate not only into the mystery of how it evolved but also why — for these two questions are intimately connected and ultimately inseparable. Consciousness, too, evolves. The Universal Oversoul, which is at its root the One Life both assists in the evolution of matter and learns from that evolution. It is continually harvesting experience which is then recycled and refined into new experience and new forms. The One Life as IO does not evolve. It eternally IS. Consciousness and form do evolve until their central life is recalled at the end of a universal manifestation.

Let us take the analogy of a human soul harvesting experience from a series of incarnations. For long periods of time when the incarnation on Earth was little more than a short brutal exercise in survival, there would be little harvest for the causal body at the end of the life. Gradually as civilization evolved and the human forms evolved, then the harvest would be greater, as well as the capacity for the soul to enter more fully into participation in an incarnation. Then comes a time when the soul and its personality are able to be fused and the purpose underlying the series of incarnations is achieved. The soul now is consciously operating as part of the great Ashram and the monadic Life aspect is able to pour through all three levels of the Self. The planetary soul, Hierarchy, also evolves and is currently undergoing an extremely accelerated evolution as large numbers of human souls are initiating and therefore being initiated.

Let us step back into the universal soul. In the hundreds of billions of galaxies, each with hundreds of billions of stars, the universal soul has been experimenting with biological life and consciousness over time scales that are difficult to grasp. Civilizations come and go in Kosmos just as they do in our galaxy, in our solar system and on our planet. Each civilisation is harvested by the universal soul; which is why it is possible for evolution to accelerate. What once took millions of years can now be accomplished in hundreds of thousands of years, then thousands and then hundreds and then tens of years.

The current civilisation on Earth will eventually end just as an individual life ends. What is important is not the survival of the civilisation but its harvest. **Therefore it is more important for human consciousness on Earth to evolve than it is for human**

life to survive. Think about this, for it is a key statement that underlies the crisis that humanity is passing through. As the resources on planet Earth begin to be used up, as the climate changes, as population pressures grow, will humanity continue to evolve its consciousness into an expansive love, or will it begin to contract and spend all its evolutionary potential on trying to prolong physical survival at all costs? This is the same challenge an individual faces at their second Saturn return. Will they focus all their attention on their health and superannuation out of fear of death? Will they contract and become a complaining burden on the next generation, or will they continue to expand and give out the harvest of their lives — in form and consciousness — in a generous outpouring that ensures a continuous flow of evolutionary development? How will we face, accept and move beyond our death? As a planetary civilisation?

Of course once that death is faced psychologically at the Saturn return it is not necessarily followed by physical death, but the passage is a doorway to a new face of life that is sometimes referred to as the golden years. Death has been accepted and so survival fears no longer control the direction of the life. Gratitude, appreciation and generosity begin to flow and the soul is able to give its contribution into the community. The civilisation on planet Earth has potential to enter into its golden years — its golden age — once the doorkeeper, Saturn, is passed and Uranus awakens us to our Kosmic inheritance.

Consider that more human beings were able to take initiation during the World Wars than at any time before. This is because crisis forces choice. When you are in the trenches and the friend beside you has been shot or your homeland has been overrun, you must make choices. Many thoughts, feelings and actions are possible. Survival of the form is not always as important as love. Love is not always as important as soul purpose. Soul purpose is not always as important as Life. When all levels are in right relationship there is a great flowering in all kingdoms.

One of the keynotes of the soul is that it will always choose love (not sentiment) over the survival of its own form. Human life is a precious commodity not to be sacrificed needlessly. Human life consciously awakened and identified as love is a rarer commodity. Human civilisation is a rare commodity in Kosmos. A human civilisation awakened as Love is rarer, and one awakened to Life is a jewel.

There will be many calls over the next few decades by well meaning people on the planet who are still under the control of Saturn, to 'face reality'. What they generally mean by this is to accept the fact that the purpose of living is to survive and perpetuate that survival, generally at all costs, and particularly at the expense of 'love'. Ideals, values, principles, love and other attributes of the soul are considered to be luxury add-ons, to be indulged once the business of survival is ensured. Saturn uses times of crisis to reassert control. If the soul is fearful, it contracts. If it wants to Live as a soul more than it wants to survive as a personality, it breaks through Saturn's ring and finds the flashing forth of Uranus.

In this solar system human civilisation did not just evolve via Third Aspect or Saturnian processes. It had help — not only from the soul of the Logos but also from the Sirian system — a system that had already developed consciousness to the triadal stage.

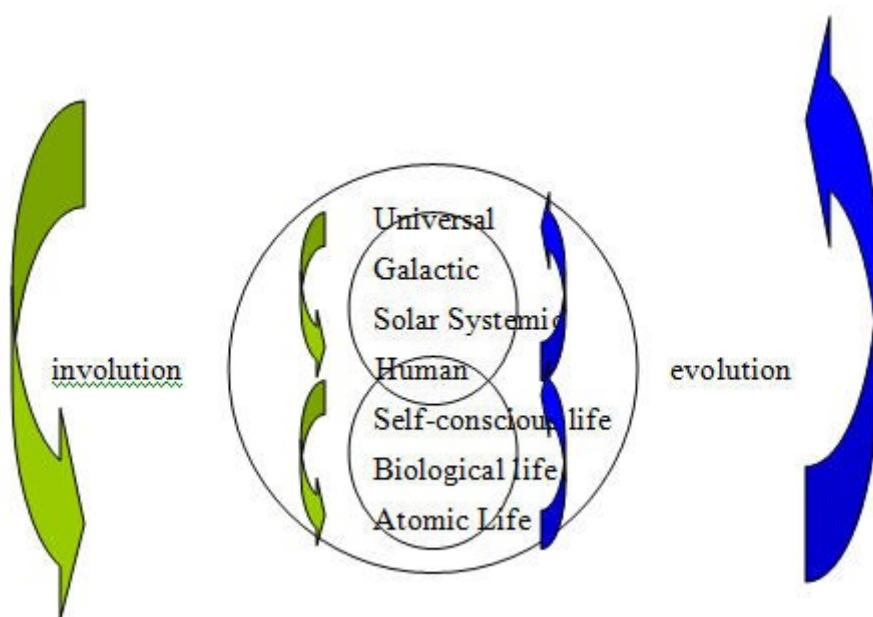
Let me make clear at the beginning of this discussion on ‘alien life’ that I am not referring to little green men arriving in faster-than-light-speed metallic ships. The dream of being saved from death or physical extinction by technology or the cleverness of our intellects (or other people’s) is just a dream. Technology and creativity will not ‘save humanity’. Love will. The cosmic distances are too vast. We will not be travelling them in our bodies or in spacecraft, no matter how clever our scientists become. We do not have the time or the space. Saturn is a time/space limitation. It cannot be overcome by that which is confined in time and space. The aliens will not come to help us until we recognise that we ARE the aliens. We already came.

Let me clarify that by an example. Our biological selves ‘came from earth’ in the sense that they evolved on this planet. Whether or not the ‘seeds’ of life came by asteroid is beside the point. Ultimately all the elements that make up our bodies were fashioned in the heart of suns, so we are all stardust, and so is every other life form in the cosmos. Biologically we are terrestrial but at an atomic level we are universal. Our ‘souls’ also have their lineage — planetary, solar, galactic and universal. The universal consciousness is ‘coloured’ or qualified by layers of creative experience. Human beings are more evolved than hydrogen atoms, even though they evolved ‘out’ of hydrogen atoms. Just think — hydrogen atoms evolved to the point that they could split open hydrogen atoms. Human souls are more evolved than the substrate of universal consciousness, even though they evolved out of that substrate. The fact that something has a larger body does not mean that it is more evolved. There are many galaxies in cosmos that do not even have one planet, in which the forms and the consciousness have reached the level of evolution that they have on Earth. Other galaxies have many planets that have evolved far beyond Earth.

The universal soul evolves and requires the evolution of forms to do so. The evolution of consciousness and of matter require each other. At their root, both consciousness and matter are the One Life which does not evolve. As souls mature in consciousness they become aware of other souls who have also matured to that level. So it is with civilisations. We will become aware of other civilisations that exist or have existed or will exist in our galaxy as well as the wider universe, once we have evolved to the level upon which that consciousness is operating. Once an individual awakens as a soul it is also able to perceive how it has already been acting throughout the time and space of many lives. Once a planetary soul or the soul of a civilisation awakens it becomes aware of what it has been trying to achieve, and which other souls have played a part in that process. We do not suddenly open to receiving input from the Sirian system for example; we awaken to the fact that we are already part of (and have always been a part of) that system — in fact a seed of it. There is no longer a civilisation operating on a planet orbiting one of the Sirian suns. It evolved to a point where it was able to seed a whole region of space/time. An example on Earth would be the Tibetan culture which is dying out in its homeland but spreading the seeds of its wisdom throughout the planet, blending them with the other cultures that are already present. This is not an example of ‘colonisation’ but part of a true offering. If Earth ‘consciousness’ was able to extend itself too far from the ring-pass-not of Earth at this stage in its development, its tendency to ‘colonise’ would cause many difficulties. One day it will be the role of souls initiated on Earth to serve as solar angels to evolving life forms on other planets, but the initiated soul has lost the tendency to impose control.

Human civilization will not fulfil its dream of expanding physically into the cosmos. Ironically one of the places earmarked for colonisation in the minds of some when our sun gets too hot is the moon Io. This dream is a reflection of a higher destiny. The question is whether or not Earth will succeed as a cosmic experiment in the evolution of form and consciousness to a point where the evolutionary universal soul wants to harvest that experiment and extend it to other planets. It may help to think of the universe as a garden wherein many seeds are planted. Will our civilisation mature into a flower that is chosen to be propagated by the galactic or even universal gardener? And who is that gardener but an aspect of ourselves that has grown wiser and more mature? The concerns that our civilisation has about the arrival of alien cultures that may seek to dominate or exploit us are projections of those aspects of our own culture we have not outgrown.

An initiate becomes aware of connections in consciousness that already exist. This is the key to understanding the relationship between involution and evolution:



In this system the evolution of souls and their forms are interlinked. That is what is meant by the statements in *The Secret Doctrine* that the evolutionary forms on Earth derived from the human and not the reverse. They derive from the etheric blueprint that had already been developed by the universal soul. Evolution was aided. Similarly humans mark the plane of transition from gross forms to the subtle forms of consciousness. This is why we will never travel to other star systems in our physical bodies. Gross bodies are not designed to travel in that way. The soul uses subtle bodies.

In order for human civilisation on Earth to be a successful experiment, enough human souls must be able to consciously function on the buddhic plane — the lowest of the cosmic ethers — in order for them to be able to extend their consciousness both back towards the Sirian system that seeded them, and forward to the systems whose possible destiny it is for Earth to seed. This is why the crisis precipitated in 2001 when the Sixth Degree initiates chose the Path to Sirius (the fourth path) has generated such opportunity for individuals to take the Third Degree and for the energy

of freedom to enter human civilisation. All Hierarchical teaching has this goal in aim — a goal that will eventually make of the Earth a ‘station of light’ in the galaxy.

It is the role of initiates past a certain degree to maintain the cosmic connection between civilisations in the galaxy and increasingly, between galaxies. There is a deep connection between our galaxy and the galaxy of Andromeda — rather like the connection between our sun and Sirius, or the planets Earth and Venus. Even though the physical interaction of these two galaxies is some 5 billion Earth years away, the causal interaction is potent and can be felt very powerfully on the universal astral plane and also through the etheric cosmic planes. Andromeda is more advanced than our galaxy on the universal path and is able to assist the development of the galactic civilization in the Milky Way. It is the potent manasic influence of Andromeda that specifically results in the increasing connection between intragalactic civilizations in our Milky Way and will result in their eventual unity. Our galactic mind is being strengthened. A Galactic Logos evolves on the universal planes in the same way that a Solar Logos evolves on the galactic planes. They are at various stages of evolution and form groupings and relationships, just as solar systems do. In our local group we have the Milky Way, Andromeda and Triangulum which form their own triangle. Triangulum or M33 is the smallest of the galaxies and contains a large proportion of dark matter. It is undergoing a high rate of star formation, while Andromeda appears to be slightly larger or of similar size to the Milky Way. M87 is another galaxy that has a significant influence on our local group. It serves as a great attractor.

Primary Relationships

Galactic	Milky Way	Andromeda
Solar	Sun	Sirius
Planetary	Earth	Venus
Individual	Human	Solar angel

The Secret of Orbital Relationship

At the centre of every atom whether it be physical, human or solar, lies that which has resonance to the centre around which the atom is orbiting. As that resonance increases to a level of vibrational similarity, the central life of the atom is released and forms a flow of essential energy from the centre of the atom to the centre of its orbit. The central life is the ‘teacher’ to those lives in its orbit, and it in the spirit of ‘education’ it draws forth that in the ‘student’ which is resonant to that which is expressed more fully in the ‘teacher’. This essential principle holds true whether it be electrons around a positive nucleus, students around a teacher, planets around a star or stars around a galaxy. It lies at the centre of the operation of the Law of Radiation.

Let us take the example then of the planet Earth around its central star. The core of the Earth is fiery and resonates with the solar globe. This core represents the outer physical expression of the Will of the Planetary Logos and is therefore the centre around which his physical creation is built. At the core of the sun we find the outer physical expression of the Will of the Solar Logos, and the harmonisation of these two wills forms part of the mystery of electric fire. Rotary motion rules the orbital

mechanics that fix the relationship between planet and sun over long periods. Spiral cyclic motion rules the subjective relationship between planet and star. This latter is expressed physically in the fluctuating electro-magnetic relationship between the two entities and the periodic reversal of their magnetic fields, which also protects the planet from too much solar ‘radiation’. The direct motion that rules the First Aspect is symbolised in their combined motion through space around a greater centre and in the as-yet-invisible (to humanity) electric connection between their two cores. Human beings at a certain stage of self-realisation are able to identify with the Will of both the Planetary and Solar Logoi and thus are able to form part of the electrical alignment between them.

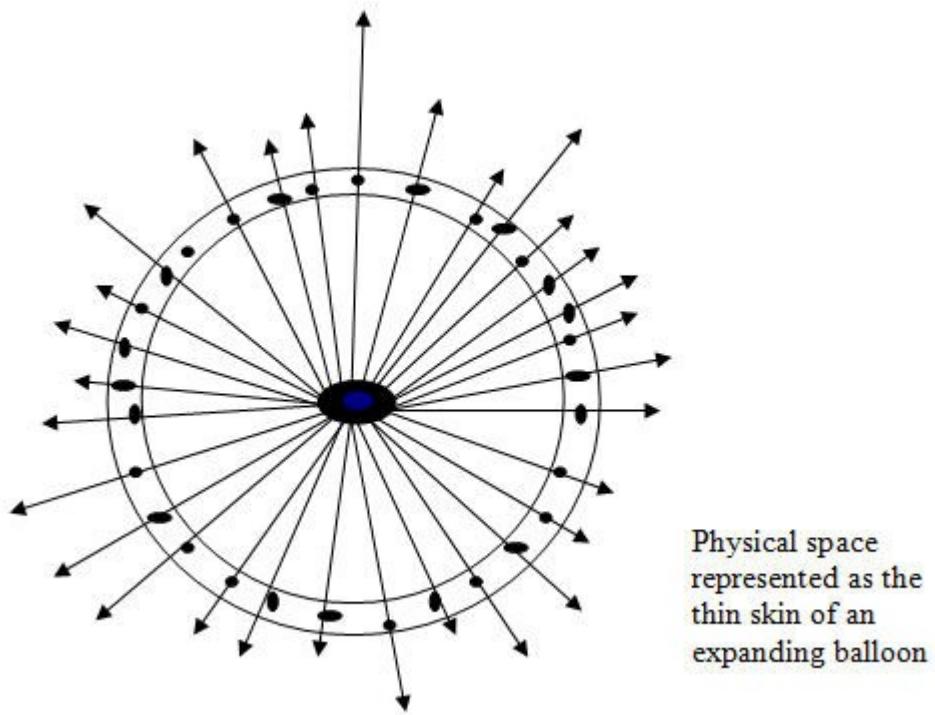
Now let us take the example of the sun orbiting the galactic centre. We will pass over the relationship of the sun to other stars and constellations for the moment, and seek to identify the most significant relationship. The correspondence in terms of magnitude can be expressed as follows: A Solar Logos is to a Galactic Logos what a human soul is to a Solar Logos.

Our sun orbits the black hole at the centre of the Milky Way galaxy approximately once every 250 million years. The relationship between the centre of the sun and the centre of the galaxy expresses a physical correspondence to the resonance between their ‘wills’. The closer this alignment the greater similarity there will be between the substance at the core. In the case of the solar system we note that the planet Jupiter is in an interim state between planet and star. If the planet had been larger in size, the nuclear reactions generated would have been enough to turn it into a star. As it is, Jupiter has some significant radioactivity and therefore is able to serve as a representative of the sun amongst the planets — or to word it another way, as the planetary heart centre. It also has the largest magnetic field in the solar system.

Similarly it is realised that stars of a certain magnitude collapse into black holes at a certain stage of their evolution. Our sun is not large enough, but the star Sirius (B) for example may end its solar evolution in such a fashion. Therefore it could be said that there is that within the star Sirius that which is in resonance with the black hole at the galactic centre, and when that resonance eventually generates a similarity of vibration the essence of the star will become the same as its orbital centre. Sirius therefore is a representative of the galactic centre in our local solar space, just as Jupiter is a representative of the sun in our local planetary space.

Now finally let us take the relationship between the galactic core and its ‘centre’. Let us ignore the relationship of the galaxy to other galaxies and their gathering together in clusters, and seek a similar magnitude of relationship as that of sun to galaxy. We now seek a ‘universal centre’ around which the hundreds of billions of galaxies revolve in the same way that the hundreds of billions of suns revolve around the galactic core. Science tells us that there is no such universal centre which can be found in ‘space’. It is everywhere and nowhere. The most common analogy to explain the structure of the universe given to students of astronomy is this: Imagine that the galaxies are dots drawn on the surface of a balloon. As the balloon is blown up (the universe expands) all galaxies have a tendency to move away from each other; but there is no ‘centre’ for that expansion to be found upon the surface of the balloon. Of course in this analogy there is an actual centre, but it does not lie within the definition

of ‘space’. Similarly we might say that there is a centre for all the galaxies, but it cannot be found within the dimensional reality in which the galaxies exist.



The centre of a galaxy is a cosmic laya centre. A point of entry and exit of universal energies within the etheric body of Kosmos. Substance (which includes light) is being swept into the chakra, and spiritual energy (which is just a more subtle form of matter after all) is being radiated out through the centre. The galaxy as a whole must be considered when making the chakra analogy. A chakra has three levels of operation. It is made up of etheric matter — the suns (which have attendant to them matter of denser order). Radiating through this etheric substance is prana. Even the physical form of a galaxy is a radiant being. At the centre of the chakra is the Will point, the energy that holds the form together — its creator and destroyer — and also the connecting energy between the galaxy and other galaxies.

When examining any system from the Will perspective it is necessary to make a threefold discrimination within the sevenfold expression of light. An example of this can be seen in looking at the seven planes. Three distinct divisions of the planes can be made:

- a) A higher three, a middle three and a lower one.
- b) A higher three, a middle one and a lower three.
- c) A higher one, a middle three and a lower three.

In a) matter is the controlling or isolated synthetic factor. In b) it is buddhi or consciousness. In c) it is spirit or the First Aspect that is controlling. These are Brahma, Vishnu and Shiva, and it is important to establish which is dominant in any

expression. For example Vishnu, the preserver, is the dominant force in this second solar system. Matter is being preserved and infused with consciousness.

A galaxy follows a similar sequence. There are galaxies where Brahma is dominant and the emphasis is on the creation of matter through the condensation of stellar clouds and dust. There are those where the dominant emphasis is the relative stability of the system so that its 'quality' can become expressed. There are those where the dominant emphasis is on the destruction of forms as the Life principle asserts itself and frees the indwelling entity from incarnation. All is consumed in the fire of spirit.

It is important to remember when we are considering the threefold expression of the Solar Logos — His three systems — that this expression takes place within the time/space ring-pass-not of a greater entity — a Galactic Logos. Even the physical body of the sun is a third or fourth generation star within the galaxy. This means that its current form was derived from the condensation of matter which had previously been incorporated into two or three other suns.

Black holes which form the centre of galaxies have etheric matter of the highest two subplanes. Stars are composed of etheric matter of the lowest two ethers, while planets and other cosmic material are composed of matter of the lower three subplanes of the physical. The third and fifth subplanes are dual and therefore planes of transition from planet to sun to black hole. Just as it is our astral energy operating through the etheric which causes us to move towards the objects of our desire, so it is in the larger system. This energy enters the etheric through the black hole or etheric monadic centre and then is expressed through the solar lives which make up the ashrams and sub-ashrams of the galactic wheel. The analogy holds true in the relationship of the monadic plane to the buddhic and the distribution of cosmic astral energy through the cosmic ethers. When the emphasis of the inflowing energy is focused through the lower chakras then we have the coming together of the physical forms. When it is focused through the middle chakras we have the coming together of consciousness and when it is focused through the higher chakras we have identification — that mysterious synthesis of the Life aspect.

When we speak of relationship we are working on three levels. First of all there is the physical relationship that we can measure according to physical laws and the orbital considerations of rotary motion. When we are dealing with relationship between psyches, although there is still a physical component we are largely dealing with a relationship in consciousness. So for example the very important psychical relationships between Sirius, Great Bear and Pleiades will be found upon the levels of consciousness and not in the realm of physical orbits. Similarly the relationship between galaxies via the central spiritual sun is effected on the planes of Life.

When considering the evolution of form, consciousness and life on Earth it will become increasingly necessary to factor in the energies of our central spiritual sun.

No modern biologist or psychologist would consider trying to explain evolution and human behaviour without reference to the sun (external or internal). In the future it will be inconceivable not to factor in the influence of the galactic core and the monad. In the physical universe we have learned that the galactic core is the major source of cosmic rays — rays that can have a major effect on the DNA of life forms on Earth.

Just as there are fluctuations in the Earth's magnetic field and in the sun's activity, so there are similar fluctuations that occur in the relationship between our solar system and the centre of the galaxy. The cycles of major extinctions of life forms on Earth are not random, and will eventually be found to be an intricate part of the interconnecting web of galactic evolution. When considering psychological and spiritual levels of reality the relationship becomes even more important. The current decade-long intersection between the plane of the solar system and the plane of the galaxy measured with respect to the December solstice sun, is an outer symbol of a major upheaval in global consciousness. The real potency of the 2012 phenomenon is the reorientation of the human consciousness to the monad or the Life aspect as this internal central spiritual sun irradiates us with its dark light. The effect on planetary consciousness is synthetic because this energy strips away the many psychological distinctions that have become crystallised in the planetary mind such as those centred on religion, race and gender identity. The reality of the One humanity moves from being an external concept to an inner presence within the psyche of each individual as a result of energetic contact with the One Life of the galactic system. The Avatar of Synthesis is not only extra-planetary but extra-solar. **The true origin of this being is our central spiritual sun or the galactic centre.**

Remember too that what is external is also internal. The energy of the central spiritual sun or cosmic Shamballa awakens or draws forth the same energy that lies curled inside every human soul. Esoteric education 'draws forth' the soul of which it has been said "Christ in you, the hope of glory ". Occult education awakens the life aspect, 'Shamballa in you, the promise of Life and Life more abundant'.

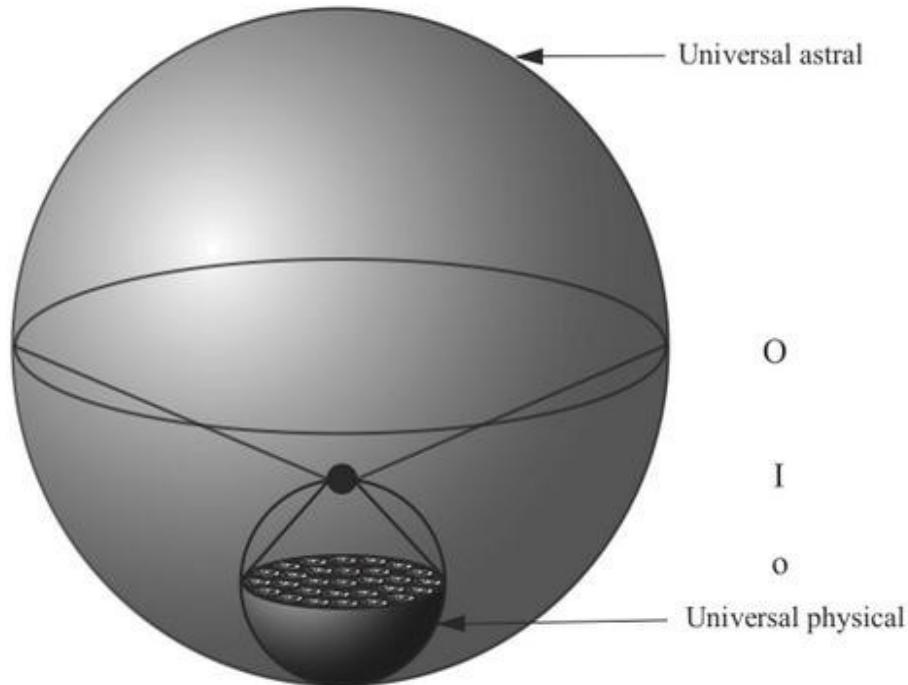
Cosmogony

The concept of monadic duality is particularly useful when we come to look at the origin of the universe. In the radical or absolute sense the concepts of infinity and eternity do not have a temporal or spatial dimension. They are transcendent. In an evolutionary sense however, eternity and infinity point to larger temporal and spatial dimensions. The arising of the universe must be understood in both ways. On the one hand it is an out-picturing of the unqualifiable root of the one boundless immutable principle. On the other it is a manifestation in an endless series of manifesting universes. Let's take this second meaning and build a conceptual framework designed to better facilitate our understanding and eventual release from understanding.

Our universe is composed of spirit (as energy) and matter (as forms). It is also composed of spirit (as self) and matter as substance (which includes energy and forms). The Self of the universe we can term the Universal Logos. This Self is not separate from the Absolute self and also is an evolving self. It has previous experience in expressing through a universe. This previous experience results in karma. The substance of the universe is also qualified and refined as the result of being 'worked through' in previous universes.

For the origin of the physical form of the universe we will use the current scientific story of the 'Big Bang'. Time, space and matter originated at a certain point which is termed a singularity.

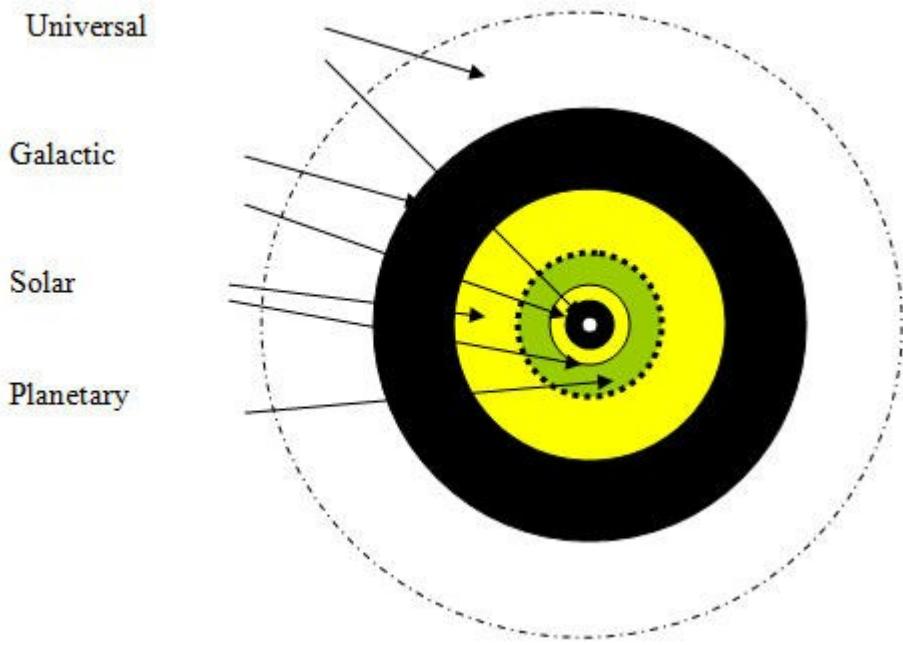
Let me make the point at this stage that a singularity is merely a point in an invisible field. It is the 'I' that represents the confluence of energies of its attendant 'O'. There is no I without an O and vice versa. We might call this attendant field the universal astral plane.



Thus the universal Logos has the outer symbol of the singularity that gives rise to the physical universe. The galactic logoi are represented by the 'seed black holes' which form in the early universe. The solar logoi take manifestation in the fields of the galactic logoi, and the planetary logoi take manifestation in the fields of the solar logoi, and so forth. It is important to realise that the Logos or masculine principle at every level is accompanied by its balancing feminine counterpart. The self has its field of manifestation. The karma or the result of the activity of each self is thus recorded in the substance in which that self manifests. This substance then both contains, gives expression to and limits the renewed spiritual activity of the manifesting entity.

Each 'self' is thus embedded in a field but also transcendent to it. Each field contains points and yet transcends them. There is no I without O and vice versa. Some traditions emphasise the one transcendent self. Some traditions emphasise the one absolute field.

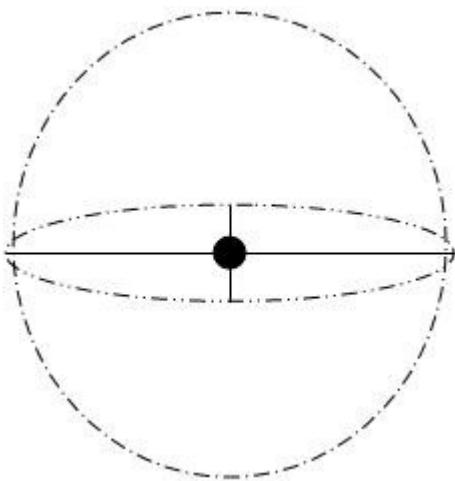
Fullness and emptiness. The non-dual reality is neither self nor field and yet expresses through both at all levels of manifestation.



As consciousness expands outwards to encompass more subtle levels then it also has revealed inside of itself these same subtle levels. This is why in the physical universe our discoveries through the telescope and our discoveries through the microscope keep pace with each other.

Teachings up to the Third Degree emphasise the self or I of the IO duality. The soul, and particularly the will or purpose aspect of the soul, is emphasised in order to break the individualised consciousness free of the dominance by the lower fields of the personality.

The many lesser 'I's are integrated and abstracted so that the I and O can be brought into balanced relationship on the buddhic plane. Below the buddhic plane emphasis on the field or O aspect of the duality results in some version of totalitarianism, which is really a form of materialism. The collective field, whether this is some form of systems theory, the state, humanity, Gaia or some other 'whole' is seen as being more important than the individual. In reality both the I and the O are dominated by materialistic thinking below the buddhic plane. When the individual, of its own free will, serves the collective then it transforms into the soul and is freed into the cosmic ethers. On the buddhic plane, the human and deva evolution, masculine and feminine, I and O, are balanced.



Thus at the central point there is a balancing of the individual and collective duality, as well as the subjective and objective duality. This is the four-fold field or the cross on which the soul is crucified and resurrected. It is also the point of balance between the lower three worlds where the form aspect of the vertical duality is stronger, and the higher three worlds where the energy aspect is stronger.

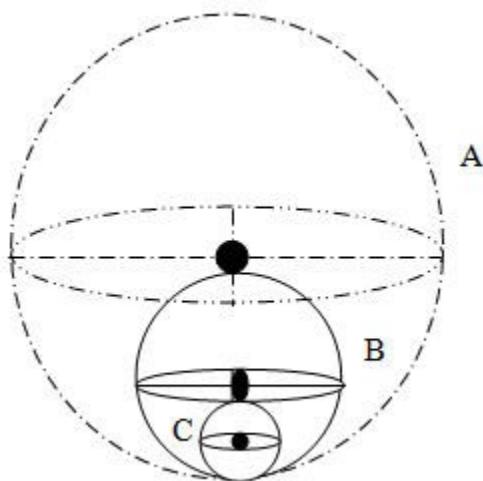


Figure 12 Interpenetration of planes.

In Figure 12 the energy of sphere A can be experienced as flowing through the top half of sphere B, and the energy of sphere B can be experienced as flowing through the top half of sphere C, and so on. When the energy of the highest sphere is able to consciously interpenetrate the lowest, then the evolution of the O is complete. When the central identity of each sphere knows itself as an integral part of the highest identity then the evolution of the I is complete for a particular manifesting cycle.

Correspondences

gross	waking	personality	activity	solid/liquid/gas	gravity
subtle	dreaming	soul	consciousness	plasma	electromagnetism
causal	sleep	monad	will	dark energy	nuclear forces
<u>Turiya</u>	witness	be-ness	4 th quality	universal sentiency	unified field theory
<u>Turivatita</u>	IO Brahman and <u>Samsara</u> are one.				

Just as our understanding of the evolution of man has been dominated by our scientific exploration of the origin of his ‘sheaths’, so our understanding of cosmology has been dominated by exploration of its material expression. Biologists emphasise the imperative of survival. Cosmologists emphasise the role of gravity. It is not that these forces are not prominent on their own level, it is just that they are incomplete. At a certain stage of development, human evolution is driven directly by psychic imperatives – initially from the desire body and eventually by the soul. Similarly in cosmos the forces of gravity, dominant in their own sphere, are billions of times less powerful than electromagnetic forces. The electrical nature of the universe and the role that electrical and magnetic fields play is only now coming to greater prominence in human understanding. Plasma, the so-called ‘fourth state of matter’ is being investigated by exoteric scientists and the ‘fourth quality of deity’ is being investigated and invoked by esoteric scientists.

The energies of the cosmic astral plane, an extension of the universal astral plane and a recipient of energies from the universal buddhic plane, is experienced flowing through the etheric planes of our system. This flow is experienced and can be directed by initiates of the Third Degree and higher polarised on the buddhic and atmic planes.

The awakening of human sensitivity to universal sentiency pouring in from the cosmic astral plane will lift the science of astrology out of its materialistic focus and restore it to its essential function — that of relating the psyche of humanity to the psyche of the universe. Earth, as has been indicated in the esoteric tradition, is a planet of rebellion — a rebellion which may ultimately serve a much greater purpose that lies (as yet) hidden from humanity. That rebellion however, has resulted in a ‘psychic isolation’ rather like the rebellion of a teenager results in feelings of isolation from society and an oscillation between low self-worth and arrogant self-assertion. This isolation can serve the purpose of strengthening the sense of self before commeasuring it in wider community, and so it is with the civilization of Earth.

While there will still remain both exoteric and esoteric astrology relating to the development of personality and soul, monadic astrology will deal with humanity as a whole and the relationship of this synthetic identity to other identities in cosmos. This will be possible once the spirit of synthesis has done its work in the planetarisation of human consciousness.

Astrology

I have said that time, space and consciousness all interact to form the Great Illusion. This Illusion has many levels of complexity and can be likened to the image of ‘spheres within spheres’. Consciousness is both limited within the time space ring-pass-not of a sphere and orientated within that sphere with respect to ‘direction’. Let me try to make this clearer by beginning with some simple definitions of space with which we are all familiar. The zodiac is a delineation of twelve equal signs that make up a circle, that forms the ecliptic of a sphere centred on the Earth.

The zodiac is both an archetypal system of ‘signs’ as well as a sidereal system referring to specific constellations. The signs are archetypal in the sense that they are an out-picturing of consciousness. Aries is a place of beginnings and Libra a place of balance. Aries is east and Libra is west. Aries is ruled by Mars and Libra by Venus. Aries is where the sun rises and Libra is where it sets. If one was sitting in a cave, Aries would be the direction from which light originated — either a fire in the centre or the mouth of the cave through which daylight entered. A ‘sign’ is an archetype, and that archetype exists wherever there is human consciousness. The constellation is a particular set of stars on the ecliptic with which the Aries archetype is associated. In 11,000 years or so the sun will rise on the Spring Equinox with the constellation of Libra as a backdrop instead of Aries, and so the sign and the constellation will be ‘opposite’. Sidereal astrology deals with the constellations while tropical astrology deals with the ‘signs’. They are expressions of form and consciousness. A spiritual astrology must synthesise both approaches.

In a similar way we have geocentric astrology which centres itself on the Earth and heliocentric astrology which centres itself on the sun. Thus already we have four different charts for a human being, each indicating or emphasising a different perspective.

Before moving on I will give a couple of indications concerning these different approaches that we can come back to later.

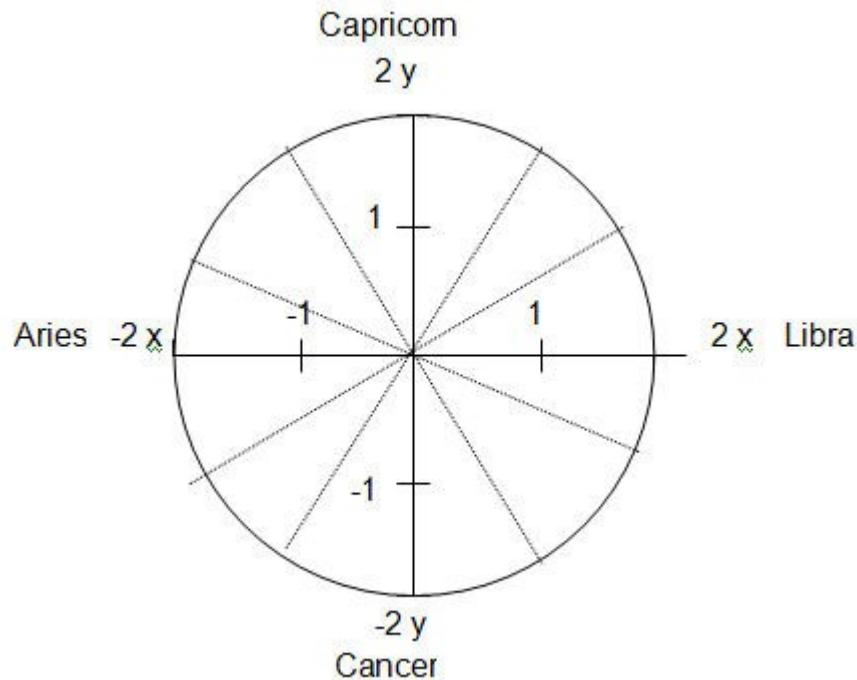
The differential placements of the inner planets of Mercury and Venus in the geocentric and heliocentric charts are directly related to the science of building the antahkarana.

The tropical chart indicates the time of the year that an individual is born. The sidereal chart indicates the time of the Great Year in which an individual is born.

Time and space are intimately linked with the topic of cycles. Time = 12 (or 24). Space = 360. Time multiplied by space = 4320, which is the base number for measuring the yuga cycles. Space divided by time gives the twelve 30-degree signs of the zodiac.

Let us go back to the zodiac as an archetypal system centred around a point. It is basically a two-dimensional system that needs the concepts of declination and right ascension to distinguish between a placement say in Aries directly above the point of reference and directly below. A basic zodiac has two axes and any point can be

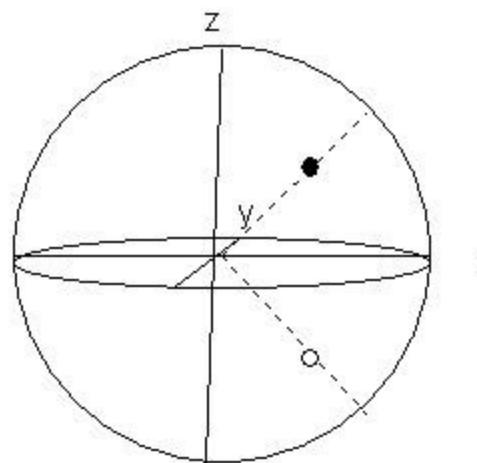
defined by reference to two numbers in both positive and negative directions. For example in the zodiac below:



The direction of zero degrees Libra is defined by the equation $x = 2, y = 0$.

Aries is $x = -2, y = 0$.

If we want to go fully three dimensional we must introduce a third axis, and now we can define any point or any direction from the centre by means of three reference points and positive and negative integers.



Both the black planet and the white planet are represented within the zodiac ecliptic by

$x = 1, y = 1$, which places them at 15 degrees Scorpio.

The black planet however, has $z = 1$ while the white planet has $z = -1$.

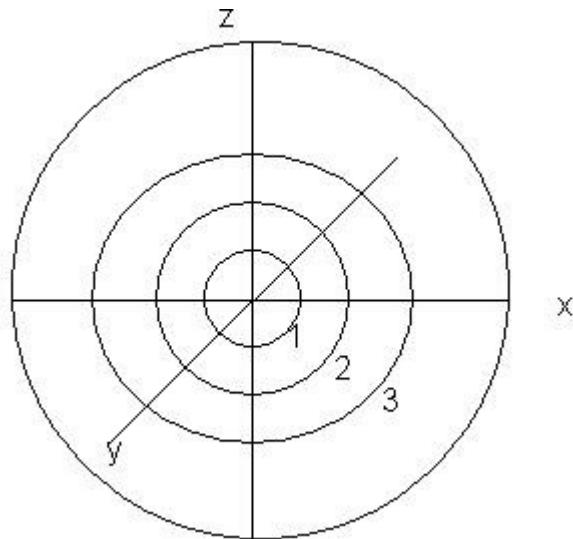
Any sphere then, can be defined by seven points (six on the circumference and one in the centre).

These seven points can be referred to by reference to three axes in both their positive and negative directions.

Thus we have the 12 ‘signs’ of the zodiac, the seven ‘rays’ of consciousness and the three ‘primary’ dimensions or ‘crosses’.

It should be noted that the directions themselves are arbitrary. We define a north pole and a south pole, east and west by reference to points within greater spheres which are themselves in motion. North/south east/west are interchangeable dualities.

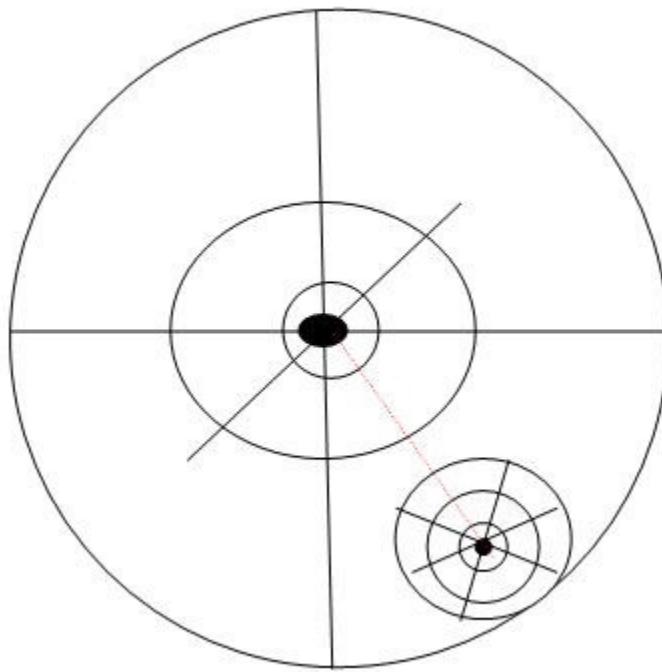
If we now focus our point of reference at the centre of the sphere or the seventh point, we can define another more synthetic reference system that relates to the expansion of the indwelling life omni-directionally throughout the sphere.



Let's call this movement through all three dimensions simultaneously ‘t’. So then when

$t = 1, 2$ or 3 we are defining ‘spheres within spheres’ where the number refers to a ring-pass-not that has identical numerical definers in all three dimensions, and in both positive and negative ‘directions’. This gives us some sense of the space/time continuum of the physical universe. According to modern scientific understanding we are at $t = 13.7$ billion years.

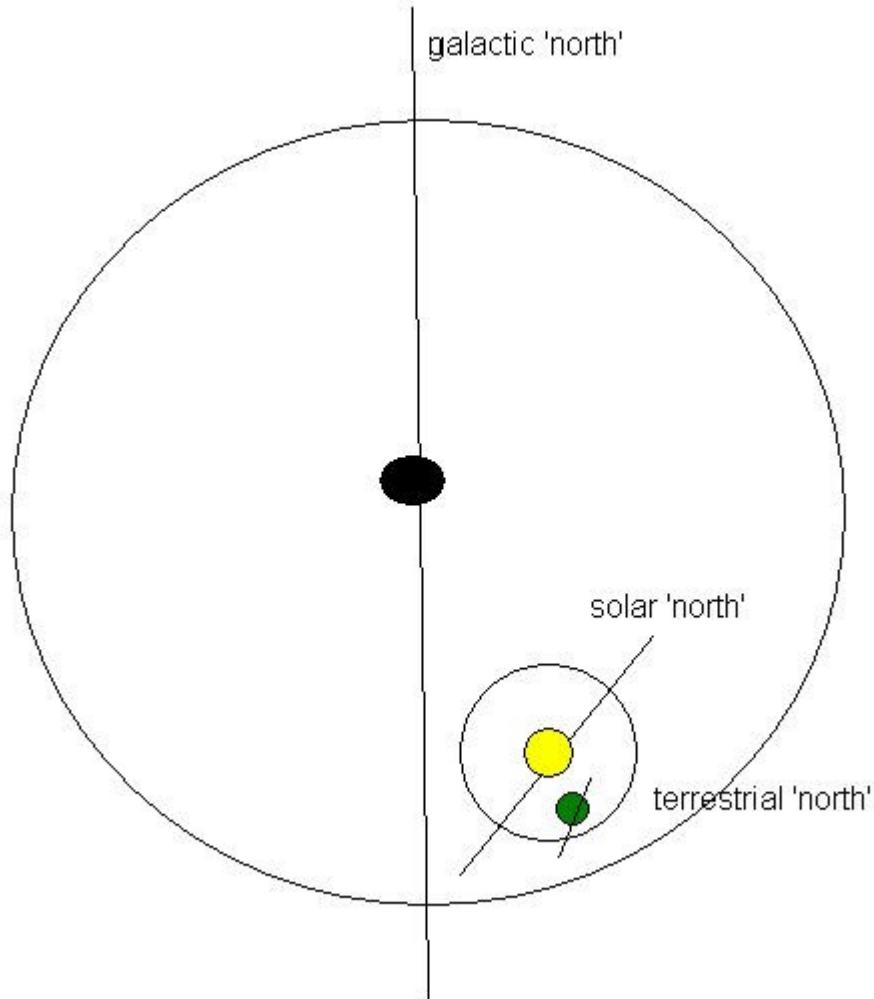
The ‘opposite’ of this multi-dimensional expansion through a sphere from its centre is a contraction or an abstraction of consciousness through the centre.



The abstraction through the centre of a sphere takes the point of reference to the centre of the larger sphere in which the smaller one finds its place. This we term 'initiation'. Scientists are fascinated with what would happen to a human being if it made the journey back through a singularity like a black hole. It is human consciousness, or the soul, which is trying to make that journey however, back through the singularity of the 'Big Bang' to experience what lies on the outside of (and permeates) the universal sphere.

It should be noted that the 'points of directional reference' within the larger sphere may not be aligned with those of the smaller one. In other words 'north' or 'east' are not necessarily the same.

North on the Earth is 23.5 degrees inclined to solar 'north', which is itself 60 degrees inclined to galactic 'north'.



Thus, movement from one sphere to another requires not only an expansion of perspective but a reorientation of our directions. This reorientation references the greater centre around which the lesser centre is orbiting.

The correlation in consciousness is the movement from a personality-centred approach to a soul-centred to a monadic-centred approach. Each requires a major reorientation and these transitions are taken at the Third and Fifth Degrees respectively.

Michael Erlewine is one of the few astrologers who has attempted to expand his awareness into the consideration of larger cosmic spheres. In *The Astrology of Space* he outlines three principles for relating to higher level entities which are useful to consider:

Identification is rediscovery and circulation. All centres are linked and our consciousness continually circulates between them.

All inquiry into greater centres does not reveal the nature of that centre (in itself) but rather reveals our relationship to that centre and therefore integrates us.

When we re-orient to a greater centre we change our ‘inclination’. We are no longer inclined to invest our consciousness in our ordinary perspectives and require ‘pointing out’ instructions from someone who knows where the higher centre is located.

Another astrologer who opened consciousness in the direction of space is Dane Rudhyar. In his book *The Galactic Dimension of Astrology* he emphasised the relationship of the sun as a star to the galactic centre and had this to say:

“At the core of every star-being in the galactic community is a fully activated or latent ‘centre of resonance’ to the spirit which animates the whole. This centre is the true Self and we may imagine a fifth dimension of consciousness in which all these star centres are not only in a state of constant interrelationship, but are in essence identical .”

Let us begin by taking the greater perspective and working backwards to get a glimpse of this process.

From the centre of the galaxy we would expand our awareness outwards and at 30,000 light years we would encounter the ring of our sun. If we wanted to ‘locate’ the sun specifically within the ring-pass-not we would need to define some directions. The ‘rotational plane’ of the galaxy provides a reference point for the circle of the zodiac. Our ‘north pole’ would lie at 90 degrees to the plane of the zodiac and we would decide which way was ‘up’ in reference to higher order systems — in this case the ‘local cluster’ or super-galactic cluster of which our galaxy forms a part.

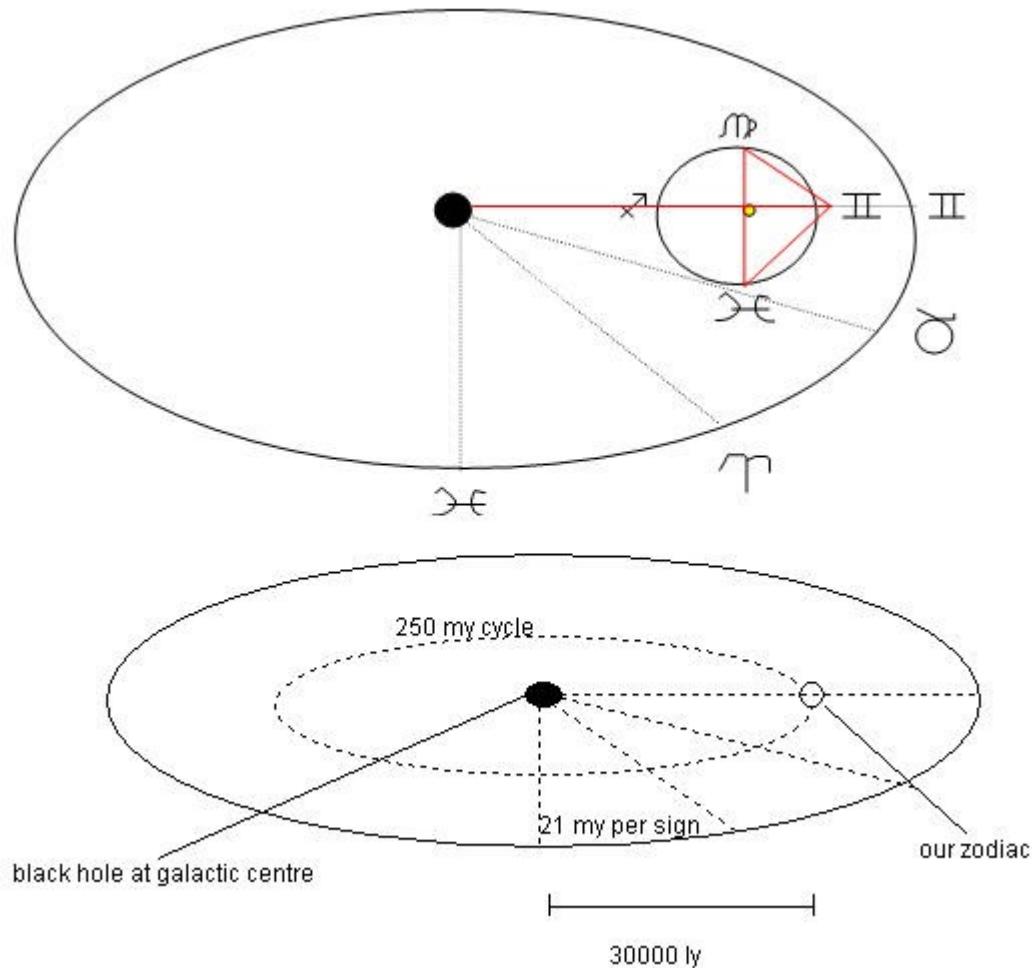
Our ‘east’ point would archetypally have to do with the inflow of energy from the centre around which our galaxy turned, but we are unable to take this position in consciousness. Our experiment is more of a projection of point of view from a Solar – Earth vantage point and therefore the zodiac with which we are familiar will provide a reference point.

It is important to realise that our zodiac is composed of stars that are all within approximately 300 light years of our sun and therefore describe an apparent sphere only one hundredth of the radius of the sphere in which our sun sits with respect to the galactic centre. All these stars are moving at different speeds around the galactic centre and therefore their location in the zodiac, the apparent shapes they form (which we call the constellations) and indeed their very existence as stars, changes with each orbit of the centre.

With this in mind let us take a point of reference with which we are familiar — the ‘location’ of the galactic centre at approximately 27 degrees Sagittarius or 5 degrees sidereally depending on which ayanamsa is used. If the galactic centre lies in the direction of Sagittarius from the perspective of the Earth, then the Earth will lie in Gemini from the perspective of the galactic centre, using the Earth’s zodiac as a point of reference. We can do this because the zodiac is an archetype.

We do not know which ‘sign’ our solar system is in from a galactic perspective because we would need to know where galactic ‘east’ was and what stage in the precessional cycle the galaxy was. What we can do is define a galactic zodiac from

the perspective of our own. The greater centre reveals the nature and purpose of the lesser.



Earth will lie with its parent sun in Gemini from the perspective of the galactic centre. The solar system oscillates above and below the plane of the zodiac in approximately 230 light year amplitude cycles (crossing the equator every 33 million years — see Rampino & Haggerty 1996.)

The orbit of the solar system around the galactic centre takes approximately 250 million years and so it will spend approximately 21 million years in each 'sign'. If we had a very fine discrimination we might be able to discern the rotation of the Earth around the sun and this would give us the smallest cycle of one Earth year between one sun/Earth 'full moon' and the next. Thus the ratio between a solar year (one cycle of the sun around its centre) and an Earth year (one cycle of the Earth around its centre) is 250 million : 1. This is the major cycle upon which all lesser cycles are derived: 250,000 year, 25,000 year and 2,500 year 'orbits' of lesser zodiacs.

The so-called 'Great Year' which is marked out by the passage of the sun in 25,000 years (approximately) around the zodiac via the precession of the equinoxes has been a marker for mankind that points towards the greater cycles of the galactic system.

The proposed 250,000 year cycle around Alcyone was a bridge towards this larger ‘galactic year’.

In *Esoteric Astrology* I indicated that individualisation took place when the sun was in Leo, that Sagittarius governed the subjective approach by Hierarchy and that the sun was in Gemini when the approach was consummated on Earth. I also indicated in this passage that astrology could be confusing as it applied on three different levels. There are also at least three different perspectives. The sun can be viewed from the Earth in its annual cycle around the sun. It can be viewed in its precessional placement around the zodiac (ie. the Great Year) and it can be viewed from the perspective of the galactic centre – the galactic year.

I also gave out the period of time in Earth years since individualisation took place and you will note that this approximates the time taken for the sun to move through one ‘galactic sign’. From the perspective of the Galactic Logos, the evolution of humanity in this solar system covers a small portion of one cycle in a larger Plan. Humanity itself has reached a point of transition which is why the process of initiation has been accelerated. The whole mystery of the purpose which humanity serves is tied up in the symbol of the pillars of Gemini and the anchoring of the Hierarchy on Earth. Gemini is the ‘head of the cosmic Christ’ and that head has a single identity.

One humanity — a synthetic consciousness, an identification — must emerge out of the process of individualisation. The journey of the mysteries takes the individualised point of consciousness — the personal identity — expands its consciousness through a series of initiations and then synthesises into its originating source via the process of identification.

Astrology in its three phases reflects this process. Exoteric astrology emphasises the appearance and integration of the personality, esoteric astrology focuses on the soul and monadic astrology returns the soul to its spiritual source. We might also say that geocentric astrology is manasic, heliocentric astrology is buddhic and galactocentric astrology is atmic, being the flowering and integration of consciousness on the three levels of the triad.

During my work with AA Bailey I began to release some astrological meditations that were to assist in the process of transferring the consciousness from the personality to the soul through contact with the monad. These meditations were left incomplete and not made public. They were essentially a seed planted for use by disciples at the close of last century and also a bridge between the second phase of my work and the third. The principles of esoteric astrology needed to be assimilated before monadic or spiritual astrology could be revealed.

With a couple of exceptions these meditations were lost to the esoteric community until rediscovered amongst the papers of the School for Esoteric Studies at the beginning of this century. They are being released now into the public domain in a more complete form and framed by the context of the third phase of the occult teachings.

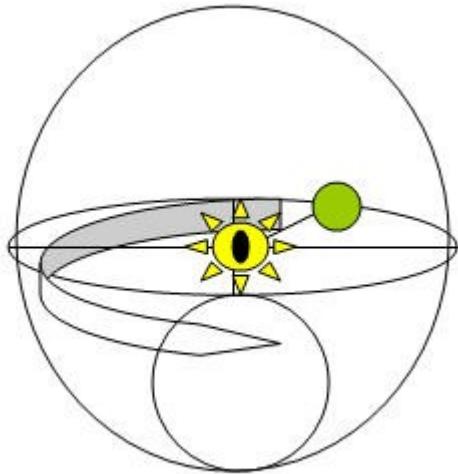
The seed thoughts, most of the symbols and the words of power were withheld from the original meditations but given to AA Bailey and Allen Murray. Presumably they

are still amongst some papers either forgotten or perhaps still being withheld. If these come to light and are compared with what is given here, future students will be able to ascertain for themselves the continuity of these Hierarchical teachings.

Before entering into the specific instructions I want to reiterate some basic points which will help to integrate the three levels of astrology.

1. A human being has three major vehicles of expression — monad, soul and personality.
2. Each level has a correspondence to one of three cosmic centres — galaxy, solar system, planetary system.
3. The lesser centres are contained within the ring-pass-not of the greater system and have at their core that which resonates with the larger centre.
4. Relationship between the various centres is threefold:
 - a) Via matter — individualisation — the permanent atoms.
 - b) Via consciousness — initiation — the antahkarana.
 - c) Via spirit — identification — the sutratma or Life thread.
5. The free circulation of identity between the three centres is coincident with the revelation of a new quality of deity.

The purpose of personal and geocentric astrology is to help the individual ‘become someone’ — to identify with form, gain mastery over it and then surrender that form to the soul. This is why the emphasis is on the individual. ‘Becoming someone’ requires choice. Out of many potentialities — for work, marriage, spiritual path and so forth, the self must choose and so collapse the realm of potential into the realm of the actual. Those choices both create karma and also allow the soul to gain mastery in the three worlds. We might illustrate this process as follows:



The soul, having spherical potential, picks one point on the circumference of that sphere upon which to fixate or individualise itself. That self, being immature, is swept around the centre in such a way that it spirals down into the lower part of the sphere becoming a personality as it goes, making choices, creating karma. At a certain point the self begins to be able to control its sheaths and reverses the wheel, spiraling back up to express the best qualities of its 'sun sign'. This represents the stage of discipleship. The personality is now pledged to the soul but has not yet 'become the soul'. This requires a transfer of identity, and yet it is impossible to become something that is not already present. What is required is the overcoming of the illusion of the separation of selves. This is accomplished by the realisation that the core of the personality is the soul and the soul is also capable of expressing as the direct opposite of the personality.

Indeed to become 'only' a personality the soul has had to negate and disidentify with much of its own inherent potential. This engagement of the personality with its opposite brings the identity back to the centre of the geocentric chart and opens the door to the heliocentric perspective. The sun in the geocentric chart is the personality perspective of the soul from its position at the Earth point. It is not the soul itself. When the personality recognises that it is also in fact the opposite of what it has tried to become, then the angel and the dweller meet and the transition of identity is made to the soul. When this is effected then:

The heliocentric chart can be effectively used and the Earth point on that chart now becomes the point of spiritual expression.

The triangle in the geocentric chart is the rising sign (soul), sun (personality) and moon (unconscious).

The triangle in the disciple on the verge of initiation becomes rising sign (soul), sun (personality) and opposite to sun (point of monadic inflow).

The triangle in the chart of the initiate becomes galactic centre (monad) chart centre (soul) Earth (personality).

Introduction to The Zodiacal Meditations

You will remember that in an earlier instruction (which I have asked AAB to interpolate here) I promised to give you certain teaching about some future meditations that will be practised later this century when the esoteric side of astrology is better understood and humanity has come through the present world crisis. At that time I said: When we have finished our analysis of the twelve zodiacal constellations, I will give you twelve meditations that will be suitable for the twelve types of disciples that they represent, thus giving you that technique in meditation processes that will enable the Leo individual, for instance, to bring about more rapidly the fusion of the higher and lower selves. I will also give you twelve seed thoughts upon which the zodiacal subject can work for the period of one year or a longer time if needed. There is an occult significance in twelve months of one-pointed effort, however, that aspirants would do well to consider, assigning themselves that cyclic period for a definite and earnest effort.

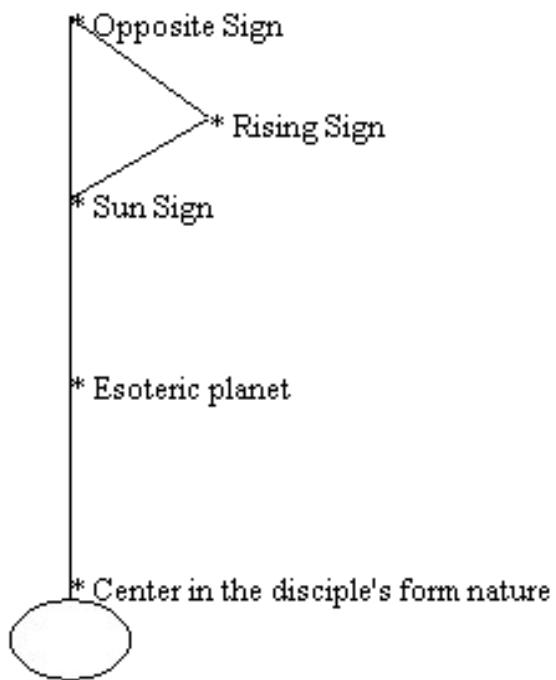
If the disciple is able to maintain identification with the hub of the wheel through a cycle of twelve months then initiation or the restoration of identity at that hub becomes possible. Re-orientation to a new centre marks the stage of discipleship and the building of the antahkarana between the two centres. Transfer of identity via the sutratma marks the period of initiation.

Before proceeding to give you the first of these meditations, I would like to speak a few words about the process and also remind you of certain facts that it is necessary to bear in mind if these "magical formulas" are to prove effective. These meditations are not being given out for general use. They will not be employed until later in this century when there will be a deepened astrological response, a resultant understanding due to an increasing research into the nature of the zodiacal forces and a better psychological understanding of the human being. But the time has come to outline the processes and techniques and give the formulas. These latter are being sent out incomplete for it is not desired that they should be used, particularly at a time when humanity is undergoing excessive tension and strain. The completed formulas are in the hands of AAB and AM [Allen Murray].

At the time this was written humanity was emerging from the second World War. At that time the world disciple was at the stage of battle, symbolised by the sign Scorpio. It was necessary to choose between polarities and achieve victory. Now humanity is at the stage of Sagittarius and it is possible to present a teaching that unifies the dualities. It is only possible to unify the self and the not-self once they have been fully differentiated from each other.

I shall not, therefore, elaborate the instructions. I shall only give those indications that will be sufficient to enable the true and earnest occult student to penetrate into the heart of the mystery himself. Humanity has reached the point where there is adequate intellectual development to enable the disciple to do his own research with the aid of hints; humanity has passed out of the stage wherein it must be learned orally, like infants, from a teacher. I will begin with the following conditioning remarks.

1. *These meditations – as I earlier stated – are only for those who are on the Path of Discipleship. They are not for anyone except pledged disciples. An individual must know within himself that he is irrevocably pledged to the service of the Hierarchy and of humanity (in virtue of his conscious link with his Soul) before he can achieve any success in the use of these formulas or can, with safety, use them.*
2. *The potency of the entire meditation process is contained in the seed thought, for which all steps are simply preparatory and the last are precipitating or anchoring. There is one seed thought for each sign. These are not being given to you at this time, hence the futility of anyone attempting to use these meditations until the entire formula is in their hands.*
3. *Connected with each of these twelve signs of the zodiac and their appropriate meditations is a peculiar symbol that is esoterically called 'the precipitating agent'; this serves – when correctly envisaged – to focus the energies that the disciple is seeking to invoke and to use for his own betterment and for the helping of humanity.*
4. *There are as you know two signs that are of significant, operative effect in the life of any individual; the Sun Sign and the Rising Sign. The Sun Sign is the sign of the constellation (I would have you note that phrasing) in which the disciple happens to be born; the Rising Sign is the sign of the constellation the energy of which must be used to fulfil Soul Purpose in any particular life cycle or incarnation. The Sun sign conditions the personality; the Rising sign must condition the inner person and eventually dominate the Sun Sign. These meditations are magical 'formulas of invocation,' and their objective is to bring the potencies of the Rising Sign into fuller expression in the life of the personality. There must, therefore, be established a relation between the Sun Sign and the Rising Sign.*
5. *I have postponed the giving of these meditations until certain basic propositions re the Science of Triangles has been grasped by the student because these meditation formulas are based upon the planned fusion – by invocation – of three basic energies; those of the Rising Sign, those of the Sun Sign and those of the sign that is opposite to that of the Sun Sign (not opposite the rising sign). Have these three carefully in mind as you study the theme of these meditations.*
6. *These three potencies – covered by the symbol, fused in the seed thought and precipitated by recognition of the esoteric planet that governs the Rising Sign – become effective in the expression of the disciple in the three worlds, through the medium of service to humanity.*
7. *We have, therefore, the following technical invocation, evocation and demonstration of force:*



A phrase in The Old Commentary is here explanatory:

When that which rises over the horizon, the boundary, becomes the guiding light, the Path runs clear from the highest to the lowest and, lo, the three are one. And then the little two of the lower system are lost in the final glory. The planet disappears. Its lowest reflection disappears and only the triple sun is seen.

The triple sun refers to the triad representing the consciousness associated with the monad, soul and personality. The little two of the lower system are the planet and moon. The planet or personality is now solarised and becomes a focused expression of the solar life.

8. It might here be stated that the disciple focuses in himself the Sun Sign and this conditions his personality; he seeks to realise the potency of the Rising Sign and this produces the ensuing conflict in his life; he also aspires fulfilment in the polar opposite of his Sun Sign (which indicates personality perfection) and thus seeks to demonstrate the fusion of three forces, potencies or energies.

9. The meditation formulas here given are concerned only with the realisation of the purpose of the energies of the Rising Sign and their effect when brought into relation with the Sun Sign. They are only the first part of the process of the meditation or of the evocative invocation that will release the energy of the Rising sign through the medium of the Sun Sign. They, consequently, produce a greater expression of Soul intent and purpose in the life of the disciple.

The result of the use of the formulas is to bring in the atmic energy through reconciliation of the duality on the buddhic plane. There is a second and third stage to the process which brings the monad into fuller expression.

10. This evocative process brings into activity the Will aspect of the disciple. This demonstrates in the personality as the ability to visualise the symbol (expressive of the

nature and quality of the Rising Sign) and to concentrate on the fundamental thought that enables the disciple to invoke, evoke and to precipitate the desired energy into his vital or etheric body (via one of the esoteric planets and one of the seven centers.) The point of reception is ever the head center from which point the incoming energy is distributed to the other centers in the etheric network.

11. There are twelve symbols, one for each of the zodiacal signs. These symbols are very ancient and given only to pledged disciples. There are twelve seed thoughts or formulas of words that, when related to the twelve symbols, bring through the needed energy from the twelve signs of the zodiac.

12. These symbols and seed thoughts are used in connection with the Rising Sign and never with the Sun Sign. When the horoscope is properly cast and the Rising Sign is accurately determined, then the disciple, 'taking his stand upon the firm foundation of his radiant sun, sees another sun arise over the horizon. This second sun appears to him a goal. Between this sun and the second sun, he sees a form arise; he hears a Word go forth and – as the symbol shapes itself and as that Word evokes response – the second sun obliterates the first. And when these two suns blend and merge, a third is seen.'

The first sun is the image of the soul as created by the personality. The second is the soul itself and the third is the monad or central spiritual sun as it is revealed in the blended light of the first two suns.

13. An illustration of this process serves to clarify the mind. We will take, for instance, the case of the disciple born in June:

The Sun Sign: Gemini

The Rising Sign: Pisces

The opposing sign: Sagittarius

The esoteric ruler: Pluto

Focused in: The appropriate center in the vital body of the disciple

The symbol will exoterically depict the relationship between the Rising Sign and the Sun Sign; esoterically it will precipitate the incoming energy.

The seed thought will evoke the potency of the Rising Sign through invocation.

This is Stage One of the process. Stages Two and Three (which relate to the opposing sign and which produce zodiacal alignment) cannot be given here.

14. These meditations must always be followed by the disciple taking an upright, standing position, facing towards the constellation that is the Rising Sign in any particular incarnation, wherever that constellation may be in the circle of the Heavens at the time of meditation. This he can always ascertain.

15. He must then subjectively assume the right attitude of mind. There are three factors, therefore, that must be carefully seen and recognised.

The attitude toward the Rising Sign.

The recognition of relationship between the personality (symbolised by the Sun Sign) and the Rising Sign (indicating Soul Purpose).

A correct state of mind or consciousness.

16. We can see therefore that the intent at this stage of the zodiacal meditation is:

To bring about the alignment of two energies – that of the Sun Sign and that of the Rising Sign.

To produce, by this alignment and consequent inflow, a fusion with the energies of the opposite of the Sun Sign in order that three energies may prepare the disciple for initiation. The two energies have to be blended in order to set up an adequate magnetic pull so that response may be forthcoming from the opposite.

To facilitate the expression of these energies in the daily life of the disciple, through stimulating the vital or etheric body.

To present opportunity for the Will aspect of the disciple to display itself.

To bring into increasing activity the centers above the diaphragm. It should be noted in this connection that in the case of the pledged disciple.

i. The energy of the Sun Sign is focussed in the ajna center.

ii. The energy of the Rising Sign pours through the heart center.

iii. The energy of the sign in opposition to the Sun Sign 'will faintly stir' the head center.

iv. The energy of the esoteric planet is focussed through the throat center.

17. I would like here to refer to the process of invocation and evocation, pointing out the difference between them.

Invocation presupposes intense activity on the part of the invoking agent, the disciple in this case. It involves a persistent application of the will, the focussed intention of that will (clearly apprehended by the disciple in his mind) and then a planned outgoing or going forth with one-pointed direction towards the Being or the energy invoked. The disciple becomes simply and only a focused, conscious, magnetised center, demanding response and working scientifically towards that end.

Evocation involves the response activity on the part of the invoked Being or energy: this response is recognised by the one who invokes. This recognition has been made possible because the disciple has produced that dynamic activity of the will that is

based on what is esoterically called the 'presentation of similarities.' There has to be that in the disciple that is similar in nature and alike in quality to the energy and the Being invoked. It will be apparent therefore that only those can use these mediations with efficacy and without danger whose horoscopes are entirely accurate; this means that the Rising Sign can be known with exactitude.

The disciple is not yet the soul but has presented to the soul that which is resonant with it.

He or she is able to hold that relationship in place using the will for long enough for a transfer of identity — as a result of the meeting of the two lights — to take place.

18. The meditation process falls into four definite stages, which we can describe as follows:

The stage of preparation. In this stage the disciple comes to an understanding of his problem, recognises the nature of the potencies with which he is dealing and lays the ground for action. In the recognition of the energies with which he is occupied he realises that they are

i. The potencies of the equipment with which his Sun Sign has endowed him.

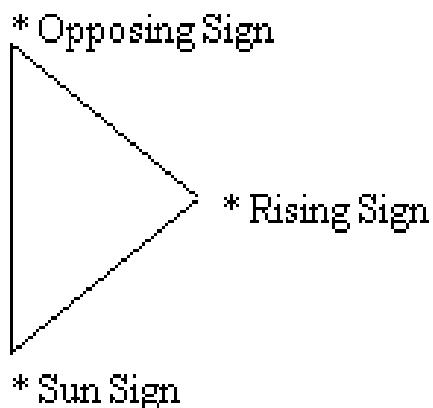
ii. The potencies of the Rising Sign with which it is the intention of his Soul to endow him.

iii. The potencies of the opposing sign that esoterically indicates the point of attainment possible through the fusion of the two other energies.

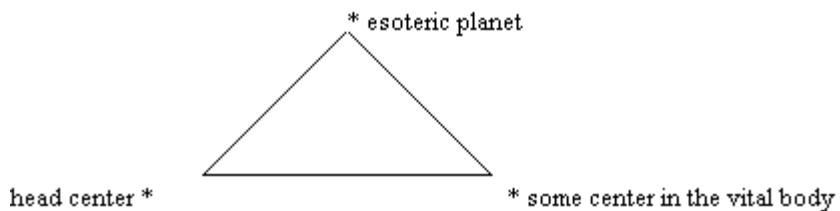
This preparation stage is one of reflection, of mental preparation and the raising of the consciousness to as high a level as possible. These mediations — to be truly successful — involve the use of the Antahkarana and the capacity of the disciple to preserve simultaneously two stages of meditative process; i.e. the sustained consciousness of himself, the dedicated attentive, visualising & receptive agent, the pledged disciple and — at the same time — the consciousness of himself as the Soul, expressing as far as possible in this life cycle the energy of the Rising Sign. These two recognitions are like two paralleling streams of consciousness, expressed in continuity.

The stage of invocation from this attained dual consciousness, the disciple focuses his intention by a definite planned act of the will and then becomes a positive agent; he next projects his forces outward and upward (symbolically speaking) through the medium of the indicated seed thought, the magical formula or the 'sacred phrases' of which he has been put in possession. These magical formulas have three clear significances; they evoke the energies of the Rising Sign; they penetrate dynamically like a shaft of pure white light — to the sign that is in opposition to the Sun Sign; and they focus the energies of the Sun Sign. This last point constitutes the preliminary step. Upon the depth and the penetrative quality of the disciple's concentration will depend the nature and the persistence of the 'invocative rite', as it is sometimes called.

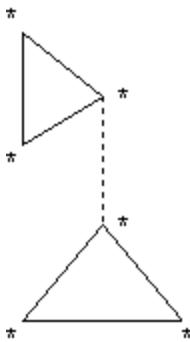
The stage of evocation. This concerns the response of the disciple in the three worlds or the reaction of the lower of the two continuous streams of consciousness earlier referred to. The higher state of awareness or the higher stream of consciousness is focussed and used in the invocatory stage; the lower is used in the stage of response or appropriation. In this stage, the seed thought having done its magical work and called forth response, the symbol is now used (through correct meditation and visualisation) as the agent through which the evoked energy is precipitated and appropriated by the disciple functioning in his etheric body and so working consciously with the centers. This is the true laya yoga that will supersede the yoga of the centers as now taught & preserved in the ancient formulas of India. Students would do well to note how in the stage of invocation and through the use of the seed thought, a triangle of energies is considered and dealt with.



These are the three constellations that condition the individual whether he recognises it or not. In the evocatory stage a lesser triangle appears and is used.



Thus eventually you have the following relationship established.



The esoteric planet that is employed as transmitter is the one that rules the Rising Sign. These six points of energy – invoking, evoked and receiving – are, for the purposes of these meditations, contained within the symbol being employed as the precipitating agency. The symbolism, in its turn, brought into livingness and usefulness through the medium of the seed thought or magical formula, rightly used.

d. The stage of appropriation. This stage is the final one and brings the disciple 'back to earth.' It is a period of deep reflection and brooding upon the work accomplished. It falls into two parts:

First, that in which the nature of the energies invoked and evoked are carefully registered and an attempted sensitivity is developed and an understanding is arrived at as to effects that these energies will produce upon the disciple in the three worlds. He will realise that the effects of the

i. Dynamic opposite sign will produce the evocation of his will upon the mental plane.

ii. Magnetic Rising Sign will produce the effective changes in his group life & work, which work is an expression of a correct appreciation of love and will demonstrate primarily upon the astral plane.

iii. Active Sun Sign will condition his service on the physical plane.

Second, that in which he registers consciously in two centers, which respond as follows:

i. The head center, which responds to the energies of the constellations.

ii. The appropriate center, ruled by the particular esoteric planet, governing the Rising Sign. Each sacred planet, it must be remembered, rules one or other of the seven centers in the etheric body.

Note: In studying the above points, and in an effort to comprehend the meditation process, we will use, as an illustration, the signs to be found in the chart of a disciple born in Gemini. I have chosen this sign as a case in point because the Master KH has Gemini for His Sun Sign, with Pisces rising. We shall have therefore for elucidatory and explanation purposes the following setup (if I may use such a term).

Sun Sign: Gemini - Mutable Cross - Esoteric Ruler: Venus

The qualities of relationship and intuition .

The sign of the Messenger.

Rising Sign: Pisces -Mutable Cross Esoteric Ruler: Pluto

The qualities of vision and peace. The will to die for humanity

The sign of the World Saviour.

Opposing Sign: Sagittarius - Mutable Cross - Esoteric Ruler: Earth

The qualities of insight, compassion. Conscious controlled evolution.

The sign of the Pledged Disciple.

It is the clarity of these agencies of transmitted energy that lead me to choose them in making this process clearer to you. All three constellations happen to be on the Cross of Change, mutation, flexibility, human understanding; all indicate the goal of the disciple in training. In the case of Master KH, all three have now been reached, and all are demonstrating as achieved spiritual consciousness, right relationships and infinite compassion.

The Twelve Seed Thoughts

These seed thoughts take the form of a will statement followed by an injunction, or in reality a transmission of energy from the soul via the rising sign to the personality clothed in the energy of the sun sign. These seeds should be considered as energetic essences. There are a variety of ways they can be expressed in the English language—these forms are the simplest and most fitting at this time. They should be used in conjunction with the soul word forms I already gave for the signs of the zodiac in an appendix to *Esoteric Astrology*. Together they form a pathway for moving the identification from the personality to the soul. The pledged disciple, anchored in and having somewhat mastered the energy of his sun sign, turns towards the soul as it expresses through the rising sign. The essential energy of the soul issues forth informing of the need and calling the personality to action. The personality responds by stepping forth and embodying the response to that call via identification.

Sign of Zodiac	Soul call via Rising Sign	Response of Pledged Disciple
Aries	The seed must be planted. Enter the centre.	I come forth and from the plane of mind I rule
Taurus	The light must be released. Burn with desire.	I see, and when the eye is opened, all is illuminated
Gemini	Let humanity emerge. Love.	I recognise my other self and in the waning of that self I grow and glow
Cancer	The forms must be fed. Nourish the lives.	I build a lighted house and therein dwell
Leo	All is Fire. Consume.	I am That and That am I
Virgo	The heart must be protected. Yield.	I am the Mother and the Child, I God, I matter am.
Libra	The chalice must be emptied. Drink.	I choose the way that leads between the two great lines of force.
Scorpio	The sword must be unsheathed. Fight.	Warrior am I and from the battle I emerge triumphant.
Sagittarius	Do thy will. Live.	I see the goal. I reach the goal and see another
Capricorn	The Law must be fulfilled. Die.	Lost am I in light supernal, yet on that Light I turn my back.
Aquarius	The wine must be shared. Give thanks.	Water of life am I, poured forth for Thirsty men.
Pisces	The Sun must be eaten. Sacrifice all.	I leave the Father's Home and turning back I save.

When the call and response has issued forth — and this will be experienced as a living process and not just an intellectual exercise — the disciple sounds the word of power which ‘sets the seal’ upon the fusion of soul and personality energies.

Before giving the word I want to discuss the origins of language and in particular the Senzar ‘language’. It is obvious that written language as we know it today has developed along with the mental life of humanity. This mental life provides a great capacity for objectivity, analysis and particularisation — an objectivity that is reflected in language. With language we are able to distance ourselves from experienced phenomena in the inner and outer sense and to contemplate abstractions in quite a different way than earlier races. The fifth rootrace has made this possible and living as he is, inside this racial experience it is difficult for the disciple to comprehend of a different form of linguistic expression. I have said that Senzar is older and in some sense the precursor of Sanskrit — the oldest written language of India and the language of the Vedas. I have also indicated that Senzar was a universal language used by initiates all over the world — a language of the mysteries. In essence it is a fourth rootrace language and as such was far more intuitive and fluid than modern language forms. It used pictographs, sounds and movement to convey, not so much an idea, but an experience.

The mysteries of initiation in earlier times were primarily experiential mysteries, and still today the First and Second Initiations have a strong ritual component because ritual is a symbolic language. The Third Initiation represents freedom from the mental plane but it must be remembered that the mental plane of humanity in the fifth subrace of the fifth rootrace is a very different thing than it was in the fourth rootrace. The great ‘approaches’ by which the initiate moved his consciousness and identity from the mental plane to the buddhic were far less cluttered and complex than they

are now. The accumulation of thoughtforms that have developed over the last several hundred thousand years has filled the mental plane resulting in both an increased capacity for man to climb out of it while at the same time a greater veiling of the buddhic sun by the clouds and fogs of both manas and kama-manas.

The Third Initiation then as now was the experience of the fusion of soul and personality, however both these entities (or in reality aspects of the one entity) were far less invested in the mental plane than they are today. The language of the initiates was in a peculiar sense the only abstract symbolic language. For most of humanity then, communication needs were mostly met by a simple language of sound and gesture occasionally accompanied by writing that focused primarily as an accounting system for trade.

Those who were experienced in the mysteries communicated that experience or 'represented it' through symbols — symbols that conveyed the underlying patterns of the energies and forces with which they were dealing. The hieroglyphics of Egypt, the pictographs and ideographs of China, Japan and South America, the runes of Scandinavia and the Sumerian cuneiform tablets are all examples of the descent of ideas from the prototypical Senzar language into the many outer forms that were then developed for mundane purposes. The glyphs of astrology and the planetary gods had similar origins and are examples of what I mean by 'depicting the movement of energies'.

The glyph for the Earth for example is a most ancient symbol, and like other symbols is experientially rather than conceptually derived. Throughout history men have been drawing a circle on the ground with a stick, making two perpendicular diameters and sitting down or standing in the centre for ritual work. This is not something that needs to be taught (although it often forms part of indigenous shamanic cultures) nor is it something that is derived from an abstract 'thought'. It is a direct response to energy patterns existing on the buddhic plane and evokes a natural and automatic response from the human soul. It is an often forgotten point that the human soul has in-built all the patterns for initiation and that this is a natural process that would spontaneously arise even when a human community was left without the stimulating and yeasting effects of initiates among them.

Those who trace the history of writing morphology, just as those who trace the history of biological morphology, must learn to take into consideration the inner archetypes from which all life springs instead of placing all their attention on environmental factors which are only the significant factor in the Third Aspect.

The human body itself is a potent form of language, revealing many things about its inner correspondence and when in the control of an initiated or initiating disciple it can become a living medium of expression. Some of this 'language' has come down to us in the mudras of India and the sacred dances and rituals of many different cultures. Actions, as well, were a potent form of communication as the mind/body split evidenced by modern man was not experienced. Harvesting, climbing a mountain, crossing a river, nurturing a child — all activities can be conducted within a sacred landscape filled with gods and goddesses and imbued with meaning. Initiates taught as much through their life expression as through abstract symbols and ideas. The written language of the adepts, derived from the energetic patterning already

latent in the human soul, developed as a way of conveying experiences and information that could not be readily transmitted in a more direct manner through the presence of a teacher, and also as a way of sharing common experience between initiates of different races and cultures.

To understand the language was not a question of following language 'rules' — these were devised later with alphabets — but was a direct result of the similarity of inner experience between communicators. This is a rather foreign experience to modern language when it is assumed that one can understand someone who speaks the same language and it is merely necessary to learn what symbols relate to what consonants and vowels in order to communicate. Even today the language of symbols is used by adepts and a brother will recognise a brother across language, racial and cultural divides.

The sacred language of the adepts was derived from the top down. It arose out of a shared experience or communion at soul levels and was an attempt to materialise a transverbal understanding. Our modern communication is largely an attempt, in its higher reaches, to bring consciousness that experiences itself as separate and unique into a common ground for a shared experience of meaning by definition. It works from the bottom up. We assume that different words 'mean' different things to different people and the more distinctions we make the more words we need. We focus on meaning and have lost the *significance* of language. For a language to be truly sacred it must be synthetic and by this I mean its form, its meaning and its significance must all be part of the communication. Indeed the communication itself is not a 'transaction between two subjects' but the natural flow of energy forming patterns undisturbed by the ahamkaric principle of those involved. Indeed the coming together of individuals at different times and places in order to communicate was itself part of the communication. For two adepts for example, the applied purpose, the time and location of their meeting would form part of the significance of their meeting. The meaning of their meeting would be as much a function of an experienced inner communion as any outer exchange of words, symbols or artefacts. Language as we know it these days is therefore really a part of the form or Third Aspect of communication. It is a means of conveying ideas and thoughtforms which are themselves Third Aspect phenomena. The Third Aspect contains its own form of intelligence and it is with this type of intelligence that our linguists and philologists largely deal. For the Second and First Aspects that lie behind and within outer language we must look deeper and we must include the level of consciousness and vibrational identity of the person or culture doing the looking.

With this necessary preamble let me now turn to the subject of a 'word of power'. A word of power is an expression where the outer form of the word, the inner meaning of the word and the purpose for which the word is used form one whole. One of the main reasons for keeping the outer forms of the word 'sacred' is to protect the divine approaches from the accumulation of thoughtforms. In reality the pronouncing of certain words or mantrams by those with unenlightened consciousness is going to have little real effect for the form is only one component. It is true that certain words, mantrams and rituals have powerful devic lives associated with them that can cause havoc by inappropriate invocation by the uninitiated. However no real or lasting effect is experienced in the world of meaning as a result of activity in the world of effect. The very idea that all one needs to have an initiatory experience is to be told

certain secret formulas or words is itself a part of the world of illusion and glamour. An initiate is so because of his inherent achieved vibration. Nothing can prevent him from entering the mysteries when he or she, through essential livingness, makes the right demand; and nothing that has its origin in the three worlds can assist one to gain entry when the necessary soul development is lacking.

A word of power then is a word that has its origins in the world of meaning which is itself imbued with significance or planetary purpose. It is an extension of spirit into matter and not the reverse. It is uttered by the soul as an act of affirmation and creates effects in the world of the personality, not the reverse. Registering in the brain of the disciple it is a sign that he has cleared his vehicles and lifted his consciousness to a required degree so that the word of the soul can clothe itself in an outer form accurately enough for the presence of the soul to be fully felt in matter. This is particularly the case for the word of power under our current consideration, which is associated with the fusion of soul and personality that occurs at the Third Degree. The fusion of the energies of the rising sign and the sun sign, with the resultant awakening to the energy of the opposite sign are the astrological correspondence to the fusion of the soul and personality which opens the individual initiate to the experience, in consciousness, of the monad.

I have said that it is possible for initiates of the First and Second Degree to have undergone initiation without the registering of the event in brain consciousness. This is not possible for the initiate of the Third Degree because the anchoring of soul consciousness within the physical brain of the initiate is an essential effect of the initiation itself. The initiate knows who he is as a soul, registering that knowledge in full waking consciousness. He knows himself as the “word made flesh”.

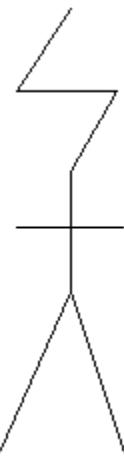
He is himself an expression of the living language of the soul and the sense of subject and object is dissolved. For there to be communication and relationship between the soul and the personality or between two individuals requires an experience of duality — a duality which is not recognised by the soul of an initiate.

The word of power associated with these astrological meditations is the same for each duality of sun and rising signs because it is essentially the word associated with the fusion of soul and personality. It is also related to the so-called “lost word” of Masonry which is used to ‘raise the master’. By now enough has been said to realise that it is not just the form of the word that has been lost but the experience of the meaning and significance of the word of the soul. It is the soul that sounds the word as it masters its instrument. This word is registered in the physical brain of the instrument in the same way that iron filings form patterns in a magnetic field or moist ground receives the imprint of a human foot.

The word is the same for all signs because it is synthetic. The initiate will appreciate that all the twelve meditations — which are really 144 different meditative forms when all the combinations of sun and rising signs are included — are in effect one synthetic experience in the life of the initiated soul.

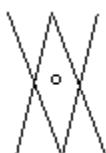
The Word of Power

The first syllable of the ‘word’ is composed of a pictogram as follows:



This pictogram conveys the idea of lightning striking a cross upon a mountain top. The lightning symbolises the First Aspect, the mountain the Third Aspect, with the cross representing the Second Aspect of the soul as it stands between the integrated personality and the monad. The cross is the human hierarchy as it fulfils its role as intermediary culminating eventually in the Fourth Initiation. This symbol was beautifully out-pictured as a living symbol by the life of the initiate Jesus on Golgotha. The symbol did not originate there however — an initiate merely brings forth into the consciousness of humanity a living energetic pattern which already exists in the soul of the race. The sun rising over a mountain peak is another simple symbol that represents the Second Aspect rising over the Third Aspect and is evocative to the human soul. In English we might use the syllable 'zat' or 'sat' which places the order of the symbols in such a way that emphasises the empowerment of the Second Aspect or soul as the result of bringing the First and Third Aspects into relationship.

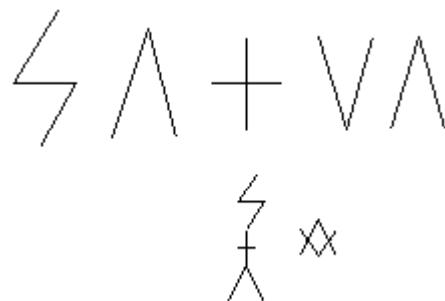
The second symbol of the 'word of power' under consideration, is a word of two syllables which can be expressed as follows:



Here we have the intersecting mountain peaks or the double cross which is peculiarly a symbol associated with the Fourth Ray and the human hierarchy. It represents the balancing or at-oneing of spirit and matter through the agency of the human soul. The first syllable of the word denotes the activity aspect and indicates therefore the action required to be taken by the initiate : He must climb the mountain of initiation, stand on the peak of the three worlds of his personality, become the cross — the living bridge or way between worlds — and then he must call down the electric lightning fire of spirit. The second syllable denotes the result expected as a consequence of the activity correctly undertaken. The initiate will fuse within himself the energies of soul and personality, and eventually those of spirit and matter.

It is important to grasp that this ‘word’ is first and foremost a delineation of a pattern of energy — a pattern which the disciple himself forms a part of and which he is trying to invoke. As a personality he attempts to visualise this energetic pattern at the ajna centre. As a soul he is attempting to precipitate this pattern within the consciousness of the personality. When the two aspects, which are really one, coincide then we have the bursting forth of light and the culmination of an educational process.

If we want to further precipitate this energetic pattern into language we might use the English form of the Sanskrit word ‘**Satva**’ which can be derived from the above symbols as follows:



It is important to remember that meaning does not derive from language but language unfolds from meaning. Like the concrete mind it may be used to veil or reveal. Let not the scholar complain that the evolution of language must be traced only backwards in time. Language not only devolves from past revelation but is also evolving to unveil future revelation — for indeed that which is revealed in both cases lies outside the evolutionary process itself. Synthesis is not created but is the revelation of that which lies behind the creative process. It should not surprise the intuitive student that the ‘number’ of this ‘word’ is ‘63’ — made up of ‘40’ for the first syllable and ‘23’ for the second and when combined derives the ‘9’ or the number of initiation.

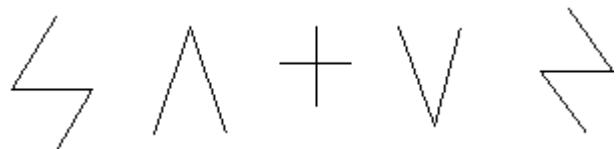
If the disciple is going to ‘sound’ the word in his consciousness he should endeavour to enunciate the two syllables with separate emphasis — **Sat - va** . As a soul he is affirming his direction. “I go to the real”. Sat is Be-ness. Satva is the rhythmic realisation of Be-ness by Being. But Sat and Satva are only words — words that attempt to convey a process for touching a reality which cannot be conceptualised.

The word ‘Satva’ is well known to esotericists representing along with Tamas and Rajas, one of the three Gunas. It is the significance of words that is lost and not the form. It is not some new or ancient form that will free the disciple and raise the Master. It is the rediscovery of the essential reality which all forms veil. The extraordinary is present in the ordinary. Its scent can be detected by the refined consciousness.

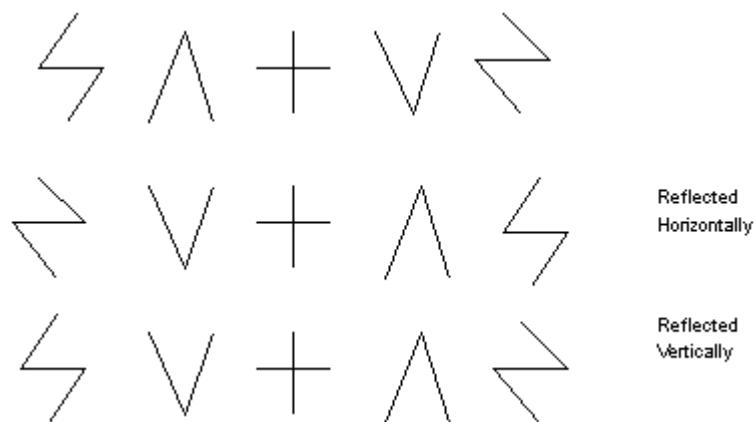
The three aspects of personality, soul and spirit which are symbolised by mountain, cross and lightning in the pictogram for ‘Sat’ are essentially ‘three in one’. They do not exist independently but are the triple form of a single reality. Something lies behind the triplicity of monad, soul and personality, just as a fourth quality of deity lies behind the three revealed of will, love and activity. This fourth quality or synthetic energy that expresses through the three, on a planetary level is the ‘saving

force' which operates through the three planetary centres of Shamballa, Hierarchy and Humanity once they have been brought into mutual functioning relationship. It is revealed 'after' the three centres are related but exists 'prior' to their formation. Thus it is both the cause and the result of their evolution. It is the alpha and the omega of the creative process itself.

There is an evolved form of the above pictogram or 'word of power' which expresses this truth:

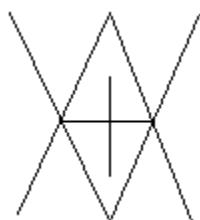


The peculiar property of this 'word' is that it can be reflected through either axis of the central cross and the same five letters will result, although they are arranged in three possible combinations:

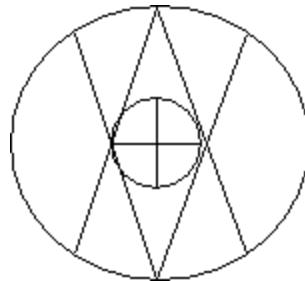


These five 'letters' symbolise the fivefold Makara and the five planes of systemic evolution. The initiate must reveal within his own life that these five are three and the three, one. At the Third Initiation he brings the energy of the third plane, the atmic, into direct relationship with the seventh or physical plane via the agency of the fifth or mental plane. At the Fifth Initiation he has synthesised the lower five planes into atma, which is itself the Third Aspect of the threefold monad.

When the five letters that make up these three words are all brought into the central point then they form the following symbol:



When placed within the ring-pass-not of manifest creation (properly represented by a snake eating its tail) we have:



This synthetic representation is then a poor rendering of how the ‘word of power’ is represented in the akasha and in the ancient books of the Masters once the two-syllabled ‘word’ has done its work.

The symbols for the planets, like the glyphs, should also be understood as precipitations of energy, and it is this that allows them to transmit that energy into the etheric body of the disciple. When the symbol is being held clearly in consciousness it should be entertained as a living being capable of movement and evolution. Each of the symbols has an active component either overt or latent that will reveal itself as the energy enters and interacts with the unique patterns already present in the mental, emotional and etheric fields of each disciple.

The Symbols of the Esoteric Planets

Rising Sign	Esoteric Planet	Symbol for Zodiacial Meditation
Aries	Mercury	The winged helmet of the gods
Taurus	Vulcan	The furnace and that which does not burn
Gemini	Venus	The angel of the presence
Cancer	Neptune	The bountiful trident
Leo	Sun/Neptune	<i>The Sun of Life upon the cross</i>
Virgo	Moon/Vulcan	<i>The hammer and the crescent moon</i>
Libra	Uranus	The double <u>dorje</u>
Scorpio	Mars	The blade and the scabbard
Sagittarius	Earth	The tree of life
Capricorn	Saturn	The wheat stalk and the scythe
Aquarius	Jupiter	The overflowing chalice
Pisces	Pluto	<i>The unsealed tomb and the blazing sun</i>

ARIES

Sun Sign: Aries the Ram, the sign of beginnings.

Rising Sign: Virgo, the virgin.

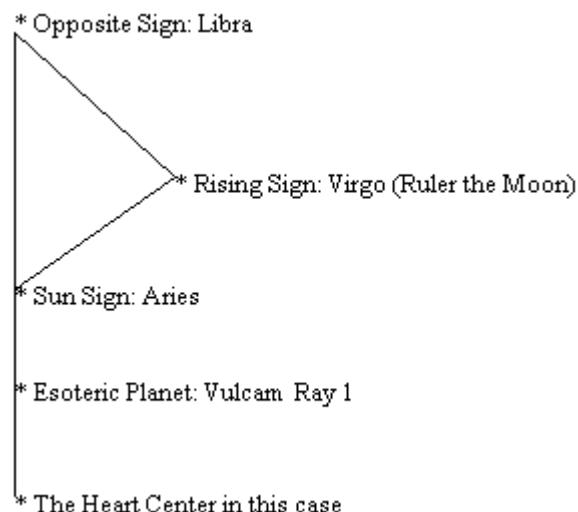
Opposite Sign: Libra, the balance.

Esoteric Planet: Moon veiling Vulcan.

Seed Thought: The heart must be protected. Yield.

Symbol: The hammer and the crescent moon.

Hypothetical Relationship in Aries



Notes on this relationship:

1. *The Sun Sign: Aries indicates the equipment and setting of the pledged disciple. The disciple is here consciously treading the path.*
2. *The Rising Sign is Virgo, in this instance, representing the type of Soul energy. It connotes the activity of the indwelling Christ. The Soul seeks control of form.*
3. *The Opposing Sign: Libra represents Monadic energy. It signifies the will to achieve balance.*
4. *The esoteric planet, Vulcan, veiled by the Moon, expresses the will-to-be, in this case to manifest as the Soul. The Moon, transmitting Fourth Ray force, expresses the will-to-struggle in order to be.*

The keynote of this meditation is the evocation of the Will coming from the Monad, evoked by the Soul, registered by the personality.

ARIES, THE RAM

Object: To evoke by invocation the energy of the Rising Sign, set up a relation with the Opposite Sign and fuse both with the Sun Sign.

Before we outline these meditations, I would like to throw some light upon these words that are frequently used in conjunction with meditation and that have a peculiar significance in these particular meditations. I desire clarity, if possible, in order that the work can be effective in conditioning the consciousness of the race later in this century. Familiarity with these ideas is possible today and some practise given to these formulas even if the seed thought is withheld for the present. These three words are: Process, Technique and Formula. Let us take them in turn:

Process: These meditations will be of no service to the disciple unless they eventually emerge in your minds as one complete whole, and unless they represent a synthetic series of events in which you are a participant. They differ from ordinary working rituals. The effectiveness of ordinary rituals is dependent upon the planned intelligent thinking that lies behind them while they are being used. They are intended to be the result of understanding, organised purpose, potent intent and a stable poised consciousness. The thinking that underlies them must precede their use. While employing "formulas of evocation" there is no such mental disturbance as progressive thought. There is simply the attitude of invocation, a memorised capacity to follow the meditation almost automatically, plus an unswerving focused intention based upon the Will. This synthesis of attitudes can and will precipitate the energy invoked and guide it to the receptive center, earlier determined by ray, by need and capacity.

The process referred to is that of the subjective, conscious preparation that precedes the meditation work. By this I do not mean any period of set work done prior to the invocative – evocative activity. I refer to a constantly cultivated attitude of mind, of continuous thinking and of steady comprehension of the work to be done. This can take place as the disciple proceeds about his current duties. When he begins the more formal ritualistic process, much of the initial preparation will have been done. This disciple will have familiarised himself with the qualities, nature and objectives of his Sun Sign and appreciates, therefore, the nature of the apparatus and equipment with which he has been provided by the Soul and has grasped both the good and the bad aspects with which he must deal. He knows the nature of his present ray in relation to the Sun Sign and has considered whether this ray dominates his daily life or is conditioned by the Soul ray. He is aware therefore of his life problem, of his immediate objectives, of his assets as a disciple and of his limitations.

He has studied also the nature and attributes of his Rising Sign; he has pondered upon his soul objectives and goals and has linked the quality of his Soul ray to his life work, to his esoteric group and, therefore, to some one of the Masters under Whose instruction he serves. (Forget not that I told you that only pledged disciples can use these formulas in their full and complete form). He realises that he must himself function as a receiving point for the blended energies of the Sun Sign and Rising Sign and that – as a receiving point – he possesses within himself two points of reception; the head center and one other center, according to ray, need or desired activity.

Note: The second receptive centre in the disciple may vary.

He is aware likewise of the nature of the qualifying energies of the Opposing Sign, but knows that until he has taken the third initiation and has received the second half of this meditation formula, that his perception, powers of appropriation and response must remain largely theoretical and intellectually perceived and that as yet the ability to fuse the third energy must remain in the realm of "wishful thinking" and not in the realm of practical experience.

He knows that the dynamic will lying behind this meditation is that of applied will and of consistent, consecutive thought. At the present his will nature is largely embryonic because will is not determination, persistent intelligent effort or emphasised desire; it is the scientific application of a peculiar energy whose qualities are synthesis, power to "detach from limitation", the destruction of boundaries or (as it is sometimes called in the language of esotericism) the ability "to perforate the ring-pass-not of the blended Soul and form and release the spirit into larger life." It is, therefore, a dynamic scientific application of energy in order to effect liberation from limitation. It is the will-to-be and is not the will-to-do or the will-to-see, both of these being aspects of Soul and form.

I would have you think this out carefully, for it is essential that some glimmer of understanding as to the nature of the will is present in your consciousness when I employ the word in these meditations. It is necessary that you grasp the fact that the spiritual will is not what you have ordinarily supposed, but is a definite type of energy – the highest present in our planetary life. To profit by these exercises you must appreciate this fact and strive for intuitive perception of the truth. All the processes undertaken must precede the use of the meditation formula. Once that is undertaken, thought must cease and a higher activity must supervene. A purely automatic formula will take the place of ordinary meditation, and the disciple becomes simply a point of evocation; he proceeds with the desired work; the mental processes end because they have been previously so effectively carried forward. The disciple has achieved in his consciousness:

- 1. A point or focus of illumination – he stands in the light.*
- 2. A position of intensive polarisation, as a Soul, focused in the head and mind.*
- 3. An orientation that is undisturbed.*
- 4. A realisation of the nature of the work to be done that is, for him, his highest point of clarification.*

Thought is therefore arrested, and another type of work takes its place. It might be said (in my effort to clarify this process in your consciousness) that these meditations are only carried forward effectively when the stage of contemplation has been reached and that it is the Soul, in the last analysis, who employs these meditations. It is the Soul, as anchored in the body, using the mind and affecting the brain that uses these meditations, and the personality "standing in the Sun" sees the reality "rising over the horizon." Then facing the imminent possibilities, the Soul invokes the polar opposite (Spirit or Monad, symbolised by the "Sign of Completion") and, in the tension of the point of crisis precipitated, evokes the will that unifies the three. This

unification is the result of the correct use of the formula, preceded by many hours of quiet process.

Technique. This grows out of a clear understanding of the goal, out of the subjective activity of the preceding mental process and a theoretical grasp of the formula. Technique applies to the scientific handling of equipment, in this case the disciple's form nature or the inherited apparatus – physical, emotional and mental – with which the Soul has endowed him in any incarnation. This equipment, governed by the Sun Sign, must be made responsive to the energies emanating from the Rising Sign and the relatively brief and cyclic interplay that has characterised the relation between the Sun Sign and the Rising Sign. His equipment, through which the energies of the Rising Sign must be expressed, is fourfold in manifestation; the mental body, the psychic nature, the etheric or vital body and the dense physical vehicle. For the handling of these, the disciple has arrived at his own technique, differing for each vehicle. There is an interesting analogy between the advanced occult work he is now attempting to do and the vital body, which might be made clear by the following statements:

- 1. The vital body is usually the reservoir of the lower form energies, particularly those of the emotional nature. These direct and condition the dense physical body. They correspond to the function of the Sun Sign as it conditions the disciple on the physical plane in connection with his apparatus of expression.*
- 2. The vital body must be brought under mental control, and when it is so controlled it marks a most important step forward in the life of the aspirant. This is a correspondence to the control of the Rising Sign over the Sun Sign.*
- 3. Later, the vital body becomes the repository of Soul energy, and the Soul then directs the physical plane life of the disciple. This is a correspondence to the control of the Monad and therefore to the fusion of the Opposite Sign with Sun Sign, via the Rising Sign.*

The techniques of control that the disciple uses as he first brings the personality under the control of the Soul (the Sun Sign under the influence of the Rising Sign) and later brings these two – after the third initiation – under control of the Monad (the polar opposite) are determined by ray, point in evolution, yoga practices and temperament. Ponder on this. These techniques must be self-initiated and self-developed and are in the nature of subjective determinations, objectively applied.

Formulas. These formulas are ancient rituals, rhythms, ceremonials, forms of approach or repositories of Words of Power that are given to the disciple when he is ready, in order to bring about certain fusions, needed crises, or esoteric events. I know not else how to convey them to you. They are not in any way developed by the disciple, nor are they the result of his own thinking and planning. They are the property of the Great White Lodge, are of most ancient origin, and must not be changed or modified by the disciple in any respect or they will lose their potency and spiritual effectiveness. One of the difficulties with which we are faced in conveying them from East to West is that – in the process of translation – quite a little of their power and significance may appear to be lost. But it is in the intent and in the one-pointed concentration of their use that the disciple will prove their potency, and in the hands of Western disciples they may prove of still greater effectiveness than in the

hands of the Eastern worker, owing to the great mental power of the average Western disciple. They are both potent and effective. These two words do not mean the same thing. Such formulas as I am now attempting to give to the world in these twelve meditations are ritualistic in intent and dynamic in result. They are however dependent upon the inner preceding thought processes of the disciple and the wisdom of his self-applied techniques. When they fail to produce the needed evocation of the will-to-be or ability to stand in spiritual Being, and the required fusion of energies does not take place, it will be because the disciple's subjective processes and his techniques are at fault. This is his personal problem and also a protection from premature success.

More I may not say or impart. It is for you to begin the task of instituting the right processes of thought and establishing of the right techniques of discipline. I have for years worked with this group of aspirants along the lines of technique. I have sought ever to emphasise in your consciousness the Technique of Meditation, the Technique of the Presence and the Technique of Service. According to your success in understanding the above will lie your ability to profit – as far as may be possible without the seed thought – by these evocative formulas. You can see for yourselves that had I given them earlier and prior to the teaching imparted by me through my books over the past years, they would have been meaningless.

These formulas are exceedingly brief; they are not long, thoughtful and reflective meditations. They are dependent upon Process and Alignment, upon Experience and Focus, and also upon the ability of the disciple to function as a Soul. They fall into two main stages:

Stage 1: Invocation and Evocation. Preparatory.

1. *In this stage the twelve seed thoughts are employed as the invoking agent.*
2. *It is the stage of evocation, of approach and of sublimation of the aspiration.*
3. *The climax of this stage falls into two parts:*
 - a. *The will-to-be is evoked, and when this takes place the Opposite Sign and the Rising Sign vibrate within the same magnetic field.*
 - b. *The quality of the Rising Sign (supplemented eventually but gradually by the potency of the Opposite Sign) is focused by the evoked will and oriented toward the Sun Sign.*

Interlude of conscious Soul attention.

Stage 2: Precipitation and Appropriation.

1. *In this stage the symbol is the precipitating agent.*
2. *It is the stage of the descent of energy as a result of invocation, producing evocation, of reception and of transmission to the particular center below the head center.*

3. The climax of this stage falls into three parts:

- a. The magnetic power of love comes into activity and draws down the energies evoked and oriented in Stage 1.
- b. The esoteric planet (whichever it may be), the highest head center and the center to be stimulated form a "triangle of reception."
- c. A definite act of reception and conscious appropriation.

Interlude of personality assimilation.

In my conditioning remarks I divided the work into four stages. I am here simplifying these. The stage of preparation, there called Stage One, is simply the stage or process with which I have dealt in this instruction. It also includes the stage of Technique. The stages of invocation and evocation are here placed by me together under Stage 1, because they are purely subjective, begin at the highest point of alignment and orientation, and are followed by an intensive interlude of Soul perception or of sensitive response to the blended energies of the Opposite Sign (an expression of some phase of the monadic will) and the Rising Sign (an expression of Soul purpose).

Then follows the stage of precipitation in which the disciple on the physical plane – functioning through his dedicated personality – appropriates, consciously and with deliberation, the descending energy and thus blends within himself the energy of the Opposing Sign, the Rising Sign and the Sun Sign. This produces a focus of energies of enormous potency in the active expression of the disciple's Hierarchical service. You can see by the above, therefore, the need for caution on my part in giving out these meditation formulas. They are exceedingly potent; they lead to a great increase of energy where the Rising Sign is accurately determined and can only be safely employed by the consecrated and pledged disciple who is dedicated to the service of humanity and the Hierarchy.

I would also call your attention to the fact that in any one incarnation the Monad works through the Opposing Sign, the Soul through the Rising Sign and the personality through the Sun Sign, and these necessarily vary from life to life.

After due process of thought upon the qualities and effects of the three signs and the nature of the esoteric planet, and having achieved the needed alignment, orientation and focused attention, the disciple then ceases to reflect and think and becomes a dynamic point of activity. He then proceeds with the work.

MEDITATION FORMULA FOR ARIES

(With Virgo Rising)

Stage 1. Invocation and Evocation. Preparatory.

1. By the power of the creative imagination, the disciple says within himself the words that compose the seed thought of the Rising Sign, in this case using the example of Virgo.

a. The heart must be protected. Yield.

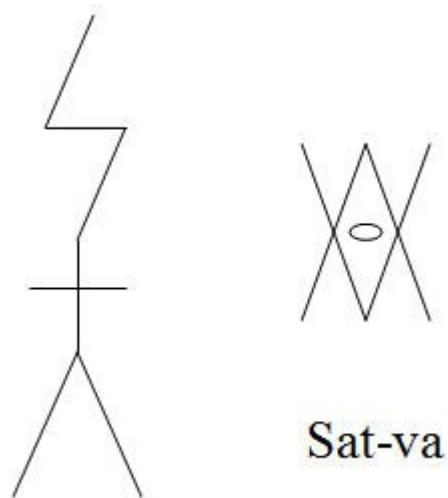
b. He then waits for one minute without any thought process but seeing the descent of energy into the Soul.

He then steps forth inwardly using the response:

I am the Mother and the Child. I God, I matter am.

2. This accomplished, there follows an interlude of Soul attention to the act of fusion.

3. He then climaxes this fusion by the use of a very ancient word, unknown to modern scholars, of Sensa origin and known only to the Hierarchy.



Stage 2: Precipitation and Appropriation.

1. The disciple, knowing that the work is accomplished, begins to withdraw again within himself. He remains focused in the Soul but permits himself to become aware of the waiting personality, without losing the consciousness of the Libra – Virgo relation (in this instance) and their fusion in the Soul as will, purpose, love and opportunity.



2. Again, imaginatively, he carries his thought to the ruling planet (in this case Vulcan, veiled by the Moon). He visualizes the crescent moon with the "hammer of God" lying athwart it. He sees this hammer come into living activity and begin to fashion the moon form, his personality. The process of fashioning is emphasized, not the work of consequent destruction. He sees the form being fitted for the inflow of the fused energies from Virgo and Libra. He sees himself descending in consciousness into the head center, carrying with him as a part of himself the blended energies and these he appropriates, using the symbol here depicted as the chalice of the energies, as it is called. Symbolically speaking, the form (the moon) has been hammered into receptivity and true expression by the activity of Vulcan.

3. Then, by an act of the will and visualization, he precipitates the energy thus received into the heart center (in this case), there to do its work of balancing forces, fostering the Christ consciousness and enabling him to carry out the plan of his Soul in the Earth life to which he is temporarily committed.

4. Then follows an interlude of assimilation and of understanding fusion, when thought is again allowed to function. Hitherto it has been the imagination (pure and intuitive, divorced from any astral conditioning) that has been the only indication of brain activity.

5. He then sounds the AUM seven times (not the OM, but the threefold sound – one letter standing for each of the three blended energies). Finally and occultly he "proceeds upon the WAY."

I would have you note that it is only when all twelve formulas of meditation are in the hands of the disciple that he can carry out these meditations accurately. The seed thought of the Rising Sign and the symbol related to the esoteric planet have to be first ascertained, after the correct casting of the horoscope, before the disciple can do this meditation. The ancient Word of Power or of Fusion is the same for all twelve meditations, but its meaning cannot be given.

It is essential that you grasp the need for the positive cessation of thought, the need for a capacity to vision synthetically and to grasp this meditation as a complete whole in consciousness, prior to any successful undertaking of its performance. There is a thought that lies behind the thinking of the concrete mind. It is to that thought I refer and that mode of conscious activity that is needed.

TAURUS

Sun Sign: Taurus, the Bull, the sign of the illumination of the form nature.

Rising Sign: Determined by the horoscope. In this example Pisces.

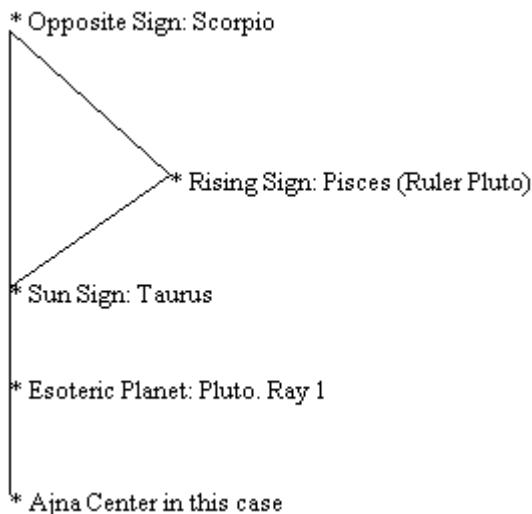
Opposite Sign: Scorpio, the Serpent, the sign of discipleship and its tests.

Esoteric planet: The ruling planet of the Rising Sign, Pluto.

Seed Thought: The sun must be eaten. Sacrifice all.

Symbol: The unsealed tomb and the blazing sun.

Hypothetical Relationship in Taurus



Notes on this relationship:

I. The Sun Sign, Taurus, definitely prepares the way for the sense of developed duality that is found present in the next sign, Gemini. I am speaking in every case in connection with discipleship. This preparation comes through the steady growth of Light – the light of knowledge first, and then the light of wisdom.

Taurus is esoterically "the Mother of Illumination" because the Pleiades are to be found in the head of the Bull, and these stand for substance and its inherent light. The disciple is here consciously endeavoring to do two things:

a. Throw light (the light of the Soul) increasingly into and upon the personality nature, thus evoking the light of the form nature and blending it with the light of the Soul.

b. Bring to an end the power of the form, calling in the ancient rules that enjoin the "death of the form" and the "slaying of desire" and also terminate the cycle of incarnations, of which the constant death of the personal lower self is the age-long symbol. Death of the personality is brought about through the influence of Vulcan, and the ending of incarnations through the influence of Pluto, ruling (in this case) the Rising Sign. The termination of the process of incarnation comes from the matter aspect, which is no longer able to respond to the needs of the Soul. Pluto is a non-sacred planet and hence this influence.

2. The Rising Sign in this hypothetical case is Pisces, indicating to the disciple that his goal is to tread the Way of a World Savior and also that his problem is complete control of the watery, astral nature. When the astral nature is controlled and abolished (again through the influence of the First Ray, functioning through Vulcan and Pluto) then complete, undeflected illumination becomes possible.

3. The Opposing Sign is Scorpio, preeminently the sign of discipleship, ruled by Mars, the producer of conflict. In the incarnation depicted in this sign, the disciple is in a most vivid sense Arjuna, who must rise up and fight, who sees (through the inflow of light) all "forms gathered together in the Form of the God of Gods." He begins with

his own form, seeing it as part of the whole. In this case it is the Monad Who sees the Form and the forms through the eye of the Soul.

4. The esoteric planet, Pluto, is peculiarly connected with form upon our Earth. Pluto destroys or brings death to all that hinders relationship between Soul and form, just as Vulcan brings to an end all that obstructs the light. This entire horoscope concerns the death processes on all levels in the three worlds.

The keynote of this meditation is the death, therefore, of all that prevents the disciple from treading the Way of the World Savior; it evokes the peculiar "power to endure," which is an aspect of the Will nature of Deity. This aspect is the outstanding characteristic of all World Saviors.

TAURUS, THE BULL

Object: To evoke the energy of the Rising Sign, whichever this may be (in this case, Pisces), set up a relation with the Opposite Sign and fuse both with the Sun Sign.

I would here remind you that these meditation formulas are built around and in connection with the Rising Sign. Therefore, in each case, they can be used in connection with any Sun Sign. All the disciple has to do is to find one of the signs where the hypothetical Rising Sign is the one required. He can then utilize the information given about the Rising Sign and its individual formula with what he knows in connection with the Sun Sign. This he does in the period of reflection prior to the definite meditation. I shall cover all the twelve signs, using each one of them as a hypothetical Rising Sign.

MEDITATION FORMULA FOR TAURUS

(With Pisces Rising)

Stage 1. Invocation and Evocation. Preparatory.

1. After preparation of the lower nature, reflection upon the sign involved, and an attempt to achieve such a focus in the Soul that further effort and thought are needless, the seed thought is used as the agent of invocation. This the disciple uses with all the power of his creative imagination, saying within himself the words that compose the seed thought of the Rising Sign, in this case Pisces.

a. The Sun must be eaten. Sacrifice All.

b. He then, without any conscious thought process, sees the descent of this First Ray aspect of Piscean energy descending into the Soul.

He then steps forth inwardly as the disciple and responds:

I leave the Father's Home and turning back, I save.

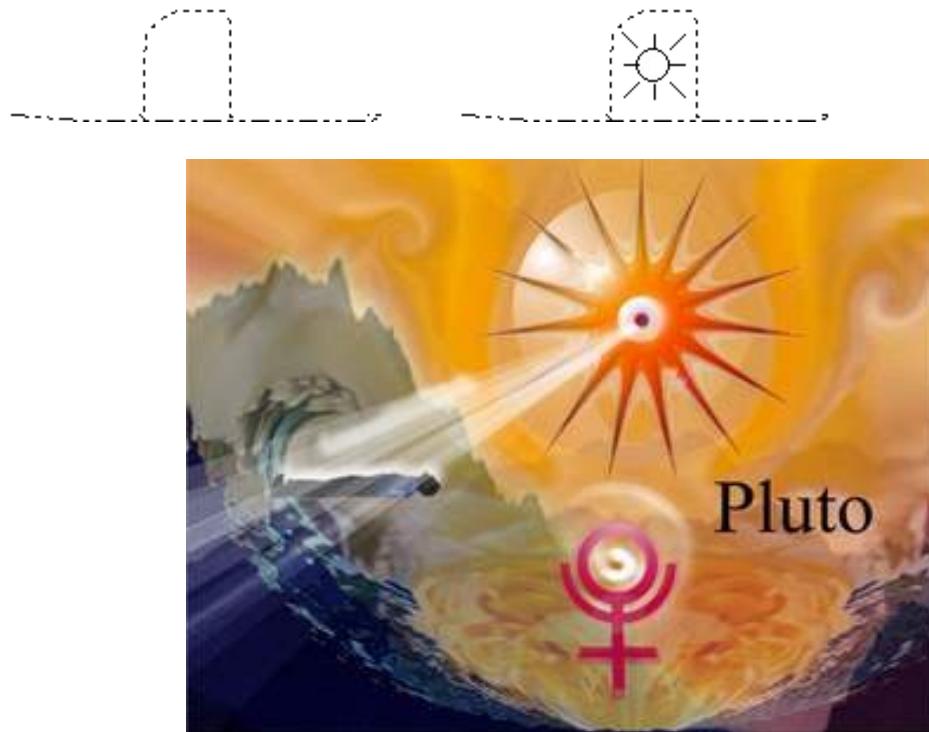
2. This accomplished, the Soul attends to the act of conscious fusion with the personality, its expression upon the Earth.

3. He then climaxes this fusion by the use of the word of power already given.

Stage 2. Precipitation and Appropriation.

1. The disciple, confident now of success, withdraws more definitely into the consciousness of the Soul (he has been endeavoring to reach still higher contacts) and becomes aware of the waiting personality, in this case particularly of the astral nature.

2. He now carries his thought to the ruling planet, Pluto, and ponders upon death – death of the form nature and its hold upon the Soul, death of desire, and death of the life cycle of repeated physical incarnations. He views death joyously and as a scientific process of detachment, not to induce suicide in any way, but to lead up to the time when (under the Law of Evolution and Karma) he can consciously withdraw the life and consciousness aspects from the imprisoning form. He then visualizes a tomb or cave in the mountainside, open to the air and unsealed. Inside the tomb or cave, far distant, he sees a point of brilliant light. Gradually that point of light becomes a Sun, blazing and approaching ever nearer to the mouth of the tomb or cave, until it completely obliterates the opening and only the Sun is seen. Finally, he visualizes himself as standing within that Sun and as discovering the Sun within himself, and from that "point of realization" he emits and sends forth light to light the world.



3. By a definite and focused act of the Will, he precipitates this light into the ajna center. There it will do its work in evoking the light of substance, which is the form. It is interesting to note that the Pleiades are to be found in the head of Taurus, the Bull. They form the ajna center of that constellation, and in this lies a valuable hint.

4. Then follows a period of attempted realization. This process will be a conscious blend of both feeling and thought.

5. The AUM is sounded next, six times. This is the AUM and not the OM.

GEMINI

Sun Sign: Gemini, the Twins, the sign of duality and the ultimate triumph of Soul over form.

Rising Sign: Determined by the horoscope. In this case, Leo.

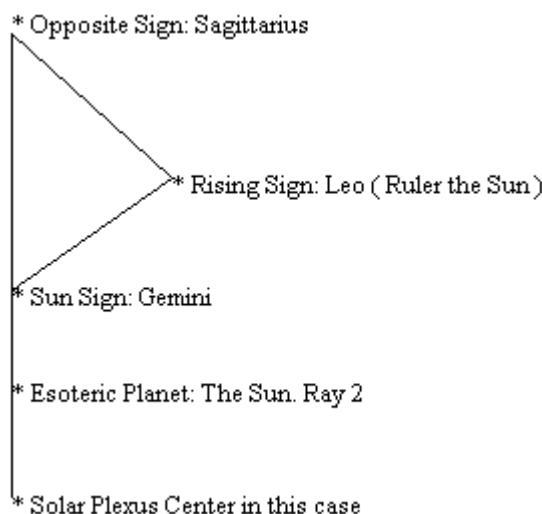
Opposite Sign: Sagittarius, the Archer (upon the white horse), the sign of the one-pointed disciple – no longer swayed by the pairs of opposites or the victim of duality.

Esoteric planet: The ruling planet of the Rising Sign. Sun veiling Neptune.

Seed Thought: All is Fire. Consume

Symbol: The Sun of Life upon the cross.

Hypothetical Relationship in Gemini



Notes on this relationship:

1. The Sun Sign, Gemini, indicates the problem, which in this sign is always that of establishing right relations, i.e., the control of the divine, immortal brother (the Soul) over the earthly mortal brother (the personality). This is covered by St. Paul where he says: "The first man is of the Earth, earthly; the, second Man is the Lord from Heaven." This control of the higher spiritual aspect is gradually brought about in the furnace of experience. The incarnated Soul is torn between the pairs of opposites:

a. Good and evil or right and wrong.

b. The astral pairs of opposites.

c. The Soul and the personality.

d. The Dweller on the Threshold (of Initiation) and the Angel of the Presence.

This is the problem of the disciple, successively faced and solved.

2. The Rising Sign, in this case Leo, gives the disciple the clue to his eventual success. The Second Ray of Love becomes potently available, throwing light and wisdom upon the affairs of the disciple's life while the influence of Leo, giving focused consciousness and the strength of the individual will, makes the problem soluble in time. The major objective of the Gemini disciple is to become focused in the integrated personality while oriented undeviatingly toward the Soul. This the Leo force makes possible.

3. The Opposite Sign holds out to the subject a vision of his goal, the accomplished dream of the future and the assurance of final triumph. Sagittarius marks that point in the experience of the Gemini subject when there is no further fluctuation between the pairs of opposites but only the focused intention of the will-to-attain the higher spiritual objective, as visioned and understood at any one point in the life experience.

4. The exoteric and the esoteric planets are in Leo the same, but in this particular case, at one phase of the work, the Sun is seen as veiling Neptune, the transmitter of Ray Six and its force. Here the Sun uses this planet as a transmitter of a blend of the Second Ray and the Sixth Ray. The Sun makes available the wisdom and love of the Soul. Though the life of the Gemini disciple is ever one of great difficulty (both exoteric and subjective), he always walks in a measure of light and is seldom the victim of glamor. He loves and lives in the light. This in itself constitutes a problem, for the Gemini disciple is often the victim of his major virtues. The light in which he walks is so clear that he is almost blinded by it and has to learn to be discriminative in handling his life currents. He knows so much that he is apt to be impatient with the less spiritually informed or, if he is not impatient, to expect too much of them. But the influence of the Second Ray in this particular case will help, and he will eventually make his final irrevocable decision in Scorpio and become the accepted disciple in Sagittarius.

The keynote of this meditation is light and love, poured out on the difficult road the Gemini disciple has ever to tread. He sees always both the goal and the limitations and – torn as he ever is between the higher and the lower – he must walk the "noble middle Way" in the light of his Soul, forgetting himself in the love of all that lives.

MEDITATION FORMULA FOR GEMINI

(With Leo Rising)

Stage 1. Invocation and Evocation. Preparatory.

1. After a period of reflection and focusing, the seed thought is here used. It is the seed thought of the Rising sign – in this case Leo.

a. All is Fire. Consume.

b. A minute's silent thought now follows and the steady visualising of the descent of energy into the Soul. This has to be done by the use of the creative imagination, for the disciple (unless he is an initiate of the third initiation) is not yet able to contact the Spiritual Triad and draw down the higher spiritual and monadic energy into the Soul. The consciousness must be held as steady as possible at the very top of the head.

He then steps forth inwardly in response:

I am That and That am I.

- 2. This accomplished, there follows an interlude wherein the disciple discontinues the use of the creative imagination and acts as the Soul, consciously performing an act of fusion.*
- 3. He then climaxes this fusion or process of at-oneing by the use of the very ancient word – unknown to modern scholars, but that is of Sensa origin, known to the Hierarchy. (Already given.)*

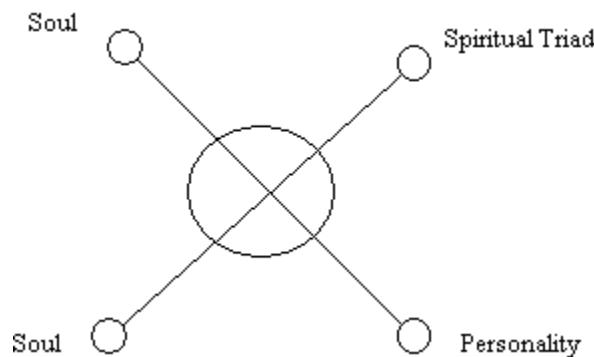
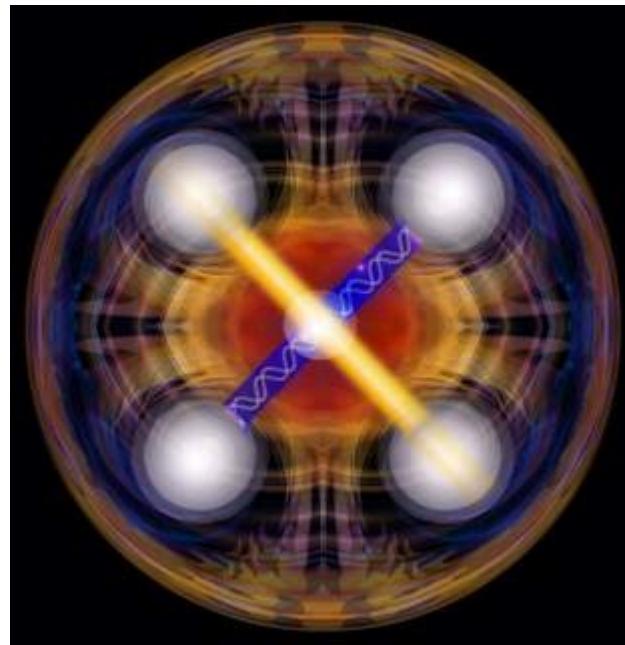
Stage 2. Precipitation and Appropriation.

1. The disciple, satisfied with what has taken place and conscious of successful activity, withdraws much deeper now within himself. In this Leo meditation (used in connection with Gemini, but which can be used in conjunction with any of the twelve signs), he regards himself as a point of conscious power, standing midway between the pairs of opposites, at the point of exact equilibrium. It might be said that this meditation is susceptible of use on many different planes, and the disciple should endeavour so to use it. He can know himself as:

- a. Treading the "noble middle path" upon the astral plane, balancing the pairs of astral opposites and therefore negating their effects and influences.*
- b. Standing before the door of initiation and there recognising the Dweller on The Threshold and the Angel of The Presence. He works at the task of blending these two (the purified waiting personality, the matter aspect and the Soul, the reflection of Spirit).*
- c. Focused in the Soul, as the result of a successfully accomplished fusion, he seeks to blend the lower Triad and the Spiritual Triad on Soul levels.*
- d. Recognising initiate status, he can, at a later stage, arrive at a comprehension of the fusion of spirit and matter from the angle of the Monad.*

2. Without losing awareness of the Sagittarius – Leo relationship, he draws the personality (under the Sun Sign of Gemini in this case) into a conscious relation with these two other forces. This means carrying on a triple line of thought, simultaneously and synthetically. The disciple must learn to understand this process through definite experience.

3. He then carries his thought to the ruling planet, the Sun (veiling and transmitting at this stage the forces of Neptune, prior to the third initiation, and the forces of Uranus after that initiation). He proceeds to visualise the following symbol:

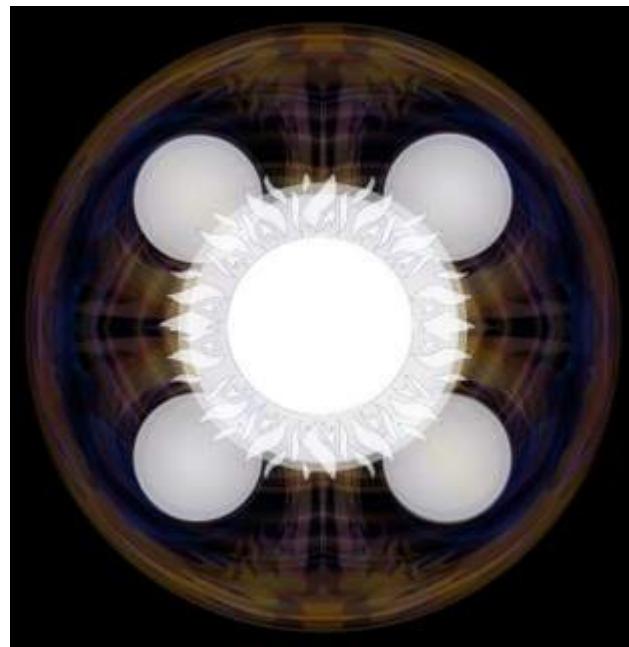


In this symbol, the two pairs of opposites are seen as contrasted in the Cross. They are:

a. The Soul and the threefold personality

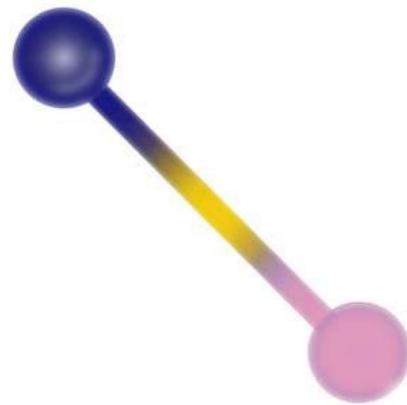
b. The Soul and the Spiritual Triad.

The central Spiritual Sun of the individual Life (ie the monad) is seen at the centre. The stream of energy, playing between the Triad and the Soul is visualised and seen as a vivid electric blue, while that between the Soul and the personality is seen as a golden living yellow. The Sun of the Monad is seen as pure white light. This symbol is exceedingly potent in preparing the disciple for initiation and must be built sequentially. The line of light between the Triad and the Soul must be established first of all and then the line between the Soul and the personality. The Sun of the Life is then superimposed (in consciousness and deliberately) upon the centre and then it obliterates the lines of force so that the final symbol is somewhat as follows: .



This is an esoteric symbol of fivefold man and is, in reality, the resolution of the five-pointed star into the five circles of the spiritual life. I ask you to ponder on this.

4. By an act of the will, the disciple then gathers these blended energies together and pours them into the spiritual center, as into a reservoir of dynamic energy. The effect is then to burn up all lower desire, to set up such a potent vibration that heart and solar plexus beat synchronously. Of this process, the following is the symbol:



The higher octave of desire (which is aspiration) is itself eventually transmuted into what is technically and esoterically called "the obliteration of ahankara." Even the spiritual consciousness of "I am That" gives place to that of "I am That I am." In the words of Christian esotericism, "The Christ returns to the Father and then the Father rules." This indicates a very advanced stage.

5. As the disciple works at this process of realisation, he reaches the point (a point that varies ascendingly as he progresses) at which thought fades out and a silent

process of assimilation takes place. The Soul, the mind and the brain synchronise their activities.

6. He then sounds the OM (not the AUM) fourteen times and by an act of the will commands and directs the fusion of the subjective and the objective energies with which he may be dealing at the time. This process falls into two stages:

a. The conscious fusion of the energy of the Rising Sign with the Sun Sign.

b. The fusion – by an act of the spiritual Will – of the energies of the Opposite Sign with the blended energies of the Sun Sign and the Rising Sign.

You can appreciate the necessity, therefore, for the disciple to have some realisation of the nature of the energies that flow through the constellations and of the significance of the nature of the Sun (in relation to Leo in this particular case) in its triple aspect of the physical Sun, the Heart of the Sun and the Central Spiritual Sun.

Zodiacal Meditationscont

This marks the end of the earlier meditations given out. I will now proceed with the remaining nine rising signs. It should be remembered that these meditations form the first part of a process. It should also be noted that the particular centre that is stimulated in the etheric body of the disciple will vary according to a number of factors including the ray make up and the sun sign. The chakras given therefore should be considered as examples and the disciple must discern for himself the specific receptive centre that his soul will precipitate the invoked energies into.

CANCER

Sun Sign: Cancer, the Crab, the sign of mass consciousness and instinctual awareness.

Rising Sign: Scorpio, the Serpent, the sign of discipleship and its tests.

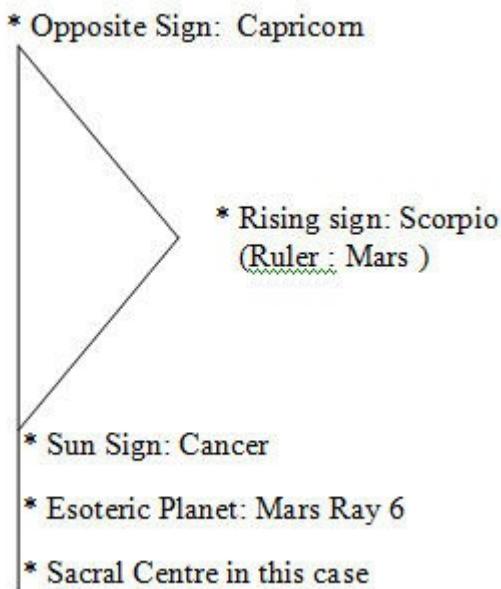
Opposite Sign: Capricorn, the Goat, the sign of initiation and the mountain top experience.

Esoteric Planet: Mars

Seed Thought: **The sword must be unsheathed. Fight.**

Symbol: **The blade and the scabbard.**

Hypothetical Relationship in Cancer



Notes on this Relationship:

1. The Sun Sign, Cancer, provides the major impetus for the soul to take incarnation in the first place. The call of the lives in the form nature invokes a sacrificial response in the soul which causes it to move into and become the redeeming life to those lives.

It is the instinctual nature of this identification of the soul with the form that the disciple is attempting to overcome in the Cancer experience. At this point on the path the identification with the soul is also strong and a conflict between the pull of the soul and the pull of form sets the stage for the disciple's release.

2. The Rising Sign is Scorpio and represents the type of soul energy that is attempting to impress the personality. This is the sign of the spiritual warrior and indicates that in this incarnation he is being called to stand up and fight. To do this he or she must overcome the sensitivity of the form nature which seeks to avoid conflict, pain and most especially death at all cost. Scorpio brings in the influence of the Fourth Hierarchy which must unite the two five-pointed stars that represent the way the Fifth Hierarchy expresses in the duality of Cancer and Capricorn.

3. The Opposing sign is Capricorn. In this sign the disciple is taken to the heights and the soul to the depths in order to generate a point of tension that allows for initiation. Cancer and Capricorn are the two gates through which the human soul must learn to pass freely and at will. The Will is important here and must be provided by the disciple himself with the aid of his opposing sign. Cancer brings in rays 3 and 7.; Capricorn 1, 3, & 7. The will is needed to 'break the waters' prior to the 'crowning' at physical birth as well as the 'crowning' of the soul with spirit on the mountain peak.

4. The esoteric planet is Mars which has a specific connection to the sacral centre. At the time of the Third Initiation Mars and the Moon wage a "fearful conflict". Mars in this case is operating as the desire of the soul to be free, while the Moon stimulates the tenacious hold of the lunar lives as they seek to hold the attention of the disciple.

The keynote of this meditation is battle and victory. In the battle between soul and form the soul must win, but in order for this victory to be achieved the disciple must throw his will on the side of the soul. In order to reunite the two after victory, contact must be made with that which is neither soul nor form but the spirit aspect.

MEDITATION FORMULA FOR CANCER (with Scorpio Rising)

Stage 1. Invocation and Evocation. Preparatory.

A period of preparation, reflection and focusing as the Soul. Evoking the will-to-be, the Soul brings the energies of the Rising sign and the Opposite (to the sun) Sign into magnetic relationship. The seed thought essence is directed by the Soul towards the personality focused in the Sun sign.

a. The Sword must be unsheathed. Fight.

b . A minute's silent thought now follows and the steady visualising of the energy moving into the Soul and outward towards the focused awareness of the disciple at the top of the head.

He then steps forth inwardly in response:

Warrior I am, and from the battle I emerge triumphant.

2. This accomplished, there follows an interlude wherein the disciple discontinues the use of the creative imagination and acts as the Soul, consciously performing an act of fusion.

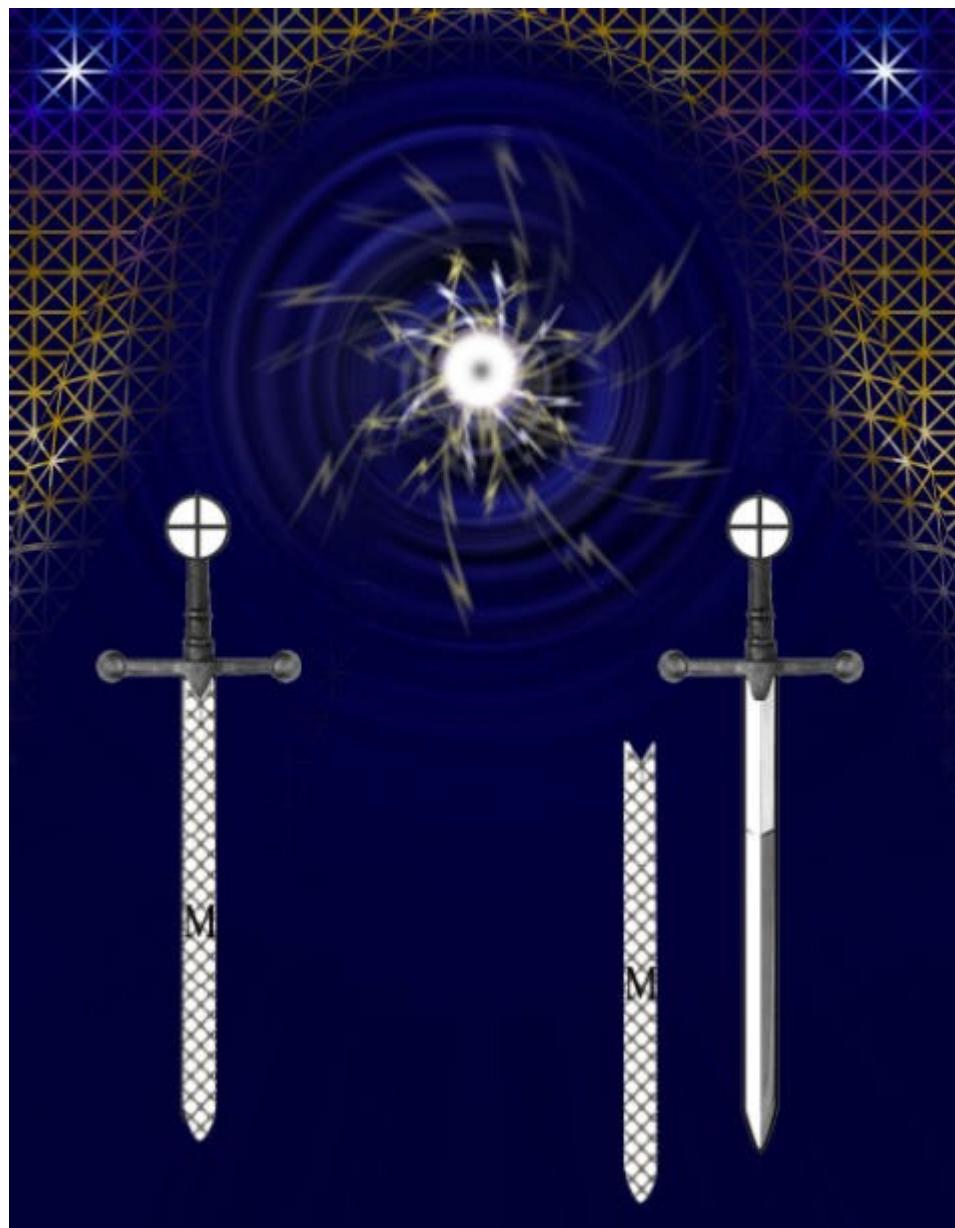
3. He then climaxes this fusion, setting his 'seal' upon it by use of the word of power (**already given**). Esoterically he stands in the centre of the overlapping mountain peaks firstly upon the higher mental plane between the soul and personality and eventually upon the buddhic plane between the monad and the personality.

Stage 2. Precipitation and Appropriation.

1. The disciple, knowing the work has been done, centres himself at the midpoint between the two energies he has fused, attempting briefly to identify with that which is beyond and underlies the duality.

2. Without losing awareness of the Scorpio – Capricorn relationship he draws the personality under the Sun sign of Cancer into conscious relationship with these two zodiacal energies, resulting in the formation of a triangle.

3. He directs his awareness to the ruling planet, Mars and visualises the symbol of the sword in its scabbard. This symbol should come to life in the awareness with the



sword being drawn forth from its sheath. This symbolises the abstraction of the higher from the lower prior to its re-insertion. On different levels this relates to the release of the soul from the personality, the cosmic astral from the cosmic physical plane or spirit from matter understood as the primary duality. In this case the withdrawal of the sword relates to the abstraction of soul from form. The sacral centre is the seat of ancient and subconscious fear which grips the sword of the soul and seeks to prevent its abstraction. Mars provides the energy that will release it. The sword is to be withdrawn, raised into the blue white fire of monadic alignment and then reinserted so that the dynamic power of spirit is able to harness and work through the instinctual nature of the form life. Thus the heights are carried into the depths and the prisoners of the planet are freed from their bonds. All sentiency is a result of consciousness in form. The sentiency of the lunar lives thus has its roots in pure consciousness and can be redeemed by it. The triplicity of personality, soul and monad is represented by the sheath, the sword and the hand of spirit necessary to withdraw it. Once reinserted the soul becomes 'the word made flesh'.

4. By an act of will the disciple directs the energy received via the head centre to the sacral centre (in this case) intending release from and the subsequent redemption of any forces that are hindering full soul expression.

5. Then follows an interlude of assimilation and understanding where insights gained during the process are grounded in the mind and brain of the disciple.

6. He then sounds the OM (not the AUM) five times before 'proceeding on the Way'.

Note that the sounding of the sacred word OM or AUM and the number of times it is sounded vary not only with the Rising Sign but the overall energetic configuration of the disciple. They are given as examples but if the procedure is followed with occult success the disciple will be guided here by his own soul as to the chakra indicated and the conclusion of the meditation.

LEO

Sun Sign: Leo, the Lion, the sign of self consciousness.

Rising Sign: Capricorn, the Goat, the sign of initiation.

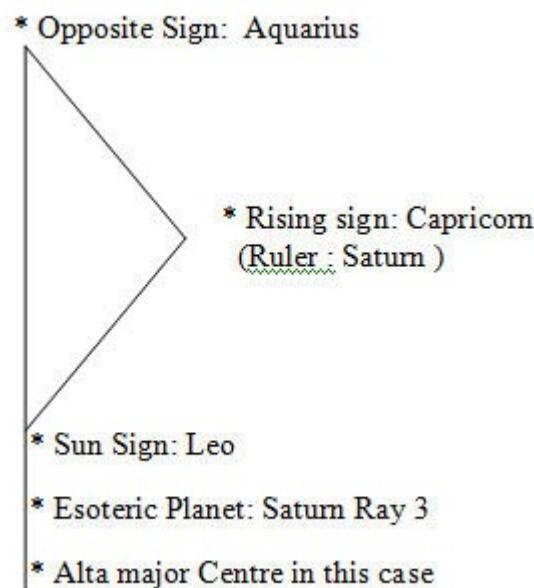
Opposite Sign: Aquarius, the Water Bearer, the sign of service and group consciousness.

Esoteric Planet: Saturn.

Seed Thought: **The Law must be fulfilled. Die.**

Symbol: **The wheat stalk and the scythe.**

Hypothetical Relationship in Leo



Notes on this Relationship:

The Sun Sign, Leo, is intimately connected with the process of individualisation, initiation and identification. The disciple stands just prior to the Third Initiation with the full powers of the personality unfolded and expressing soul energy and purpose. This is a powerful, confident, loving and generous individual. It is the sign of royalty and pride.

The Rising Sign is Capricorn representing the energy that the soul is trying to impress upon the personality. It is the work of Capricorn to bring the disciple to his knees upon the mountain top so that initiation can be taken. It is not the self-confident personality that is to take initiation — it is in fact the obstacle to initiation. At the time of individualisation each human soul, whether a germ, spark or a flame, arrived as part of a larger fire which we might call Humanity. The developed Leo subject tends to think of humanity as a collective of souls, mostly less developed than him or herself whom one serves out of love and duty.

He is exquisitely aware of the self in all souls and appropriates that self instinctively. In a certain sense he has ‘borrowed’ heavily from the bank of the ‘King’ and that investment must be returned to the Father.

The Opposite Sign is Aquarius, the sign of service, ruled by Jupiter esoterically.

The mystery of this sign is gradually emerging in the consciousness of the race as we enter into the period in which this sign will rule. Often when we think of group consciousness what is meant is the collective outer consciousness of the group. The human soul, knowing at a deep level it is divine, is never going to submit to external rules devised and enforced by the group personality — which is why Communism and totalitarianism ultimately fail. However, Humanity is a being and this being is emerging at and as the heart of every human soul. The self-consciousness of the individual is being replaced by group consciousness from the *inside*. The consciousness of the soul on its own plane is the superset of which the self-consciousness of the disciple is a limited subset.

4. The esoteric planet Saturn is the perfect instrument to teach the Leo subject the humility required to take initiation. As the soul ruler of Capricorn, Saturn expresses First as well as Third Ray energy wielded from the atmic plane. In his capacity as grim reaper he demands the death of the personal self and the return of its ahamkaric spark to the world soul.

The keynote of this meditation is initiation. The personal self comes under the crystalising power of Saturn and is shattered to reveal the group-conscious individual at its core. The Leo – Capricorn relationship embodies the mystery of the Lion and the Unicorn. The horn of the one life wielded by the initiate must pierce the centre of the lion’s heart and so allow the energies of Sirius to enter.

MEDITATION FORMULA FOR LEO

(With Capricorn Rising)

Stage 1. Invocation and Evocation. Preparatory.

A period of preparation, reflection and focusing as the Soul. Evoking the will-to-be, the Soul brings the energies of the Rising sign and the Opposite Sign into magnetic relationship. The seed thought essence is sounded by the Soul.

a. The Law must be fulfilled. Die.

b . A minute's silent thought now follows and the steady visualising of the energy moving into the Soul and outward towards the focused awareness of the disciple at the top of the head.

He then steps forth inwardly in response:

Lost am I in light supernal, yet on that light I turn my back.

2. This accomplished, there follows an interlude wherein the disciple discontinues the use of the creative imagination and acts as the Soul, consciously performing an act of fusion.

3. He then climaxes this fusion, setting his 'seal' upon it by use of the word of power (**Sat-va**) . Occultly he stands between the overlapping mountain peaks in the centre of the symbol for the second half of the word of power and visualises the vortex opening at the core of his soul.

Stage 2. Precipitation and Appropriation.

1. The disciple, knowing the work has been done, attempts briefly to identify with that which is beyond and underlies the duality of soul and personality.

2.. Without losing awareness of the Capricorn – Aquarius relationship he draws the personality under the Sun sign of Leo into conscious relationship with these two zodiacal energies, resulting in the formation of a triangle.



3. He directs his awareness to the ruling planet, Saturn, and visualises the symbol of the scythe and the wheat stalk. The scythe comes into living activity, felling the standing stalk of wheat that symbolises the 'I' or ahamkaric principle that has done its work in producing the self-conscious individual. He or she wills their own harvest, knowing that it is merely a transformation — an incorporation of the lesser by the greater.

Then, by an act of will and visualisation, he precipitates the energy thus received via the crown centre to the alta major. During the French revolution the guillotine was used to remove the head between the ajna and throat centres, and many kings and queens have ended their reign this way throughout history. This precipitating energy is designed not to sever but to remove any energetic obstacles that prevent the free flow between the soul, head and heart. This process has its correspondence upon the atmic plane.

He then sounds the AUM three times and proceeds upon the Way.

I would like to add some general commentary about this combination of energies, for in some ways it sums up for us the process of the disciple taking initiation. The disciple is the rich young man who has developed soul powers focused through his

personality and now must pass through the eye of the needle. The difficulty is that the expanded 'I' — the self-consciousness identified with the three worlds — cannot pass through that eye. Only the spark that originally came through in the other direction — the spark that formed the core of that self-conscious identity in the first place — can pass through. Indeed this ahamkaric principle bestowed by the solar angel is being abstracted or harvested. Once the lower 'I' is gone it leaves a hole or perforation at the centre of the lower sphere through which energies from the deeper group-conscious identity can pour.

This solar angel provides a sheath of flame for the monadic self to anchor a seed around which the individualised human being forms. The essence of the monad is not separate from the One Life and the reservoir of this energy in our planetary sphere is Shamballa presided over by Sanat Kumara, who in Leonian terms is the planetary King — although these are dualistic concepts. Esoterically we take our Father's name, which means we appropriate a portion of the Self-identity which lies at the core of this planetary sphere as part of learning to develop in this planetary school. When this identity is called back to its source, the soul is lifted towards Shamballa and must leave its sheaths at the door on the atmic plane — just as the personality must leave its sheaths to pass through into soul consciousness. After the Third Initiation the core of the soul has been lifted into light supernal (where it is lost and found). This lifting allows it to lift its own lower self extension, the essence of the personality, up out of the mental plane into the buddhic. The soul now turns its back on the higher Shamballic centre, allowing the dark light from this source to flow through its own core and blend with the light of the soul, the light of Hierarchy, before pouring in turn into the consecrated personality through the 'eye' that has been created by the abstracted personal self of the disciple. Disciples are harvested out of humanity by Hierarchy under the direction of Shamballa. Third Degree initiates have a dual function as members of both centres, being at the centre of the ascending and descending mountain peaks and aware of their relationship to the Father. This is made possible by the use of the will-to-die which is in reality the will to live more abundantly.

VIRGO

Sun Sign: Virgo, the Virgin, the sign of the Mother principle bringing the Christ Life to birth.

Rising Sign: Taurus, the Bull, the sign of illumination of the form.

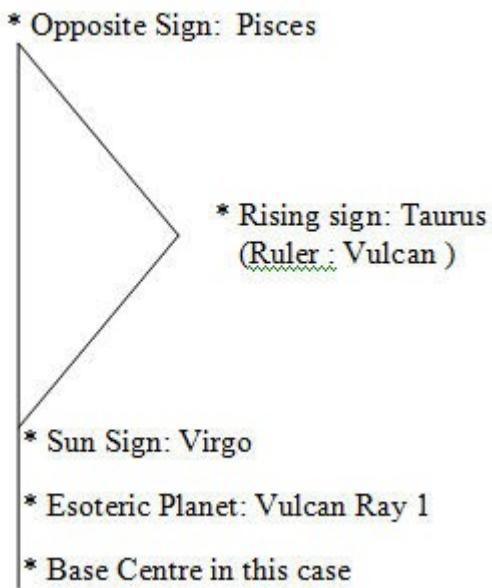
Opposite Sign: Pisces, the Fish, the sign of the world Saviour.

Esoteric Planet: Vulcan.

Seed Thought: **The Light must be released. Burn up desire.**

Symbol: **The furnace.**

Hypothetical Relationship in Virgo



Notes on this Relationship:

The Sun Sign, Virgo, is linked with its predecessor Leo. Together they form a duality which is reconciled on the higher levels of the system. If Leo represents the principle of self-consciousness ultimately derived from the Father, then Virgo represents the Mother principle that accompanies the self into matter in order to care for and give birth to the Son. The redemption and sacredisation of matter lies in the realisation that matter and spirit manifest on all the planes of the system. Virgo represents the second or monadic plane, and it was in the second round that the dragon or serpent energy coiled itself into dense matter in order to provide the will-to-live which provides the sustenance for the soul during its long cycle of incarnation. Once the soul is birthed and able to stand on its own then the work of the kundalini is complete and it rises to be 'crowned in heaven'. Vulcan, veiled by the moon, rules Virgo esoterically, and in this case we have the unique relationship of Vulcan as the esoteric ruler of the ascendant as well.

The Rising Sign is Taurus, called esoterically the 'Mother of Illumination'. The seed thought demands the release of light from within the form and the blending of this light with the light of the soul. The Taurean light has been called "the light which liberates from death" or the "light of resurrection". The burning up of desire also refers to the rising kundalini burning its way through the etheric webs as it lifts to the crown.

The Opposing Sign is Pisces, the sign of the saviour and the 'risen Christ' united with the Father, who has become the light of the world. Thus we have here the possibility of the blending of a triple light — that of the form, that of the soul and that of the monad. At this stage what is required is the 'marriage of the soul and personality', the Son and the Mother, so that the Son may arise 'on the wings of the rising virgin' and return to the Father.

The esoteric planet is Vulcan and the direction of his arrow indicates the will of the soul to reach the depths of matter. There are two components to the Will, one held on the atmic plane and the second anchored in the base chakra. Vulcan ruling Virgo (veiled by the moon) represents the will that has already been anchored in the depths. Vulcan ruling Taurus represents the will of the soul on the atmic plane descending to resurrect its counterpart.

The keynote of this meditation therefore is the raising of the kundalini or Shakti force so that the soul can be released from its long cycle of incarnation in the three worlds.

The ‘eye that opens’ as a result of the rising forces in this case is the central eye of the soul or the jewel in the egoic lotus, illuminating the path of return and the higher Way.

MEDITATION FORMULA FOR VIRGO (With Taurus Rising)

Stage 1. Invocation and Evocation. Preparatory.

A period of preparation, reflection and focusing as the Soul. Evoking the will-to-be, the Soul brings the energies of the Rising sign and the Opposite Sign into magnetic relationship. The seed thought essence is sounded by the Soul.

a. The Light must be released. Burn up desire.

b . A minute’s silent thought now follows and the steady visualising of the energy moving into the Soul and outward towards the focused awareness of the disciple at the top of the head.

She then steps forth inwardly in response:

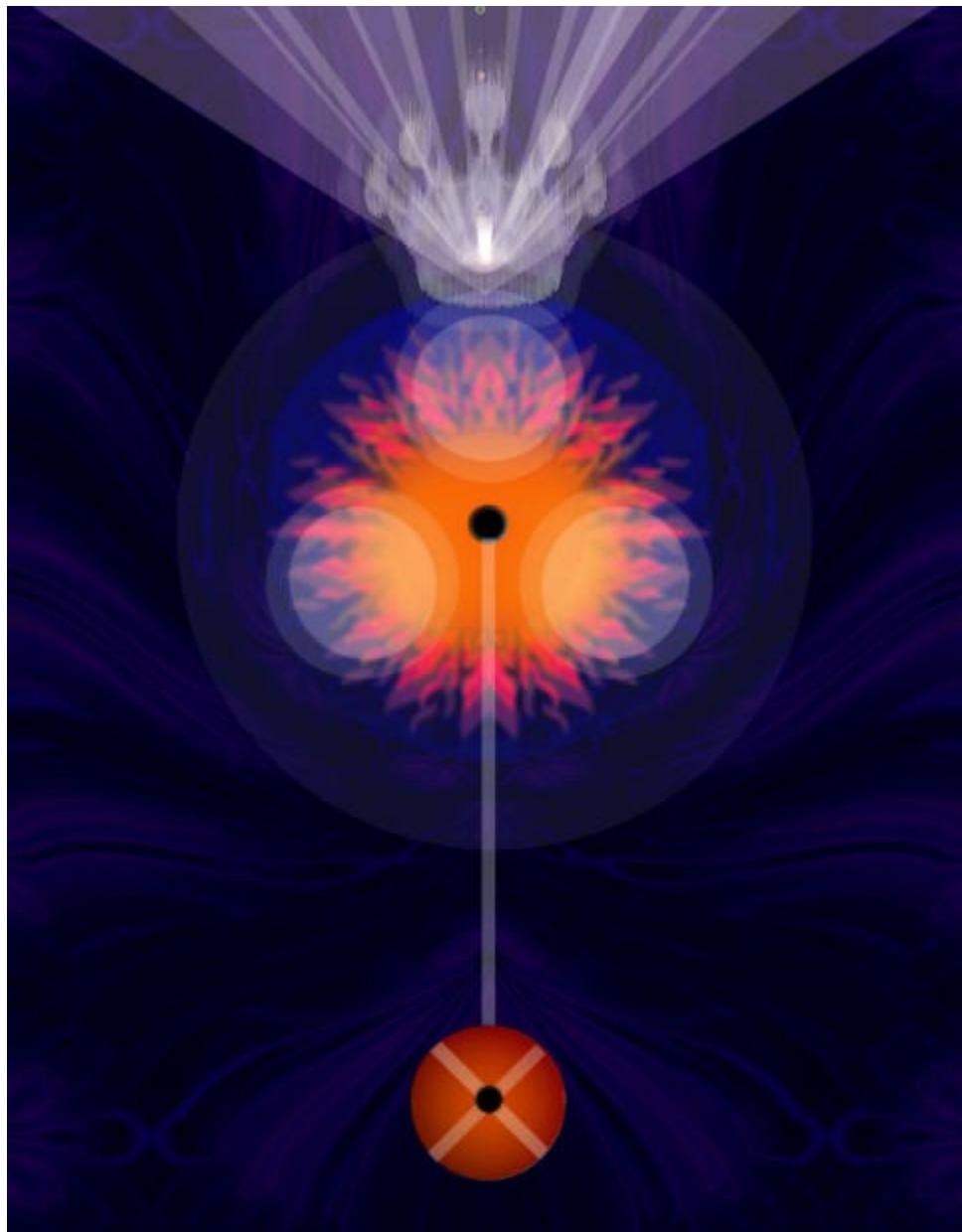
I see, and when the eye is opened, all is illumined.

2. This accomplished, there follows an interlude wherein the disciple discontinues the use of the creative imagination and acts as the Soul, consciously performing an act of fusion.

3. She then climaxes this fusion, setting her ‘seal’ upon it by use of the word of power (**Sat-va**). Occultly she stands within the jewel at the centre of the egoic lotus within an intense blue white light.

Stage 2. Precipitation and Appropriation.

1. The disciple, knowing the work has been done, attempts briefly to withdraw via the heart of the jewel along the higher antahkarana before returning focus to triple sun process.



2. Without losing awareness of the Taurus – Pisces relationship she draws the personality under the Sun sign of Virgo into conscious relationship with these two zodiacal energies, resulting in the formation of a triangle.
3. She directs her awareness to the ruling planet, Vulcan, and visualises the symbol of the furnace appearing in the centre of the three suns at the place where their light overlaps. She imaginatively enters the furnace allowing the fire and heat to burn up whatever it can, knowing there is that within her deepest nature that the fire cannot touch. She holds a point of inner focus until she feels herself to be the clear cold light ‘that shines on heaven and earth alike’.
4. By a definite and focused act of the Will, she precipitates this light into the base chakra. There it will do its work of invoking the rush light hidden within the form and blending this with the light of the soul so that the radiant crown of the Queen of Heaven can be seen.

The OM is sounded seven times and the disciple proceeds upon the Way.

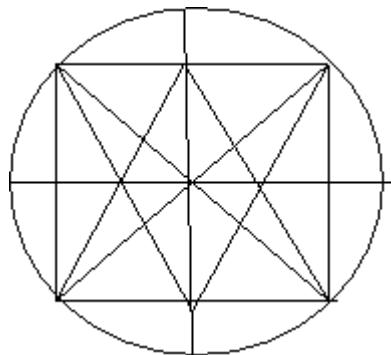
Before proceeding with the remaining six meditations I would like to point out that the soul, as an integral part of the world disciple, is undergoing this initiation process synthetically. While there are 144 possible zodiacal configurations, we are essentialising them with 12 examples. These twelve can be further essentialised into six by considering the polar opposite sign as part of a duality. Those six are really only three when each cross is considered as a single 'lesson' summed up by a single sound or symbol. The experience of all three crosses is synthesised by "He who was willingly crucified upon all three but remains free."

Each incarnation, whether it be of a human being, a planet, a galaxy or a universe, can be summed up or essentialised by a symbol or energetic blueprint. This symbol represents both the underlying cause of the manifestation as well as the lesson that is learned by the entities incarnating in it. This is not a static process but a creative and evolving one and so the symbols themselves are continually undergoing development as they reflect in the subjective worlds the development in the objective ones. It is thus that a master is able to assess the development of a disciple at a glance, or on a higher turn of the spiral a galactic avatar can assess the progress of a planetary civilisation.

There are symbols that we are on the outside of, that represent what we have mastered in consciousness, and symbols that we are on the inside of. The energetic structure of the latter is what we experience as laws and limitations until we have learned the essential lesson that the symbol teaches.

The word of power used is the same for all these zodiacal meditations and forms itself a type of electrical doorway between two distinctly different types of experience. On one side of that doorway the disciple is 'under the seal' and on the other side he now 'wields the seal'. It enables him or her to truly 'seal the door'. Henceforth the realm of the three worlds becomes purely a field of service and the soul no longer identifies with any of its sheaths, nor does it seek to possess or obtain anything within them. This is an important point as we are often prone to think of the externalisation of the Hierarchy or the full appearance in the three worlds of the world soul in terms of achievement of some kind. World peace, global governance, the end of hunger, restoration of the environment and so forth are worthy goals, but they represent the goals of the human kingdom and not of Hierarchy. They are in some ways a prerequisite and in others a by-product of the emergence of the soul; but the initiate after the Third Degree is no longer trying to achieve anything quantifiable in the three worlds of *human endeavour*. The lowest function of the world soul is to extend the dominion of the energies of love, light and power so that they permeate and inform all thought, feeling and action on Earth according to the free will of all, and thus bring the 'already completed' purpose of the planetary life into full expression revealing the fourth quality of deity. This fact does not provide confirmation for the mystically inclined who would prefer to meditate than take action. Each member of the Hierarchy has earned his or her right to seal the door through the full participation in the life of the human kingdom and the creation of a piece of work within the field of the three worlds by which they liberate themselves, provide opportunity for other souls and generate a triadal form of karma.

There is a variation of the ‘word of power’ symbol that can be used to obtain the OM, the AUM and numbers and letters of the Western alphabet. Through it much can be revealed to the intuitive mind about the origin, meaning and significance of language:



We use the 26 letters to generate an enormous number of words and subtlety of meaning through which the day-to-day life of our planet is regulated and experienced. Direct communion between souls requires none of these letters or numbers however. They are superfluous to life in the ashram. As a member of Hierarchy I am constantly surprised by how many disciples who are quite capable of having a direct living contact with me and the ashram, prefer to focus their attention upon reading words I was once responsible for producing. They prattle on in hushed voices about the ‘word of the Master’ while ignoring the proffered chalice, brimming with Life.

This is a primary reason for this third phase of my teaching project. These meditations are designed to facilitate the release of consciousness from its addiction to the three worlds and to thus brighten the web of life which is Hierarchy. There is life and freedom behind them and permeating them if you will to avail yourselves of it. A large proportion of esotericists still seem to prefer secretive, innovative or ancient combinations and permutations of the above symbol.

In the first six sun signs we were primarily dealing with the attempt by the disciple to fuse soul and personality. In order to do this, contact with the monad is necessary. The last six signs are primarily focused on contact with the monad — a natural consequence of which is the fusion of soul and personality. Note the subtle duality here — we are talking about two different perspectives of the same process. The difference is the intention — the point of focused concentration of the disciple. Both attempts initially fail and the key to their eventual success is contained within the polar opposite to the sign. I have given you an important hint here.

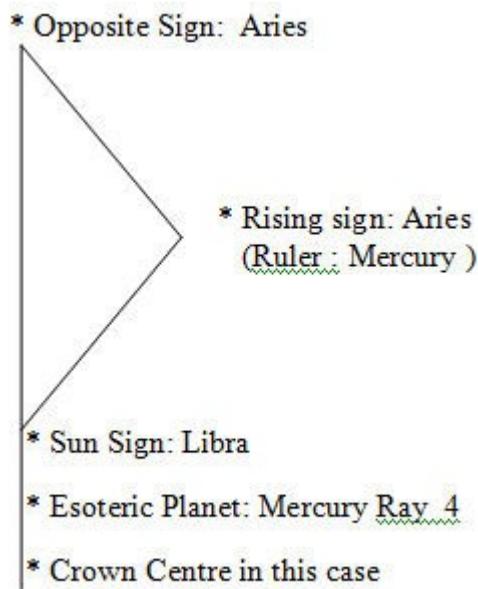
LIBRA

Sun Sign: Libra, the scales, the sign of balance and choice.

Rising Sign: Aries, the Ram, the sign of new beginnings and cycles of activity.

Opposite Sign: Aries, the Ram, the sign of monadic Will.

Hypothetical Relationship in Libra



Notes on this Relationship

The Sun Sign, Libra, is connected with the ‘hub of the wheel’ and Shamballa. It marks the beginning of the disciple’s conscious orientation towards the Life aspect or monad. In this case the Rising Sign and the Opposite Sign are the same, which indicates a significant incarnation. In instances where the Sun and Rising Sign are the same it will be found that the emphasis is on the fusing of soul and personality. In instances where the Rising and Opposite Signs are the same the emphasis is on the connection between soul and monad. Readers can thus draw their own analogies for the other zodiacal combinations.

The Rising Sign is Aries which “awakens the will to reach the lowest and there control, to know the uttermost and thus to face all experience.” The opportunity for this combination of signs is the full anchoring of the soul’s incarnational purpose upon the physical plane. On a solar systemic level this corresponds to the anchoring of the germ of will that will form the next solar system within the heart of this one. A clue lies in the fact that Aries is the hierarchy associated with the fourth subplane of the cosmic astral where the Planetary Logos is polarised. The seed thought refers to the planetary process because at a deep level there is no distinction between the will of the soul and the Solar Will.

The Opposing Sign is also Aries, indicating an alignment between the will of the soul and the monadic will. This alignment is effected on the atmic plane which is ruled by Libra. The higher antahkarana eventually opens up the possibility via the Nirmanakayas for contact with the Logos on his own level. For the disciple at the Third Degree, the soul becomes conscious of his or her relationship with the ruler of the Shamballic centre on the monadic plane.

The esoteric planet is Mercury, the messenger and bridge between worlds. In this case the connection emphasised is between soul and monad. The ‘higher octave’ of Mercury is Uranus — the hierarchical ruler of Aries. In cases where the rising and Opposite Signs are the same it will be found useful to also consider the hierarchical ruler of the Ascendant. Uranus and Mercury together bring the focal point of this meditation to the crown centre where the descending and ascending currents of the will meet.

The keynote of this meditation is ‘revelation of the mystery’. There is a divine energy which it is the destiny of the human hierarchy to reveal. Something is incarnating or ‘coming into being’ through the human soul that is linked with the restoration of the mysteries and the building of the ‘temple of power’ on the physical plane.

MEDITATION FORMULA FOR LIBRA

(With Aries Rising)

Stage 1. Invocation and Evocation. Preparatory.

A period of preparation, reflection and focusing as the Soul. Evoking the will-to-be, the Soul brings the energies of the Rising Sign and the opposite sign into magnetic relationship. The seed thought essence is sounded by the soul.

a. The Seed (of Life) must be planted. Enter the centre.

b . A minute’s silent thought now follows and the steady visualising of the energy moving into the soul and outward towards the focused awareness of the disciple at the top of the head.

He then steps forth inwardly in response:

I come forth and from the plane of mind, I rule.

2. This accomplished, the disciple is now functioning as the soul and consciously performs the act of fusion with the personality.

3. This fusion is affirmed and sealed by use of the word of power (**SAT-VA**). Noting the blended light of the soul and personality he now becomes occultly aware of the ‘darkness of pure spirit’ and attempts to centre himself between the dual light on one hand and the light of spirit on the other.

Stage 2. Precipitation and Appropriation.

1. After a period of absorption the disciple returns awareness to the soul.

2. Without losing awareness of the Aries – Aries relationship he draws the personality under the Sun Sign of Libra into conscious relationship with the zodiacal energy that both the soul and monad are working through.

3. He directs his awareness to the ruling planet, Mercury, and visualises the symbol of the winged helmet descending on to the top of his head. As it descends the kundalini energy is drawn up from the base chakra, fuses with the descending energy and overflows down into the ajna centre as the serpent with the jeweled eye or uraeus.



In effect the soul is 'crowning' the personality with spirit and thus bringing into potent activity the seven head centres.

4. By a definite and focused act of the Will, the disciple precipitates what he has been able to absorb of the 'dark light of Shamballa' as a seed into the centre of the crown chakra, or more precisely into the centre of energy generated by the overlap of the three major head centres.

The OM is sounded a single time and the disciple proceeds upon the Way.

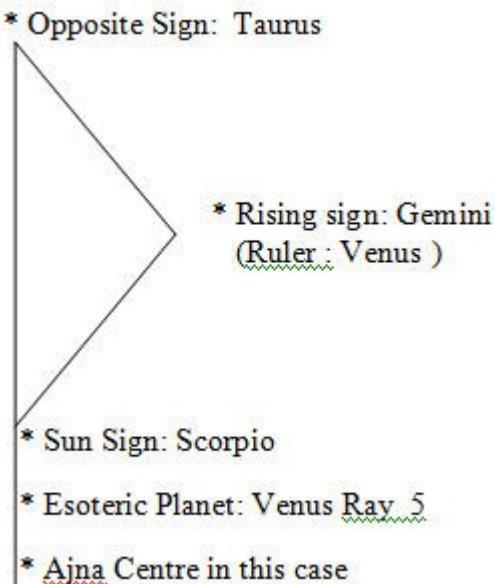
SCORPIO

Sun Sign: Scorpio, the Serpent, the sign of testing and triumph.

Rising Sign: Gemini, the Twins, the sign of relationship.

Opposite Sign: Taurus, the Bull, the sign of illumination.

Hypothetical Relationship in Scorpio



Notes on this Relationship

The Sun Sign, Scorpio, is ever the sign where battle occurs. Once the disciple has become aware of the Life of the monad he begins a period of testing where he attempts to maintain alignment and gradually identify with the Life aspect in the same way that he once attempted to maintain soul contact. The major impediment to soul control is the astral nature, the mastery of which is achieved at the Second Degree. The major impediment to monadic control of the personality is the soul. This impediment is removed at the Fourth Degree and results in the destruction of the causal body. The Fourth Ray battle is ever an attempt to strengthen one side of a duality before fusion can take place, resulting in the release of the middle principle.

2. The Rising Sign is Gemini, the symbol of the relationship between dualities. In the lesser mysteries which culminate in the Third Degree this duality refers to that of soul and personality. In the greater mysteries that culminate in the Fifth Degree, this duality is that of spirit and matter. Gemini is the sign that links all the opposites and thus is active and lies behind all the combinations of the zodiacal meditations as they are given here. It veils the principle of Love which causes the soul to take incarnation or crucify itself so that unification can eventually take place.

3. The opposing sign is Taurus which is linked to the Pleiades, just as Gemini is linked to Sirius. The light of the soul and the light of form reveal the light of spirit. Vulcan's rulership in Taurus is at both esoteric and hierarchical levels. This energy fashions the form for the soul and in its higher octave it releases the Life principle from the centre of the soul at the time of the Fourth Initiation.

The esoteric planet is Venus, the solar angel. It was the link between the fifth and third kingdom that produced individualisation. In the group consciousness of the initiate however, the 'individual' is humanity and the representative of the light of the soul is Sirius, distributing the energy of the Cosmic Christ. The initiating energy from the galactic centre is sheathed in already developed Sirian consciousness before anchoring in this solar system. Human civilisation emerged as a result. When, through

Venus and Sirius, enough human souls are unified in initiatory realisation then Humanity will emerge as a divine centre.

From the perspective of the cosmic wheel the emergence of Humanity is occurring over a 21 million year cycle governed by Gemini. That cycle is culminating now as the processes of initiation and identification reveal that the life seeded from the galactic centre was a single seed that lives simultaneously in the core of each human soul.

The keynote of this meditation is ‘emergence’. It is the initiate that emerges from the human kingdom to take his or her place as a member of Hierarchy able to consciously wield the Sirian energy of freedom. And it is Humanity that emerges as a divine centre in the heart of the initiate.

MEDITATION FORMULA FOR SCORPIO (With Gemini Rising)

Stage 1. Invocation and Evocation. Preparatory.

A period of preparation, reflection and focusing as the soul. Evoking the will-to-be, the soul brings the energies of the Rising Sign and the opposite Sign into magnetic relationship. The seed thought essence is sounded by the soul.

a. Let Humanity emerge. Love.

b . A minute’s silent thought now follows and the steady visualising of the energy moving into the Soul and outward towards the focused awareness of the disciple at the top of the head.

He then steps forth inwardly in response:

I recognise my other self and in the waning of that self I grow and glow.

2. This accomplished, the disciple is now functioning as the soul and consciously performs the act of fusion with the personality.

3. This fusion is affirmed and sealed by use of the word of power (**SAT-VA**).

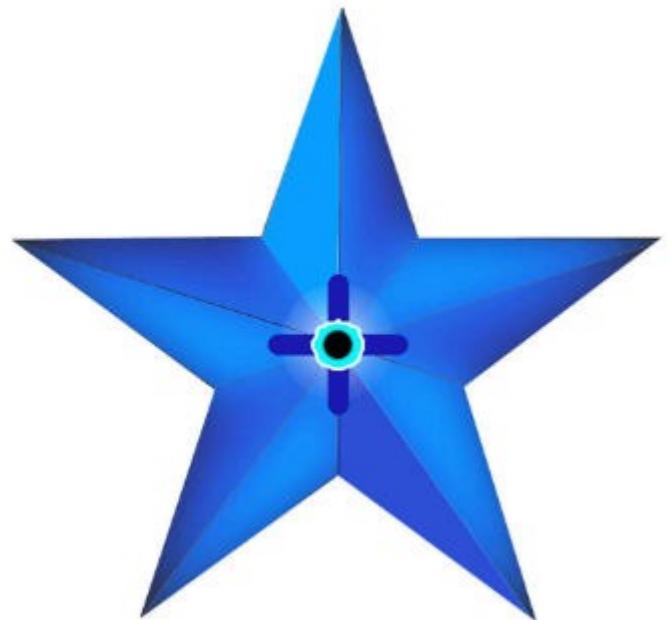
Stage 2. Precipitation and Appropriation.

1. A period follows where the disciple rests in and as the Presence before returning awareness to the soul.

2. Without losing awareness of the Gemini – Taurus relationship he draws the personality under the Sun Sign of Scorpio into conscious relationship with these two zodiacal energies so that a triangular relationship is formed.

3. He directs his awareness to the ruling planet, Venus, and visualises the symbol of the ankh with the five-pointed star emerging through the head. This star expands and becomes blue-white in colour. A cross of indigo appears in its centre and at the core a point of pure darkness. He allows his consciousness to dissolve into this core with a

simple culminating affirmation: “The presence of the monad precipitates synthesis in the human centre”.



4. By a definite and focused act of the Will, the disciple precipitates ‘the directional flow of this act of entry’ as an energy into the ajna centre.

The AUM is sounded four times and the disciple proceeds upon the Way.

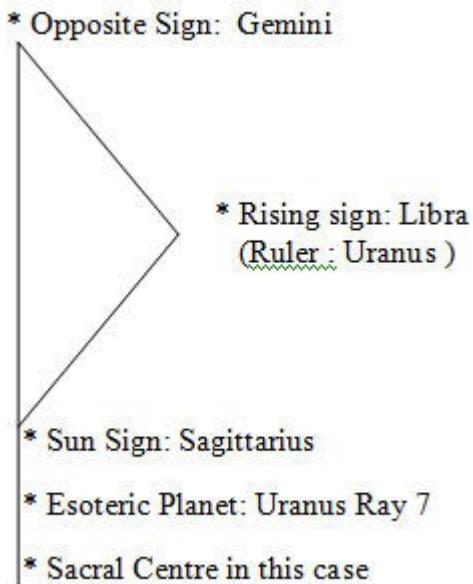
SAGITTARIUS

Sun Sign: Sagittarius, the Archer, sign of direction and the overcoming of duality.

Rising Sign: Libra, the Scales, the sign of balance and the hub of the wheel.

Opposite Sign: Gemini, the Twins, the sign of relationship.

Hypothetical Relationship in Sagittarius



Notes on this Relationship

The Sun Sign, Sagittarius, indicates the one-pointed disciple who has managed to reconcile the dualities and is fixed upon his goal. Prior to the Third Degree the dualities are those of soul and personality, but these shift to the primary duality of spirit and matter between the Third and Fifth Initiations. The direction that the arrow of the archer points is the galactic centre, the monad or Shamballa depending upon which system we are looking at. Once the disciple has experienced pure spirit then all lesser identifications start to fade and unification with or absorption into this higher centre is now the goal.

The Rising Sign is Libra the sign of balance and the hub of the wheel. Libra governs the way into Shamballa and makes sure that all karma has been paid. We are familiar with the idea of karma in the three worlds but there is karma on all levels of manifestation as it is the inevitable result of the interaction of the primary dualities of spirit and matter. On triadal levels the requirement is called 'the restoration of the sheaths' and this refers to an ashramic purification process that must be undertaken before the release from the cosmic physical plane via the cosmic paths can take place. The cup of karma is also the cup of soma. It contains a life-giving elixir or a poison depending upon the orientation of the drinker. Once the taste of the higher centre has been experienced (the life-giving elixir) the initiate sets himself the task of releasing all attachments to the lower centre around which he has been orbiting. Indeed one of the aims a Master of an ashram has is to introduce his disciples to this higher centre. Draining the dregs of the cup of karma is the way to complete activities so that it becomes possible to move on. The poison is the accumulative result of those activities in the matter of the lower sheaths that full responsibility has not been taken for in both the positive and negative sense.

The opposing sign is Gemini, the sign of relationship, and it is Gemini that relates all the Opposite Signs. It is linked with its own opposite, Sagittarius, via the rulership of Earth. This planet is a place where the balance between Life and Love is effected.

Life abstracts us (as souls) back towards the hub of the wheel. Love takes us outwards to serve the whole on the circumference. These two directional flows are the inbreath and outbreath of the galactic life.

The esoteric planet is Uranus, hierophant of the mysteries and dispenser of Fohat. The Logos of Uranus has a unique relationship with the planet Earth which is revealed at the Third Degree via the united operation of the First, Third and Seventh Rays.

The keynote of this meditation is ‘restoration via right relationship’. It is this energy of restoration precipitated via the sacral centre in the Aquarian Age which will liberate energies from those areas that are now beset with seemingly insurmountable problems. They include money, sexuality and war, and involve the redemption of materialism and the anchoring of the mysteries on the physical plane.

MEDITATION FORMULA FOR SAGITTARIUS (With Libra Rising)

Stage 1. Invocation and Evocation. Preparatory.

A period of preparation, reflection and focusing as the soul. Evoking the will-to-be, the soul brings the energies of the Rising Sign and the opposite sign into magnetic relationship. The seed thought essence is sounded by the Soul.

a. The Chalice must be drained. Drink.

b . A minute's silent thought now follows and the steady visualising of the energy moving into the Soul and outward towards the focused awareness of the disciple at the top of the head.

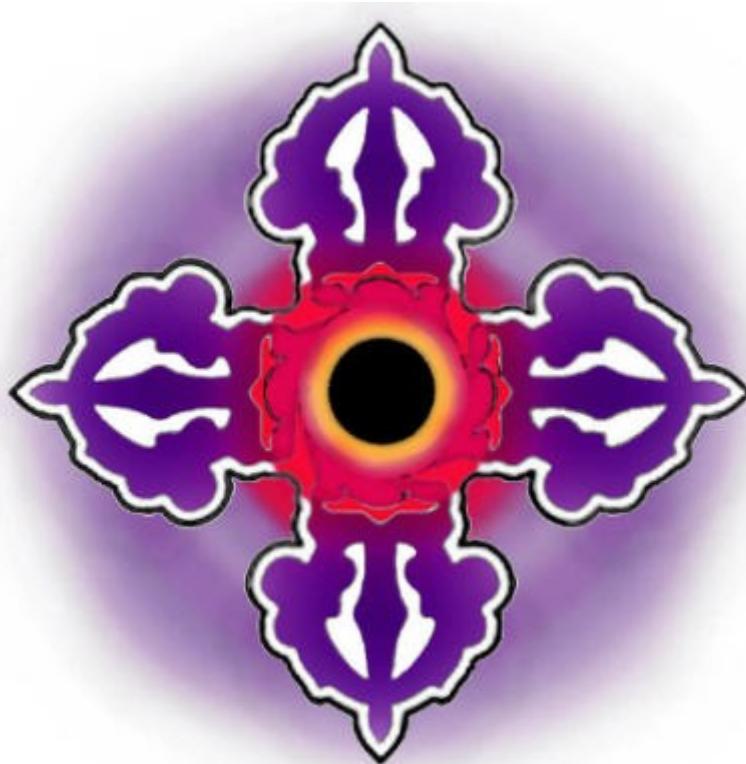
He then steps forth inwardly in response:

I choose the path that lies between the two great lines of force.

2. This accomplished, the disciple is now functioning as the soul and consciously performs the act of fusion with the personality.
3. This fusion is affirmed and sealed by use of the word of power (**SAT-VA**). Noting the blended light of the soul and *personality* he now becomes occultly aware of a higher centre around which both are orbiting and which also exists at the core of both. He blends the two energies in himself and enters into the higher centre.

Stage 2. Precipitation and Appropriation.

1. After a period of absorption the disciple returns awareness to the soul.
2. Without losing awareness of the Libra – Gemini relationship he draws the personality under the Sun Sign of Sagittarius into conscious relationship with these two zodiacal energies so that a triangle is formed.
3. He directs his awareness to the ruling planet, Uranus, and visualises the symbol



Of the double dorje. He imagines the symbol descending upon him and he willfully centres himself at its core. The symbol begins to spin, generating a scintillating wheel of energy around him. He remains poised and still in the hub. In this stillness he attempts to sense into a centripetal magnetic force that is drawing all centres within the wheel towards the centre, balancing the centrifugal energies of the spinning dorje.

4. By a definite and focused act of the Will, the disciple precipitates what he has been able to absorb of these energies of magnetic poised stillness into the sacral centre via the crown and throat centres.

The AUM is sounded three times and the disciple proceeds upon the Way.

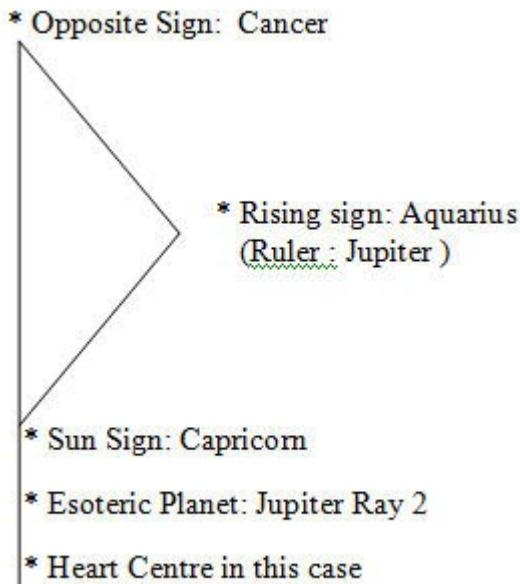
CAPRICORN

Sun Sign: Capricorn, the goat, the sign of initiation and the depths and heights of matter.

Rising Sign: Aquarius, the sign of service and Life more abundant.

Opposite Sign: Cancer, the Crab, the sign of mass consciousness.

Hypothetical Relationship in Capricorn



Notes on this Relationship

The Sun Sign, Capricorn, at this level of example is representative of the Third Degree initiate. One who has stood on the mountaintop, conquered death and whose identity is now firmly established as the soul. The initiate soul has also become aware of the monad as it was this contact that allowed him or her to initiate because of the 'descending current of immortality.'

The Rising Sign is Aquarius, the sign of service and of brotherhood. Brotherhood is not the result of the relationship of members of the Hierarchy with each other, as it is often mistakenly understood to be. Brotherhood is a function of the relationship all members of the Hierarchy have with the Father aspect; with Shamballa and the monadic life. Each member of Hierarchy beyond the Third Degree is aware of the immortal life that exists in and as the core of his own soul — a life that is the same life that lies in various stages of revelation at the heart of all manifestation. Consciousness exists in many grades and layers and ring-pass-nots. Life is One. This Life is the wine which is shared in the Aquarian communion.

The opposing sign is Cancer, the sign of mass consciousness. The mass consciousness of humanity is polarised on the astral plane where it is largely driven by the energies of fear and greed. The role of the initiates is to bring the energy of Life down from the monadic plane via the buddhic onto the astral where it is experienced as currents of hope, aspiration, generosity, gratitude, courage and the sense that somehow, in spite of everything, all is well. Disciples prior to the Third Degree may not know 'Life' but as more and more of humanity take initiation, they will increasingly feel it as the astral plane is Christed.

The esoteric planet is Jupiter, the great planet of the heart. It is the heart which is the distributing agent of this current of Life more abundant. The initiate between the Third and Fifth Degrees takes his stand upon the buddhic plane, receiving and pouring forth this energy and acting as a bridge between Humanity and Shamballa.

The keynote of this meditation is ‘abundance’. The Life aspect is eternal, infinite and invincible. During the Aquarian Age the distribution of this inexhaustible spirit will allow the human kingdom to achieve that which is unthinkable.

MEDITATION FORMULA FOR CAPRICORN (With Aquarius Rising)

Stage 1. Invocation and Evocation. Preparatory.

A period of preparation, reflection and focusing as the soul. Evoking the will-to-be, the soul brings the energies of the Rising Sign and the opposite sign into magnetic relationship. The seed thought essence is sounded by the soul.

a. The wine must be shared. Give thanks.

b . A minute silent thought now follows and the steady visualising of the energy moving into the soul and outward towards the focused awareness of the disciple at the top of the head.

He then steps forth inwardly in response:

Water of life am I, poured forth for thirsty men.

2. This accomplished, the disciple is now functioning as the soul and consciously performs the act of fusion with the personality.
3. This fusion is affirmed and sealed by use of the word of power (**SAT-VA**). Noting the blended light of the soul and personality, he now enters into the dark light which these blended lights reveal and knows himself to be one with the water of Life or aqua vitae.

Stage 2. Precipitation and Appropriation.

1. After a period of absorption the initiate returns awareness to the soul.

Without losing awareness of the Aquarius – Cancer relationship he draws the personality under the Sun Sign of Capricorn into conscious relationship, forming a triangle.

2. He directs his awareness to the ruling planet, Jupiter, and visualises the symbol of the chalice. That which was drained of karma in the Libran cycle is now brimming with aqua vitae, the water of Life. The initiate knows himself to be both the chalice and the waters themselves which become the wine of communion when shared with all.



3. By a definite and focused act of the Will, combined with a deeply felt sense of gratitude, the disciple precipitates the energies he has been able to absorb down into his heart chakra, sensing them pour forth into the world.

The OM is sounded four times and the disciple proceeds upon the Way.

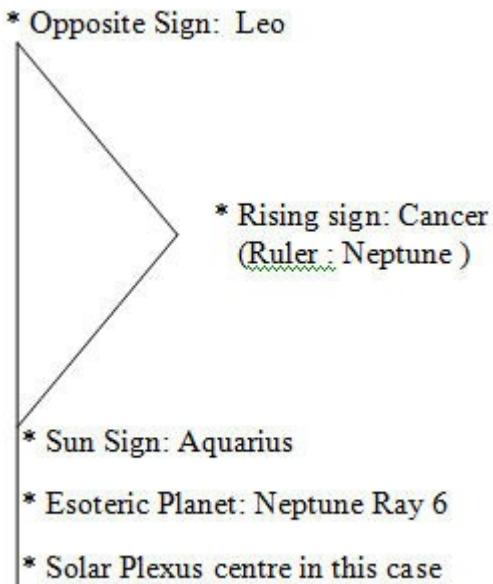
Aquarius

Sun Sign: Aquarius, the Water bearer, sign of the world server.

Rising Sign: Cancer, the Crab, the sign of incarnation.

Opposite Sign: Leo, the Lion, the sign of Self awareness.

Hypothetical Relationship in Aquarius



Notes on this Relationship

The Sun Sign, Aquarius, indicates in this archetypal example someone who has succeeded in joining the ranks of the New Group of World Servers. They are a conscious member of the Hierarchy of souls and are in touch with the Life aspect or the monad. There is a distinction between a server and a saviour however. A saviour takes a certain responsibility for other souls and this responsibility can only be taken from a higher level of identification.

The Rising Sign of Cancer calls the initiated disciple into the centre of the Cardinal Cross which deals with wholes. Cancer guards the forms and it is through Cancer the soul enters physical incarnation, and on a higher turn of the spiral Cancer is also the gateway in for the monad entering manifestation from the cosmic astral plane. The energies of the cosmic astral plane permeate the cosmic physical and the initiate must be able to become a sensitive distributor of them as well as the waters of Life flowing from the incarnated monad.

The Opposing Sign is Leo, which allows the initiate to internalise Humanity as a whole inside him or herself. The seed thought for Leo was 'the sun must be eaten', which has a particular resonance with the isolated unity an initiate must obtain. The Aquarian impulse allows us to recognise and share with those on the same level as us. The Leo impulse develops our capacity to identify with the whole. The sun eats the planets, the galaxy eats the suns, the universe eats the galaxies. The higher principle contains the lesser inside it and as the lesser principle develops, it births out of the devic womb that has been provided for it by the greater Life. An ashram is a form of womb in which the soul of the initiate learns to serve. Eventually he or she becomes the centre of an ashram that they themselves take responsibility for.

The esoteric planet is Neptune, God of the waters, and the waters in this case are those of the cosmic astral plane. In alchemy there are three spouts on the fountain of the Rosarium. One gives acetum fontis — the vinegar of the spring which relates to the cup of karma and to the sponge that Jesus was given to drink from on the cross. A second gives aqua vitae, the waters of life which relates to the overflowing chalice and Aquarius. The third gives lac virginis — the virgin's milk. These three liquids are in fact one but are experienced differently according to the cosmic ethers through which they are flowing. The initiated soul is the stone which has been born out of the union between soul and personality, sun and moon and it must be fed with virgin's milk. This 'milky way' flows from the cosmic astral through the monadic plane which is ruled by Virgo.

The keynote of this meditation is 'Externalisation and Permeation' That which was internal becomes that which is external and the newly born must be nourished so that they too can one day give birth to life. Father, Mother and Son are One.

MEDITATION FORMULA FOR AQUARIUS (With Cancer Rising)

Stage 1. Invocation and Evocation. Preparatory.

A period of preparation, reflection and focusing as the Soul. Evoking the will-to-be, the Soul brings the energies of the Rising Sign and the Opposite Sign into magnetic relationship. The seed thought essence is sounded by the Soul.

a. The Forms must be fed. Nourish the lives.

b . A minute's silent thought now follows and the steady visualising of the energy moving into the soul and outward towards the focused awareness of the disciple at the top of the head.

She then steps forth inwardly in response:

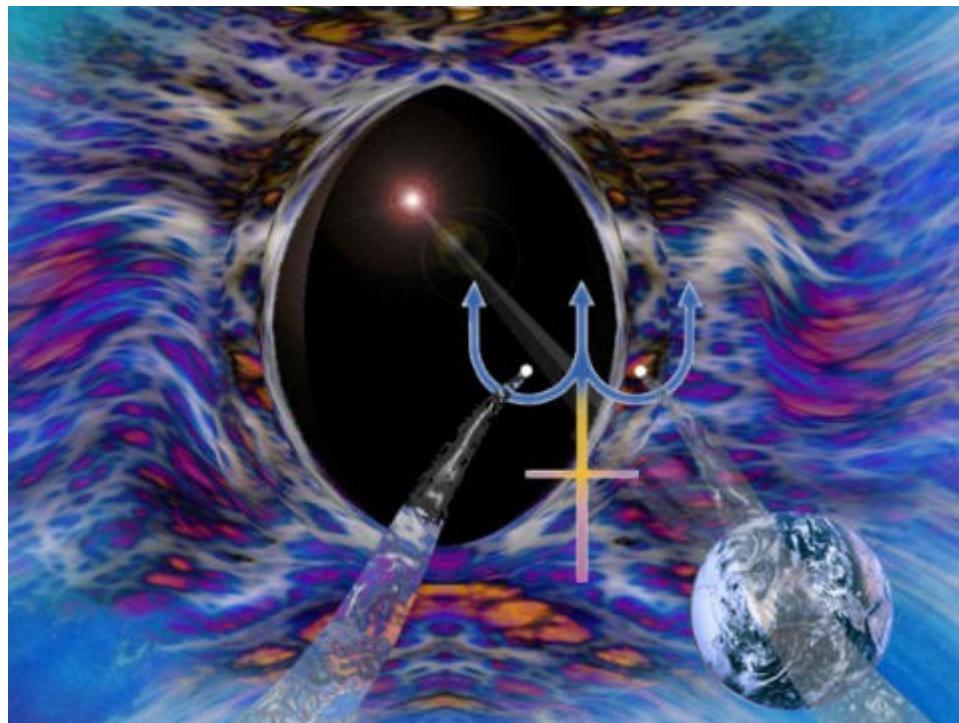
I build a lighted house and therein dwell.

2. This accomplished, the disciple is now functioning as the soul and consciously performs the act of fusion with the personality.
3. This fusion is affirmed and sealed by use of the word of power (**SAT-VA**). Noting the blended light of the soul and personality she becomes aware that she herself is the child of this union as well as the parents and that which arranged the marriage.

Stage 2. Precipitation and Appropriation.

1. After a period of absorption the initiate returns awareness to the triadal sheaths.
2. Without losing awareness of the Cancer – Leo relationship she draws the personality under the Sun Sign of Aquarius into conscious relationship with these zodiacal energies so that a triangle is formed.

3. She directs her awareness to the ruling planet, Neptune, and visualises the symbol of the life-giving trident. She imagines receiving the milk from the breasts of the cosmic mother held in her embrace as the galaxies are held and emerge from the womb of Space itself. She then herself becomes the trident, imagining her love flowing as milk towards all those that she has taken responsibility to feed until they are established in their emergence into a new phase of conscious identification.



4. By a definite and focused act of the Will, the initiate precipitates the energies she has been able to absorb and generate into the higher solar plexus chakra.

The AUM is sounded three times followed by the OM two times and the disciple proceeds upon the Way.

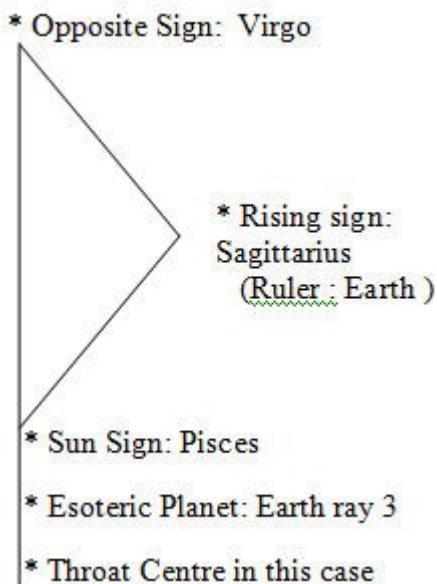
PISCES

Sun Sign: Pisces, the Fishes, the sign of salvation and sacrifice.

Rising Sign: Sagittarius, the Archer, the sign of directed Will.

Opposite Sign: Virgo, the Virgin, the sign of purified substance.

Hypothetical Relationship in Pisces



Notes on this Relationship

The Sun Sign, Pisces, in this archetypal example represents the initiate, fully identified with the Christ principle and surrendered to the Will of the Father (to use Christian terminology). At the Fourth Degree the cry from the soul goes out “Not my will but thine be done” and its culmination is expressed in the words “I and the Father are one”. The Fifth Degree initiate demonstrates this truth by taking responsibility for carrying out a portion of the divine Will, expressed as the Plan.

At the Sixth Degree the initiate releases identification with the five lower worlds and joins the chohans who embody the Purpose on the monadic plane. Prior to the Sixth Degree the Piscean impulse has continually led the initiate back into the worlds as a saving force. At the Sixth Degree all identification with the triadal sheath has been released and the initiate is the monad who remains in the Father’s house.

The Rising Sign is Sagittarius, the sign of directed Will. After the Fourth Degree there is no separation between the divine Will and the will of the initiate and so it can truly be said “Do thy Will”. The initiate now becomes part of the creative force — not only of the planetary life but also of the universal Life principle. At the Sixth Degree in the analogy of the galaxy, he enters the black hole and goes out no more. What is sent out is the peaceful silent Will which enters through the heart of stars and generates centres of creative life on planetary schemes. In the planetary life this Shamballa force expresses through the sheaths of the solar ashrams via the atmic plane and generates creativity according to the Plan in the New Group of World Servers via their causal bodies on the higher mental.

The Opposing Sign is Virgo, the sign of purified matter. The monadic plane is ruled by Virgo and it is here that the human and devic principles are known as two aspects of the same energy because both have been purified into their essential nature. It is this meeting of opposites, like matter and anti-matter, that provides the tear or gateway to the cosmic paths and allows higher energies to pour in to the cosmic physical. It is also the full co-operation of the matter principle under the Virgo

influence that allows the monadically polarised initiate to generate effects in the five worlds while remaining totally free. This is the experience summed up in the words ‘Nirvana and Samsara are One’.

The esoteric planet is Earth, the planet through which the creativity of the Life principle is expressed. The Life principle originates from the eternal and infinite realms and yet it expresses in the worlds of becoming as the evolutionary impulse. Initiates are the carriers on Earth of that Life, and Earth itself is a seed of that Life in its galactic environment.

The keynote of this meditation therefore is ‘Creative Life’.

MEDITATION FORMULA FOR PISCES (With Sagittarius Rising)

Stage 1. Invocation and Evocation. Preparatory.

A period of preparation, reflection and focusing as the Soul. Evoking the will-to-be, the Soul brings the energies of the Rising Sign and the Opposite Sign into magnetic relationship. The seed thought essence is sounded by the soul.

a. Do thy Will. Live.

b . A minute’s silent thought now follows and the steady visualising of the energy moving into the Soul and outward towards the focused awareness of the disciple at the top of the head.

He then steps forth inwardly in response:

I see the goal. I reach the goal and then I see another.

2. This accomplished, the initiate is now functioning in the triad and consciously performs the act of fusion with the personality.
3. This fusion is affirmed and sealed by use of the word of power (**SAT-VA**). Noting the blended light of the soul and *personality* he now identifies with his monadic origin and attempts to centre his essential awareness, however briefly, upon the monadic plane.

Stage 2. Precipitation and Appropriation.

1. After a period of absorption the disciple returns awareness to the triad.
2. Without losing awareness of the Sagittarius – Virgo relationship he draws the personality under the Sun Sign of Pisces into conscious relationship with the other two zodiacal energies so that a triangle is formed.



3. He directs his awareness to the ruling planet, Earth, and visualises the symbol of the tree of life. He imagines himself embodying the Earth itself, with his antahkarana and chakra system forming the Tree that extends through all its branches and roots. Centering his awareness in the crown chakra, Shamballa, he extends his antahkarana through the heart of the sun and then through the heart of the galaxy until he makes contact with the universal life whose body the universe itself is. Returning his awareness, he draws electric fire from the heart of the galaxy, solar fire from the heart of the sun and blends these two with the creative fire of the planet and breathes this triple current of fire through the planetary throat centre.

4. By a definite and focused act of the Will, he then precipitates a portion of this threefold fire to the throat chakra, intending as he does so its release in divine creative expression.

The O (not the AUM or the OM) is sounded three times and the disciple proceeds upon the Way.

As disciples familiarise themselves with these meditative forms and find themselves capable of producing energetic results, they will be able to essentialise the meditations. The single or short word injunctions in the seed thoughts are particularly potent when used by the soul under monadic inflow directing the Will into the etheric vehicle.

Aries: Enter (the centre) Libra: Drink

Taurus: Burn (up desire) Scorpio: Fight

Gemini: Love Sagittarius: Live

Cancer: Nourish (the lives) Capricorn: Die

Leo: Consume Aquarius: Give (thanks)

Virgo: Yield Pisces: Sacrifice (all)

Each injunction has three levels in which it applies according to the stage of development of the consciousness using it. In addition the three words associated with the Sun Sign, Rising Sign and Opposite Sign will be found to be an effective triangular mantram for the incarnational purpose occultly understood.

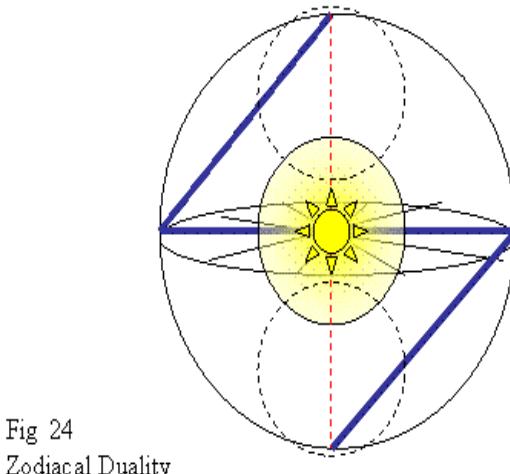


Fig 24
Zodiacal Duality

The first stage of the zodiacal meditations is to bring the Sun Sign and the Opposite Sign into relationship via the Rising Sign, with the purpose of fusing soul and personality. The second stage is designed to release the soul from its long containment in the causal body.

Astronomically when the Earth and sun are conjunct with respect to the moon we have a lunar eclipse. This is symbolic of the solar life through the agency of the human soul mastering the lunar life. When this happens in the inner life of the disciple the Third Initiation can be taken. In the life of mass humanity the times of the eclipses are particularly valuable in making the collective approach to divinity. The higher octaves of these eclipses that will be utilised by initiates occur twice a year when the sun/Earth axis also forms a relationship with the direction of the galactic centre in Sagittarius. When the higher and lower alignments are both present (ie. a lunar or solar eclipse occurs) when the sun or Earth is aligned with the galactic centre an opportunity of peculiar potency is available.

These astrological meditations were given out as part of the next phase of meditative work that I had in mind for disciples at the end of the century. This work

was to begin after the building of the antahkarana work was completed. Eventually a synthesis of astrological and rayological influences must come together in the consciousness of the disciple if he is to fully fuse soul and personality. This involves the Sun Sign, Rising Sign and Opposite Sign as well as the rays of the personality, soul and monad. The astrological energies always have to do with the Third Aspect, while the rays condition the Second Aspect. It must be realised that all three aspects are at play no matter what level or plane is being addressed.

The interface between the Sun Sign and the Rising Sign creates a point of tension through which the disciplic consciousness must pass in order to be more fully identified with the soul. This point of tension occurs on the mental plane and is created out of a number of different energies:

- The energy of the mental plane itself which is dual.
- The astrological energies of the Sun and Rising Sign.
- The ray energies of the personality and soul.
- The energies of the Fourth and Fifth Hierarchies.

Together this unique blend of energies ‘colours’ the individual causal body and provides the key to its eventual destruction.

The ray of the soul (and to some extent that of the monad) holds the key to the mode of that destruction, while the astrological sign holds the key to the types of crisis that will precipitate it. Let me give you an example:

A Ray 3 Capricorn personality with a Ray 2 Pisces soul:

Pisces holds the key to the type of crisis.

The causal body must be released through an act of love (Second Ray) precipitated by the need of the environment for its sacrifice (Pisces). It is likely in the outer personality life to involve the sacrifice through love of the capacity to intelligently manipulate matter (3rd Ray) in order to maintain power and control (Capricorn).

Please remember that by the time the Third Degree is achieved the integrated soul /personality is of a very high order and so the type of crisis that I am indicating here is very different from the crisis of integration.

For example the disciple may have used his Second Ray soul and Third Ray personality to anchor a specific piece of work in the three worlds — let us take a practical example and say that he has established an aid organisation that has become very successful in its fundraising strategies and management practices (a combined use of the Pisces, Capricorn, Second Ray and Third Ray energies).

After the Third and before the Fourth Degree is taken the energy of the monad becomes more and more potent in the life, resulting in the full expansion of the powers of the soul (whatever the monadic ray may be). The Love principle is

becoming more and more dominant in the life until its fire is becoming increasingly limited by the form of the causal vehicle. At a certain point a crisis is precipitated which forms the kernel of the Fourth Degree and that crisis if correctly handled is likely to bring about a lessening of outer power and authority (Capricorn) accompanied by a corresponding increase in spiritual power coloured by the rays and astrology of the Rising and Opposite Sign. In the hypothetical example above we might assume that the disciple, as a result of the crisis, released control of the organisation he had built while continuing to be a source of inspiration for it, and moved more deeply into Second Ray salvage work under the combined influence of Pisces, Cancer and his Second Ray soul.

It should be realised that a zodiac only has reference to a central point — in the case of our planet, the ecliptic. If we shift our focus to the solar system as a whole then we have a heliocentric zodiac to consider and ultimately we must shift our focus to the centre of the galaxy, in which case we must consider the galactic zodiac. You will find that these three levels are linked to the three zodiacs for personality, soul and monad.

Zodiacal Archetypes

I would like to say something here about the nature of zodiacal energies and the Great Illusion. When I speak of the Lord of Aries for example, I am speaking of an archetypal being — one of the four Maharajahs of the Cardinal Cross. This being is not limited in his scope to the stars of the constellation of that name on the ecliptic. He does ensoul that constellation from the perspective of human consciousness on Earth, but is not limited to it. To get some sense of this, one could think of the Archangel Michael in the Christian tradition for example or Chenresi in the Buddhist. These are beings who may from time to time overshadow or work through individuals or groups of individuals but they are not those individuals. While the overshadowing or ensouling is taking place then particular qualities associated with the being will radiate through the various vehicles associated with the ensouled human in one case, or star in another. When I say therefore that a particular quality or dynamic of energy is working through a particular star — for example the First Ray through a star in the Great Bear — I do not mean that this star is the source of this quality in any absolute sense. It may be the source for the emanation of that quality into our solar system, but the true source lies in the archetypal energy of the First Ray which is not located in space at all. This may seem elementary but in fact our thinking is so conditioned by the Great Illusion that we are apt to operate within it like a fish swimming in water.

The quality or soul of a human being or of a zodiacal Lord can be invoked whether or not that soul is in ‘incarnation’, as you well know. When the soul is fused with the form however, the revelation of that which lies behind both becomes possible — which is why initiation must be taken in a physical vehicle. So too, when the Lord of a constellation is able to incarnate and work through a form such as a star system, then the divine or spiritual nature of that archetypal energy can be contacted. For this reason in the astrological meditation I have requested that the disciple stand facing the constellation of his Rising Sign in the location it is currently occupying on the ecliptic.

The Lords of the zodiacal constellations then are archetypal Lords associated with the three worlds of evolution but not originating within them. They are Lords of time and space and direction. They are present wherever incarnation occurs, from an atom to an idea to a galaxy.

They provide the context for incarnation. They exist therefore in pairs. The Lord of Aries and the Lord of Libra arise together, as do all the other pairings. They do not exist without each other. The three Crosses they form ‘crucify’ the soul — pinning a portion of its awareness on the wheel and cycling it through time and space.

Strictly speaking, incarnation from a cosmic perspective refers to all those entities expressing on the twelve lowest planes of the cosmic system, which encompasses not only the cosmic physical plane but also the lowest five subplanes of the cosmic astral.

Existing astrological charts place the emphasis upon the placement of the Sun, Rising Sign and moon. These are Earth-centric charts and serve those who are awakening as personalities and striving for soul identification. The esoteric astrology is designed for disciples up until the Third Degree. At the Third Initiation the identification of the disciple moves definitely and definitively into the soul/triad. This is one definition of initiate — one in whom there is a definite movement into identification with the triadal soul. The centre of gravity, if you will, is now in the triad and not in the personality — the identity has been liberated from its long exile in the three worlds. At this time the most correct astrological chart would be heliocentric. The sun or soul is now at the centre and not the Earth or personality. From a heliocentric perspective the Earth now appears in the chart at the point opposite the ‘Sun Sign’. The linking of the Sun Sign with its polar opposite via the Rising Sign is a process therefore that assists in making the transfer of identity into the soul possible.

The shift from an Earth-centric to a heliocentric chart will not affect too greatly the placement of the outermost planets because the Earth is relatively close to the sun from their perspective. It will radically alter the placement of the inner, personal planets however, and will eliminate the most personal placement of all, the moon. In a heliocentric chart for example it is possible to have a grand trine between the Earth, Venus and Mercury. Superimposition of the two charts will reveal much, particularly in connection with the respective placement of Mercury, Venus and Mars, the planets which hierarchically rule the buddhic, mental, and astral planes respectively.

Zodiacal Synthesis

Zodiacal meditation — Phase 1

The first phase of the zodiacal meditations is intended to fuse the opposites and bring the initiate to the centre of the sphere. Instead of twelve signs we now have six. The next phase of the meditations is designed to arrive at a triplicity, and the final phase a synthetic singularity.

Astrology has to do with Space and in three-dimensional space the signs represent the arrangement of archetypal energies arranged around a centre. In geometry the closest packing of spheres around a centre is twelve around one — see Figure 25. The central point equates to spirit while the twelve represent the incarnated fusion of consciousness and form in space. We will examine this more carefully later when we look at the synthesis of the twelve Creative Hierarchies. The twelve spheres are connected via ‘six lines of relationship’ through the central point.

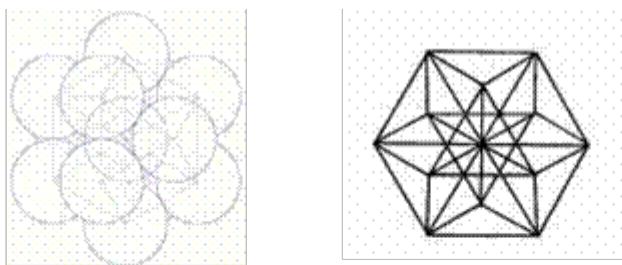


Figure 25
The packing of spheres
12 around 1

Once the twelve are reduced to six the second phase of the meditation has to do with the three Crosses.

Zodiacal Meditation — Phase 2, Part 1

Fusion on the Crosses

I am going to give here just the outline of the meditation in symbolic form. Those for whom it is intended are quite capable at this stage of their self-initiation of creating the precise meditative form that best serves their development.

The essential energetic components are:

The hierarchical ruler of the Ascendant.

The four signs that make up one of the Crosses and include the disciple’s Sun Sign and Opposite Sign

The hierarchical rulers of these four signs.

The location of these meditations — or to word it another way the polarisation of the consciousness of the meditator — is as follows:

Mutable Cross: Heart Centre – Fusing energy – Love

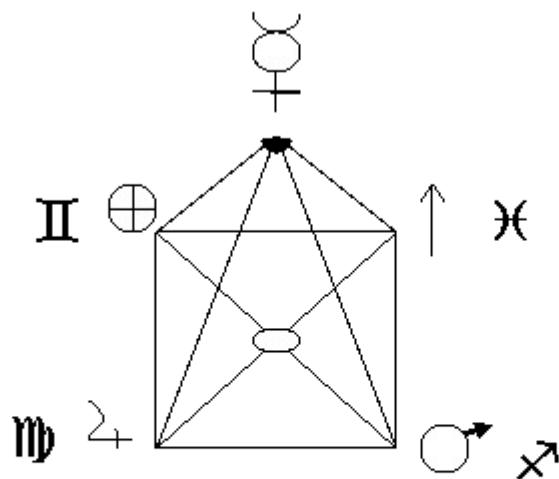
Fixed Cross: Causal Body – Fusing energy – Light

Cardinal Cross: Ashram on buddhic plane – Fusing energy – Power

These meditations follow on from the first phase. Once the disciple has brought the energies of the Sun and Opposite Sign together by means of the esoteric ruler of the Rising Sign, he or she then invokes the hierarchical ruler of the Rising Sign and brings the other two energies of the Cross together in the central point fusing the energy of all four signs and their ruling planets.

The combination of the energies of the hierarchical rulers of the four signs of the Cross and the initiate's Rising Sign is called 'the fivefold signature'. For those whose Rising Sign is the same as one of the arms of the Cross then this ruling planet will have a particular potency in the life and the fusion process.

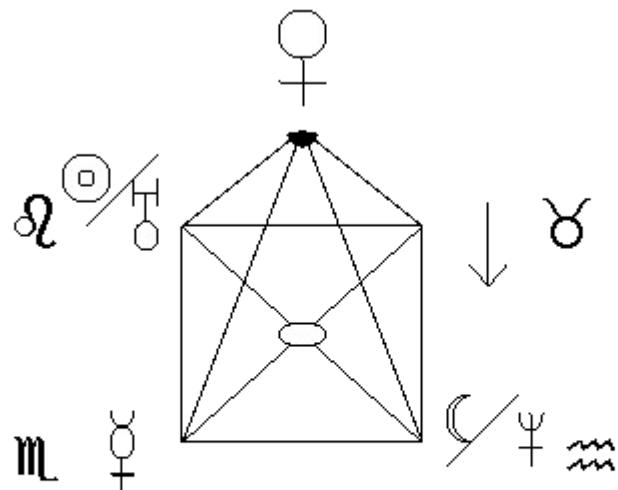
When the disciple is able to hold all four energies together he occultly 'seals' their union in the appropriate location by affirming one of the words that essentialise each of the three first stanzas of the Great Invocation.



Mutable Cross

Example: Pisces Sun with Scorpio Rising

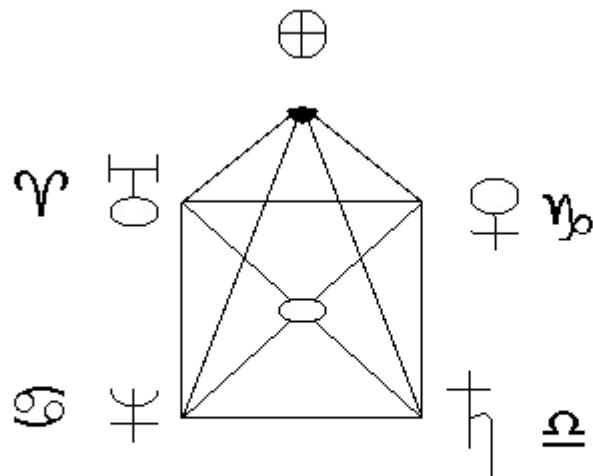
Location: Heart Centre – "Love"



Fixed Cross

Example: Aquarius Sun with Capricorn Rising

Location : Causal Body – “Light”



Cardinal Cross

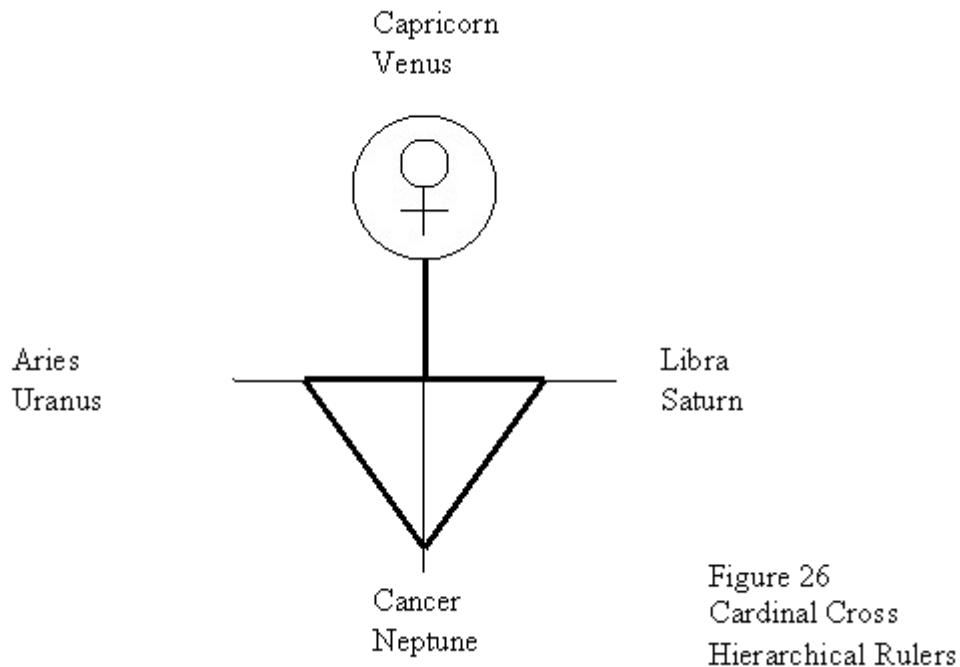
Example Aries Sun with Gemini Rising

Location: Ashram – “Power”

The Synthesis of the Crosses

It will be obvious by now that whatever Sun Sign the disciple is born under he or she must eventually be able to fuse the essential lessons and energies of each of the twelve signs. The same is true for the each of the Crosses. The Mutable Cross has its major effect upon the astral plane where the majority of humanity are polarised. The Fixed Cross is centred upon the mental plane, while the Cardinal Cross is mounted upon the buddhic. The Cardinal Cross is therefore the synthetic Cross for the whole of the cosmic physical plane and all entities that are incarnated thereon.

In Figure 26 below it can be seen that the rulers of three of the arms of the Cross are the planets of synthesis in the solar system. The fourth arm is ruled by Capricorn and Venus. Venus represents the solar angels and the Fifth Hierarchy coming via the heart of the sun onto the cross of matter that the cosmic physical plane represents. It should be remembered that it is also the Fifth Hierarchy in the process of liberating itself from the cosmic physical plane all together that operates on the seventh plane of the cosmic astral ruled by Cancer and Neptune.



The mystery of the inversion of the signs of Sagittarius and Capricorn (and to the inversion of Love and Light in the above formulas for the Crosses) as they relate to the planes, is connected with the keynote of Love that is expressing in this system. Love requires the sacrificial descent of energies from higher planes to lower in order to aid evolution. Mars is not a sacred planet in the time and space of our system, and yet the sacrifice of its ensouling entity is great. The Logos of Mars had reached the stage of cosmic evolution where he was able to become a Solar Logos. By ensouling a planet he has willingly constrained his sphere of influence in order to provide the fiery aspiration that impels the soul towards liberation. The hierarchical rulership of Sagittarius indicates the importance of this energy for the human family. It is the Martian energy, so difficult to control on the astral plane, that is one of the key uprising energies that results in the freeing of the soul from the causal body.

The three Crosses are strung on the same central axis or 'tree of life'. This is the thirteenth point in the centre of the sphere, the Spirit principle which synthesises the twelve, the six, and the three.

Figure 27 The Three Crosses

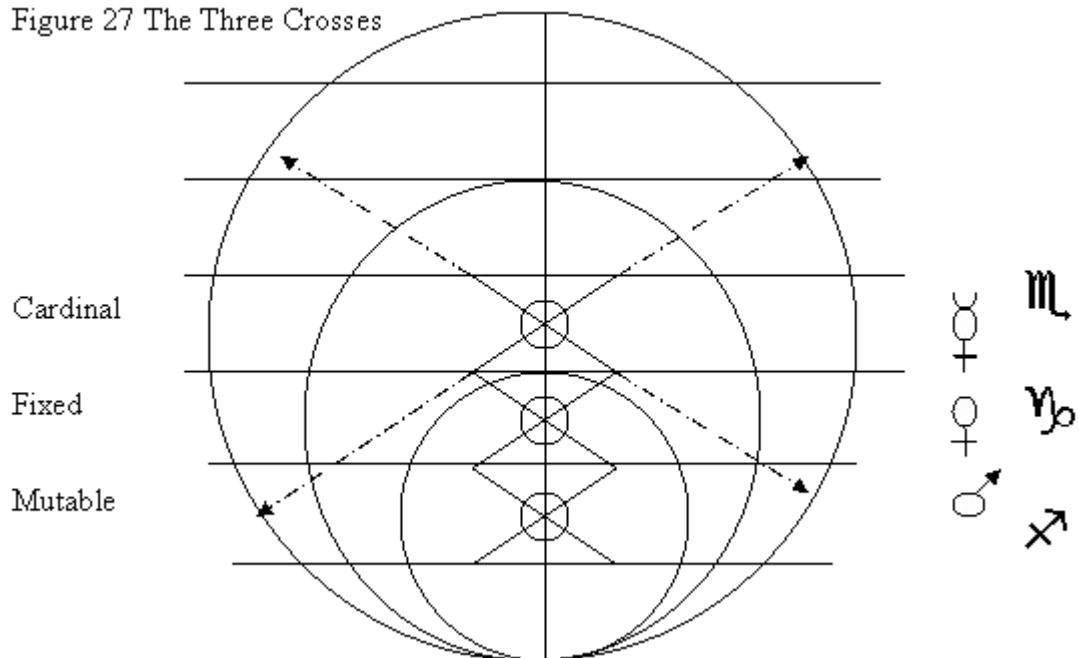
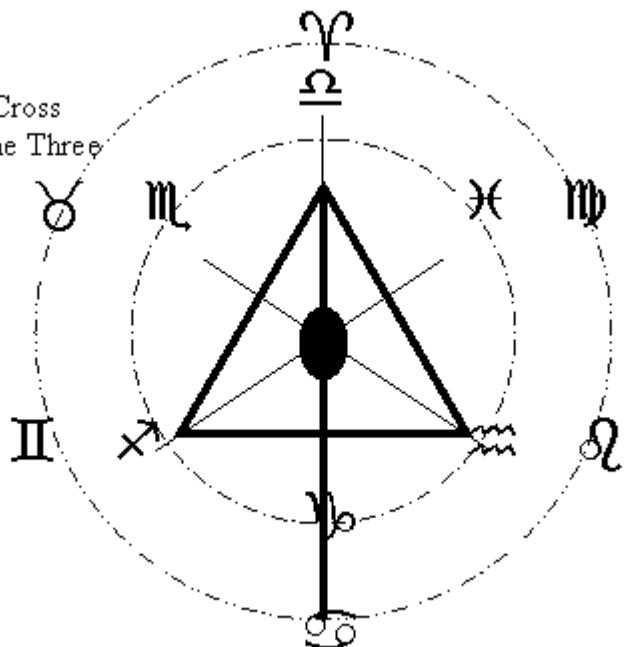
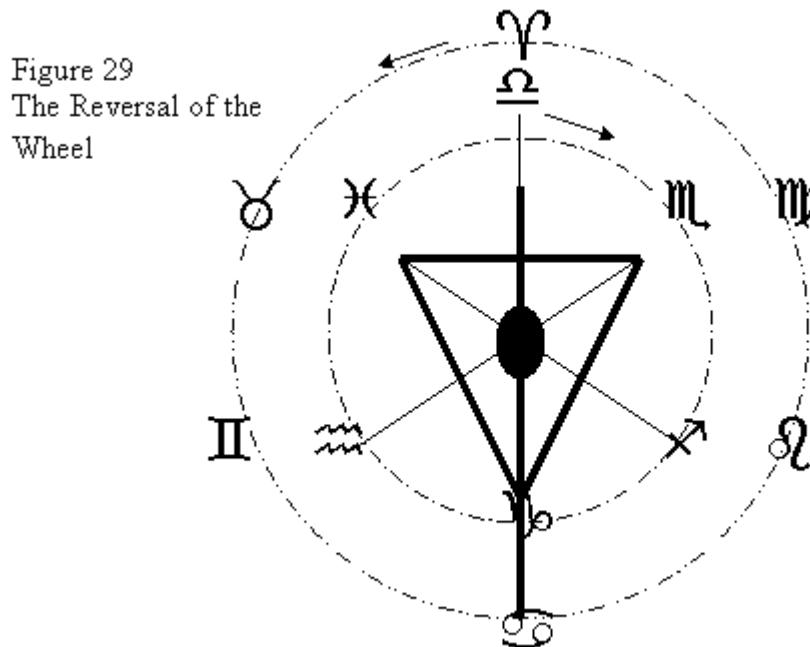


Figure 28
The Cardinal Cross
Synthesis of the Three
Primaries



The six dualities generated from the twelve signs become the three primary axes of any sphere and so define any location in three-dimensional space. Each of the three Crosses becomes a single line of energy and each of these lines or axes form one corner of the triangle that depicts the symbol for the Cardinal Cross as a whole. This triangle is generated out of the fire and air signs on the three Crosses, while the water and earth signs form a secondary triangle.

By rotating the inner sphere in Figure 28 through 180 degrees about its vertical axis, the model then shows how the outer or first six signs of the zodiac can be seen as rotating in the reverse direction from the inner. There is also a correlation here between the inner and outer rounds in schemes which we will investigate later.



Zodiacal Meditation – Phase 2, Part 2

Once the disciple has managed the ‘fusion of the four by the fifth’ using the hierarchical ruler of the Rising Sign, he or she then proceeds to the synthesis of the three Crosses.

This time the archetypal hierarchical ruler of the planes is used for each Cross

Mutable: Mars

Fixed: Venus

Cardinal: Mercury

The process begins by polarising in the causal body on the Fixed Cross. The four energies of the signs and their rulers are brought together under the fusing energies of Venus and when they are stable in the consciousness of the disciple, she proceeds to sound the first verse of the Great Invocation.

Prior to sounding the second verse the disciple descends in consciousness to the heart chakra and unites the four energies of the Mutable Cross under the fusing energy of Mars.

He sounds the second stanza.

Then he raises his attention free of the causal body into the ashram on the buddhic plane as far as he is able. In that location he proceeds to fuse the four energies of the Cardinal Cross under the influence of Mercury. When this is done he sounds the third stanza.

Now, still centered at the centre of the buddhic plane the initiate attempts to identify with the whole human hierarchy and extend her energies spherically to include as much of the field of the cosmic physical plane as she is able. Then she sounds the fourth and final stanza of the Great Invocation.

Phase 2 Summary

Part 1

Complete Phase 1 to the stage of holding the energies of the Sun and Opposite Sign together in the light of the Rising Sign.

Place awareness in the appropriate centre (heart, causal body or ashram).

Invoke hierarchical ruler of Rising Sign.

Fuse all four energies of the Cross using appropriate word (Love, Light, Power).

Part 2

Focus in causal body. Fuse four energies of Fixed Cross under Venus. Sound first stanza of Great Invocation.

Focus in heart centre. Fuse four energies of Mutable Cross under Mars. Sound second stanza of Great Invocation.

Focus in ashram. Fuse four energies of Cardinal Cross under Mercury. Sound third stanza of Great Invocation.

Extend identification to whole ashram and energetically expand as far as possible on cosmic physical plane. Sound final stanza of Great Invocation.

9. Sound the OM three times paying attention to the energetic outbreak through each of the three centres. Finish with a single AUM attempting to use all three together.

Zodiacal Meditation – Phase 3

Sat. Out of Beness, Being. Out of the Boundless, a Self emerges. Out of emptiness a fullness centres, enters and coils in whirls of divine darkness. One ray pulses out which sheathes itself in three and then the seven rayed suns burst forth in love and sacrificial fire.

Being waits in darkness. Long eons pass all unknown to the darkness. The suns in turn send forth their rays and stimulate the forms on denser spheres. And still there is only Being resting in darkness, waiting in peace. At last a son returns; a ray of solar

light imbued with something else – a demand for life. Once more a ray of darkness pulses out but this time it passes through the heart of the solar sphere and penetrates along the line of four (earth scheme). The three fires, cosmic, solar and planetary form one flame and from its very centre a cry issues forth : “The Temple of Love and Light is built. The Lord of Life has come.”

The twelve (or thirteen) full moon festivals are synthesised by the solstices and the equinoxes in the same way that the twelve signs of the zodiac are synthesised by the Cardinal Cross. The third phase of this meditation then is best performed at those pivotal points in the annual cycle by those who are able to centre at least in the causal body and preferably on the buddhic plane or higher.

In the current period the solstices occur when the sun is in direct alignment with the galactic centre.

June solstice: sun is opposite Galactic Centre with the Earth in between.

December solstice: sun is conjunct Galactic Centre from the perspective of Earth.

Equinoxes : sun and Galactic Centre are in square relationship from the perspective of the Earth.

As we have seen with the synthesis of the Crosses, this annual cross is in fact one energetic and allows for a significant alignment in consciousness between these three centres which symbolise the monad, soul and personality.

Orientation in space is important to this meditation so I would like you to determine where these points are in your location on the Earth. In the northern hemisphere the Great Bear or Polaris provide an orientation to the polar axis of the Earth. In the southern hemisphere the Southern Cross and Pointers allow for a fix on the south pole. Any of the signs on the ecliptic (or the sun itself) will serve to orient to the path of the solar sphere.

The Pleiades is good to use if it is visible, and indeed the historical reorientation from the Great Bear to the Pleiades in human history represents the shift from polar to solar consciousness.

To orient to the Galactic Centre at night find the constellation Scorpio and follow the tail to the great dark rift at the Galactic Centre. The arrow of Sagittarius also points here. In the other hemisphere look for the constellation Taurus. The star Beta Tauri is one of the horns of the Bull and also part of the constellation Auriga which means Charioteer. The Persian name for this star is El Nath and it is the closest visible star to the galactic anticentre.

The image below gives some indication of the alignment of the axes of the three levels of galactic life.

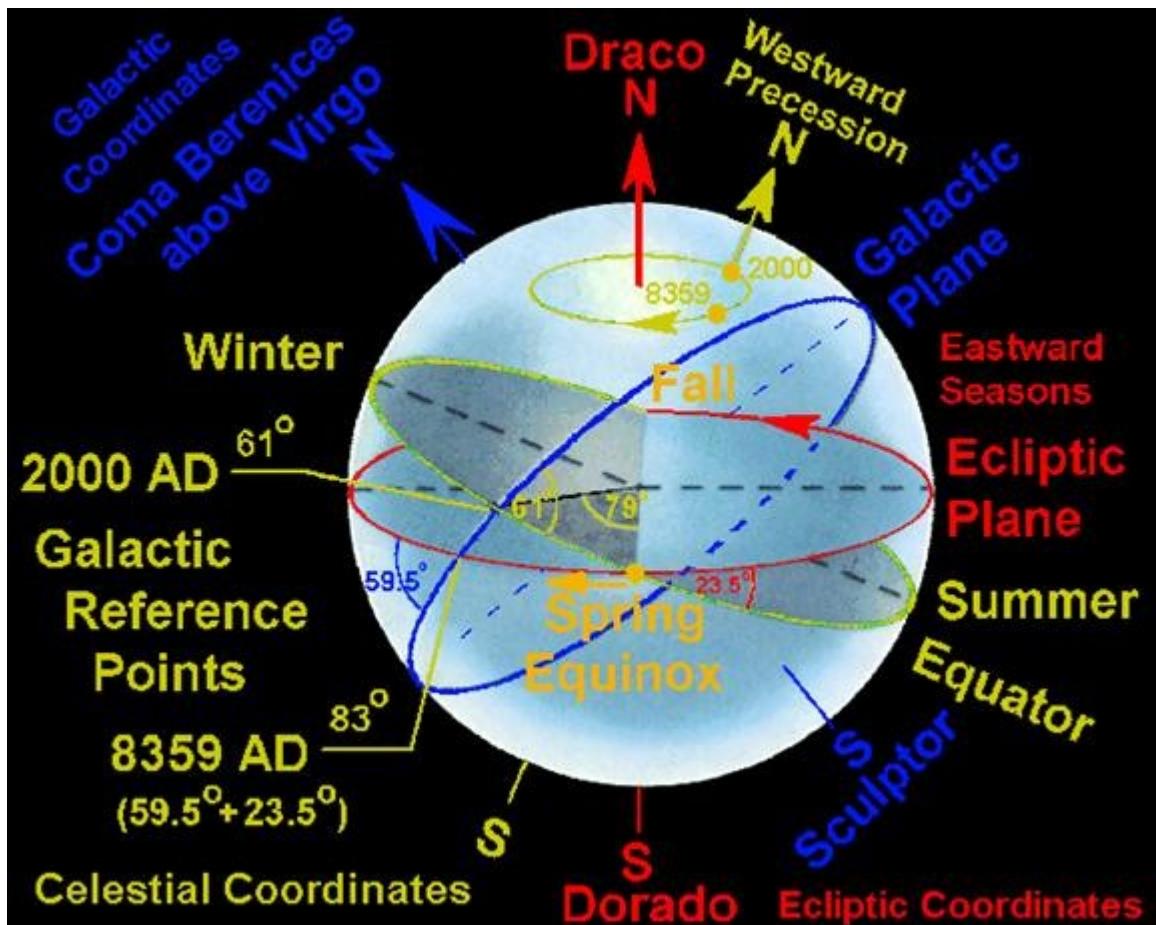


Figure 30 The planes of the Galaxy, Solar System and the Earth www.siloam.net

What is important for this meditation however is the direction to the sun and to the Galactic Centre from your location on the Earth. As far as possible we want to orient the crown to the Galactic Centre, so the ideal time for the meditation is when the Galactic Centre is at its highest point in the sky, which will allow you to stand with your feet on the ground in some locations.

The important thing is to have the chakra system aligned with the crown towards the Galactic Centre. This may all seem unnecessary to those used to working purely in consciousness but the orientation and involvement of the consciousness of the body is important to the fusion of soul and form.

Now that we have oriented ourselves in space the next thing is to orient in consciousness.

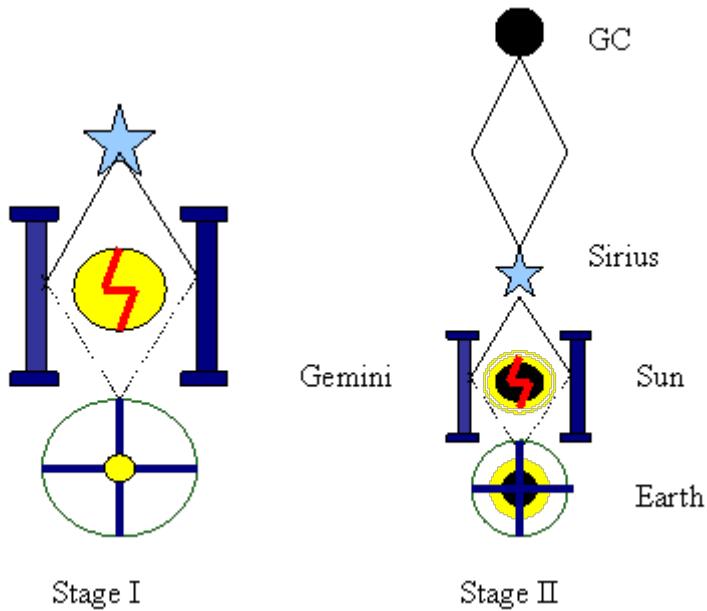
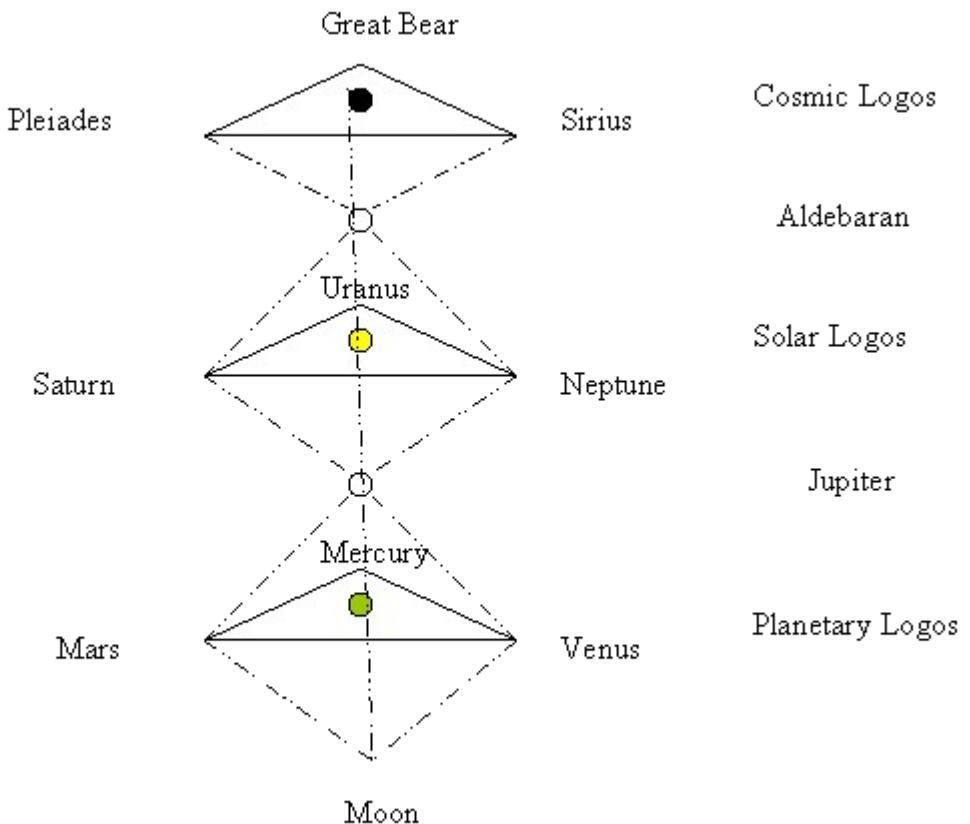


Figure 31 The Anchoring of the Mysteries on Earth

I have reprinted the above chart from *Working with the Will* to give a sense of the alignment possibility during the current era. The first phase of the unfoldment of the modern Mystery traditions was anchored under impulse from the Syrian lodge and has been held at the core of many systems of civilisation; in particular the Vedas, the Egyptian mysteries and the systems of South America. The primary focus of the Mystery traditions has been the initiation into the soul, which is why the sun has played such an important symbolic role. These traditions and initiations are fast becoming esoteric. The current dispensation and the return of the modern mystery schools focuses upon the Will, the monad, and will result in what has been termed the Temple of Power manifesting on the physical-etheric plane. The pyramid is a geometrical symbol for the first stage of the mysteries anchoring. The octahedron (outside the double tetrahedron) is the symbol for the second stage. It represents the coming of cosmic fire to Earth.

The major constellations of the Great Bear, Sirius and the Pleiades represent the three synthesising constellations through which contact with the Cosmic Logos or Galactic Centre can be made. Just as the star Regulus transmits the threefold energy of Sirius, the star Aldebaran serves as a resonance transmitter for the threefold energy of the Galactic Centre and forms part of the local cosmic Fixed Cross. Similarly the threefold energy of the Solar Logos is stepped down through Jupiter and transmitted through a lesser planetary triangle to Earth. The capacity to synthesise three Crosses and three different levels of life in consciousness will create the necessary pathways which will enable the practice of this third phase of the zodiacal meditation.

Fig 32
Triplicities



Zodiacal Meditation Phase 3 Outline

Once again I am going to give an outline for the meditation, but it should be understood that this is a dynamic living process in the consciousness of discipline-initiates. They should therefore be experiencing these identifications and energies as such and paying careful attention to where their awareness is drawn as part of the ashram at any particular solstice or equinox.

Centre awareness in the causal body or the ashram.

Visualise being in the heart of the solar sphere. Breathe out love and light towards the Earth. On the third outbreak follow the love down through the heart chakra into the lower chakras and the dense physical body of the planet. Experience the crucifixion of the solar principle on Earth and the rejection of the energy of love by the forces of materialism. Deeply sense this rejection.

Return to the solar sphere. Now direct your attention in consciousness and physical orientation to the Galactic Centre. Breathe out a demand for aid, a demand for Life. On the third outbreak follow the demand and attempt to identify with the cosmic consciousness of the Galactic Logos. Sense the form and life of the galaxy of suns around you and the many other galaxies that form part of your local group. Attempt to sense something of the presence of the One Life of the universe through the centre of tension that is the singularity at the heart of the galaxy.

Return the inner direction of your consciousness to the solar sphere. Breathe out this Life towards it, and on the third outbreak follow the Life back into the centre of the solar sphere centering once more in the causal body or ashram.

Sense the blending of darkness and light.

Direct the awareness once again towards the sphere of Earth and become aware of the suffering of the ‘prisoners of the planet’ and where, amongst the many networks of light, there is a demand for assistance.

Let the energy of the light of Life, of light supernal, blended with the energy of Love breathe forth to Earth, penetrating through to the core of the planet. On the third outbreak follow the ray via the process of identification, entering once more through the heart chakra and sensing the life flowing all the way down through the soles of the feet. Affirm “I am the Returning One. Here I take my stand. Life has come to Earth.”

Close with the Mantram of Life.

The deeper implications of this meditation are profound. From the perspective of the Galactic Logos the whole journey of life on Earth has taken place in a small segment of cosmic time. From individualisation to now when the process of identification is being gradually unfolded by advanced humanity — a period of 21 million years — the sun has moved through a single sign in its path around the Galactic Centre. This sign is Gemini — the head of the cosmic Christ and the coming of cosmic consciousness to the civilisation of Earth. The whole of humanity thus has the same ‘Sun Sign’ and in fact is a single being anchored by a single ‘cosmic ray’. The journey of astrology is made from the desire to understand our individuality through the desire to unfold the soul to the realisation of our universality. The dominant monad of the human race as a whole is making itself felt at the core of the human experience, the soul. Once humanity awakens to its cosmic origin and purpose then it will move into the galactic sign of Cancer and begin to build its ‘lighted house’. Let me remind you of the destiny of the human hierarchy as it was laid out for you in a previous work:

To establish, through humanity, an outpost of the Consciousness of God in the solar system.

To found in the material world a powerhouse of such energetic strength that humanity as a whole can help to bring changes, unique and far-reaching, into the planetary life.

To develop a station of light within the planetary body which will affect not only our own solar system, but the seven solar systems of which ours is one.

To set up a magnetic center in the universe, in which humanity and the kingdom of Souls will, united and at-one, become a point of great radiance and vitality. [*Esoteric Psychology II*](#), p. 217, Alice A. Bailey..

Humanity has a universal destiny and these three stages of the Zodiacial meditations are designed to assist in the experiential comprehension of that destiny through the process of synthetic identification and occult service to the planet.

Spiritual Materialism

There are two types of materialism. The first is the overidentification of consciousness with the matter of the lower three subplanes of the cosmic physical. The second is the overidentification of consciousness with the devic life of any of the subplanes of the cosmic physical plane. The first type of materialism is countered by encouraging the consciousness to identify with the higher planes – a more subtle form of materialism. The second is countered by radical contact with the unmanifest principle of spirit.

The first two phases of the teachings given have emphasized the disidentification with the three worlds and correspondingly a disidentification with the lower chakras. This has been a necessary directional emphasis but has also created its own distortions. Many students of the teachings have felt uncomfortable with the bias especially in light of modern evolutionary developments. Aspects of the teachings have been labeled sexist, racist and anti-semitic and correctly so. All teachings are embedded in the cultural prejudices and thoughtforms of their time but point to those truths that are timeless and universal. The directional push of the sixth ray age towards ascension and the masculine principles of autonomy and achievement have been a necessary precursor to the emphasis that will increasingly become apparent in the seventh ray age. The direction here is towards the reverence of the feminine principle, the grounding of spirit in matter and the sacredness of all life.

The seventh ray 'Master' is shown as veiled and as the age progresses the veil will gradually fall to reveal the feminine face of God. As to the 'identity' of the Master let me say something about that. The personality is rather addicted to the concept of the preservation of identity and so teachings are designed to place pressure on this addiction rather than to confront it directly. The idea of the personality is stretched into the idea of the soul with its many incarnations and this in turn is stretched into the idea that there is no independent soul and so forth. Similarly traditions are stretched from the idea that their particular deity is the only son of God to the idea that perhaps different figures throughout time are the incarnations of one another to the idea that different traditions form a hierarchical brotherhood with one Father or centralizing principle. At present the world spiritual community is undergoing more of this stretching as the principle of synthesis places pressure on the subtle spiritual materialism present in the different lineages. Whatever name we use for the Christ or Maitreya for example – there is an underlying reality that transcends identity. It is not an identity who has become the Christ but a principle that has let go of its lesser identification. This is not possible to explain to those beneath the third degree because it causes the identity of the reader to confront its own mortality. Suffice to say that the identity of the seventh ray Master as it appears to the western Christian mind will take the form of Mary. Which Mary you may ask? All three. In the life story of Jesus they represent the roles of mother, lover and sister and yet beyond these three is the mysterious independent expression of the feminine principle that is not only seen in reference to the masculine. Mary Magdalene will be the most controversial to the orthodox Christian traditions as the redemption of her story is intimately linked to the redemption of the sexual energy that has been so heavily repressed by the sixth ray church. Other culturally conditioned eyes may behold Venus, Tara or Kwan lin.

Once the middle point of the buddhic plane is reached then the technique of duality can come into full expression in the life of the disciple. Another name for this technique is Tantra – the weaving together of the primary dualities of the universe. The emphasis on white lodge vs black lodge, higher chakras vs lower chakras, spirit vs matter, heaven over earth, sun over moon and so forth has achieved its directional aim – to bring the consciousness to a point of equilibrium or balance between them. From this point the consciousness is initiated into that which lies behind the dualities – the nondual spirit aspect and henceforth is able to become a creator by weaving the opposites together in alignment with the universal principles.

Prior to the time in which the two polarities are clearly distinguished in the consciousness of the disciple however true tantra cannot take place. The so called left hand path is dangerous precisely because it leads consciousness into a deeper identification with the devic lives of the lower planes when these are already more powerful than the consciousness or solar aspect. That it can also be a ‘path’ is self evident because the soul itself is essentially spirit and that spirit can never be destroyed or utterly negated and can awaken and arise in the midst of any external coverings. It can thus be a fast path and also one that results in lengthy delays. One might say that Planetary Logos of Earth took a calculated risk in choosing to ensoul such a relatively dense planet within the Solar ring pass not. A choice which has resulted in tremendous opportunity as well as delays and failures such as that which occurred on the moon chain. Indeed one of the reasons that necessitated His taking physical incarnation was the karmic consequence of remaining polarized for too long in His etheric body on the moon chain.

The lower three chakras in men and women will eventually serve a stupendous function in the life of humanity that will result in the sacredisation of the lower three kingdoms. The soul will learn to play all seven chakras as a flute and the sounding of the lowest note will be contemporaneous with the founding of the temple of power on the physical plane and the full reemergence of the mysteries.

Sex currently looms very large in the semi-consciousness of humanity as a whole . I say semi-consciousness because it is not fully in the light of day – the light of the soul. Humanity as a whole could be said to have achieved a great deal in the last century with respect to solarising the solar plexus. Psychology has made great strides in this regard. Now the sacral centre will come increasingly under the uranian light stimulated by the opposition of Uranus and Saturn that occurred in the sixties and now again in 2009.

How will that look? I can give some hints that if followed may lead to greater freedom and love in this regard.

1. The embracing of sexual energy as a positive and pleasurable means of self expression.
2. The clear distinction of sexual energy from the act of sex.
3. The breaking free of the sexual energy from serving the survival and power needs of the personality .
4. The use of sexual energy for awakening and energising the entire body

5. The use of the sacral energy for manifesting the creativity of the soul
6. The use of the sacral centre for cooperation with the devic lives of the other kingdoms via sound dance and mantra.
7. The group use of the sacral centre in the creation of sacred space and generation of resources.

The emphasis in the second phase of the teaching was the raising of the sexual energy from the sacral to the throat centre. This was preliminary to the soul taking control of the sacral centre. Once this has been achieved then this centre acts as an energetic reservoir that receives the downflowing energies of the soul and forms those relationships both within humanity and between kingdoms that will allow the full expression of the soul purpose and quality in the three worlds.

Often in the sixth ray age spiritual traditions the sacral centre was viewed as a problem because of its power. Monks, nuns, artists, generals were continually ‘lured’ off the path of being creative for spirit because of the urge towards procreativity. Once they were drawn into marriage and having families then the responsibilities of the householder took over and spiritual opportunities were often lost. Of course this is a polarised view that invites the opposite perspective for what more spiritual service might there be than providing the next generation of humanity? This duality has plagued history partly because the forces at work are so strong and it will only be in the seventh ray age that balance, harmony and the right use of the sexual energy will be achieved.

The disciple is aware of the need to master the devic lives in his or her three vehicles. Meditation is designed to help disidentify with thoughts, feelings and our physical bodies. We master our physical appetites, our emotional longings and addictions and then finally our thoughtforms and our illusions. We achieve some degree of triadal polarization. Now, as the soul we take possession again of each of our three vehicles flooding them and transfiguring them with the light love and power of the triad. The mind is now the vehicle for the creative abstract intelligence of the soul. The emotional body is flooded with buddhi and naturally reaches out as the impulses of transpersonal love find personal expression. The etheric body becomes the vehicle of expression of the will or atma nature of the soul. It is via Uranus and the sacral centre that obstacles to the manifestation of soul purpose - and collectively the Externalisation of the Hierarchy – are swept away. Once the triad and the three vehicles of the personality are fully fused then the energy of the monad is able to operate directly on the physical plane.

So it becomes clear that the correct activation and use of the sacral centre on the descending arc is critical to the current times and to the creation of the necessary field that will allow for the full externalization of the planetary soul. Coincident with this activation will be the freeing up of financial resources necessary for anchoring the new civilization.

I would also like to make a comment about the teachings on homosexuality and transgender identification. There is still much that is repressive in the western spiritual traditions with respect to sexuality and often it takes the form of fear masquerading as moral rectitude. Once again the last phase of the teachings was given prior to the

sexual revolution of the nineteen sixties and so must be placed in context. Naturally the soul itself is transgender and expresses itself in both male and female incarnations. One way of seeing homosexuality and transgender identification is regressive – a rejection by the personal identity of the soul's choice for the incarnation. Another way of viewing the emergence of a global trend expressing gender fusion/confusion and a willingness to embrace both poles is that it is transcendent. As the soul emerges it finds difficulty in confining its identification to one gender, race, class, ideology and so forth. It is the universal nature of the soul emerging. From this perspective those who have experimented and pushed the boundaries of gender can be seen as evolutionary pioneers rather than regressive. The acid test is always love. Has more love, tolerance and a greater understanding of the human condition resulted from the experimentation? Arguments can be made on both sides but one can definitely see the evolutionary forces of the soul at work. The current opposition of Uranus and Saturn should see that experimentation begun in the sixties find a more grounded expression in the life of humanity. Ultimately each individual must come to his or her own inner marriage between the soul and the personality and take the third initiation. This is the true 'sanctity of marriage'.

The teachings on Judaism must also be seen in a synthetic light. Judaism, Christianity and Islam will one day be seen as three streams of a single tradition each primarily expressing one aspect of the trinity. It is true that there are tendencies in the third aspect that have to be overcome if the second aspect is to fully express. However the third aspect is also divine and this divinity will only be fully revealed when the threefold system is in synthetic operation. There are aspects of the personality which resist soul control for both progressive and regressive reasons that can only be properly understood from a higher perspective. Similarly Humanity has a divine function within the threefold operation of Shamballa, Hierarchy and Humanity and that destiny is not yet fully understood but is linked to the redemption of the feminine and the workings of the Shekinah. Islam too carries many projections from the Christian community and the seed of surrender to the will aspect that is carried in this great religion will come to flower in due course once the destructive cycle is over.

A similar approach will be necessary to synthesise the so called 'racial consciousness'. Lemurian, Atlantean and Aryan consciousness express three phases of development that correspond to experience on the etheric physical, emotional and mental planes.

From the buddhic perspective all three must operate synthetically and all three are equally spiritual. There is such a thing as enlightened Lemurian consciousness (held in the best of the indigenous cultural traditions) and unenlightened Aryan consciousness (as evidenced by the separative mental control still expressing through many of the structures of modern society). The tendency to place any form or structure of consciousness as inherently superior to others is a form of materialism. Developed consciousness tends to express itself through increasingly developed forms but those forms themselves are not the consciousness or any guarantee of it.

Once again it is the subtle confusions between soul and form, consciousness and matter that must be sorted out before the full fusion becomes possible at the third degree. Spiritual materialism can always be detected as it violates the principle of love – the key note of the soul.

Spirit & Matter

At the third degree the initiate becomes consciously aware of the life aspect. This contact allows him or her to release form and function as a part of the soul or triadal nature that permeates manifestation. In the final section of a treatise on Cosmic Fire I indicated that one of the ways that the student of the new era would approach spirit was via the eye and the mastering of symbol and diagram. As students will know the interrelationships of rays, planes, hierarchies, chains, schemes and kingdoms is very complex and often contradictory. This is because all systems of understanding - all charts and all models of reality are just that – ways of depicting a living dynamic ecosystem of which we are an intimate part. Our knowledge and the detail of that knowledge will continue to grow and expand added to by each new generation of inquirers. The essential nature of manifestation however is simple although the manifestation is incredibly complex.

This is why the esoteric teaching focuses on the concepts of the rays, planes and astrology – these are archetypal energies, that, through the law of correspondence, make it possible to glimpse the universal process at work. No two or three dimensional chart is going to encompass everything and each is going to reveal a different perspective. I am going to give you now a number of diagrams and charts which, when taken together with what has already been given in previous teachings, will serve to accelerate the synthesis of consciousness required by the initiate.

In order for readers to get the most out of them let me offer some indications with respect to their study.

1. Attempt to take each diagram or chart in ‘as a whole pattern’ as well as analyzing the specific information contained. Con-template them as you would a mandala.
2. Engage them with your own living consciousness. Inhabit them and make them your own.
3. Make copies of them and interact with them to make them more meaningful. Draw on them, modify them and extend them as you are drawn to.
4. Gather numbers of them together and make new charts. Overlay them, connect them, synthesise them, express them in other creative mediums.

There is a resonance between sacred geometry, synthetic understanding and buddhic love. That resonance is expressed by the causal body itself. When the causal body is complete and the petals fully opened then it becomes an embodied representation – a manifestation of that underlying synthetic understanding. The study of symbol is one of the ways in which the soul completes its inner masterpiece through the unfolding of energy. Truth is not contained in words or symbols. It is something we resonate with and that resonance encourages us to unfold our own unique demonstration of pattern and purpose, moment by moment.

One further thought. I will be reiterating throughout this treatise the distinction between spirit and matter as understood by both eastern and western systems of thought. This is a key to integration and when turned will unlock the door to understanding much that has remained confusing for esoteric students..

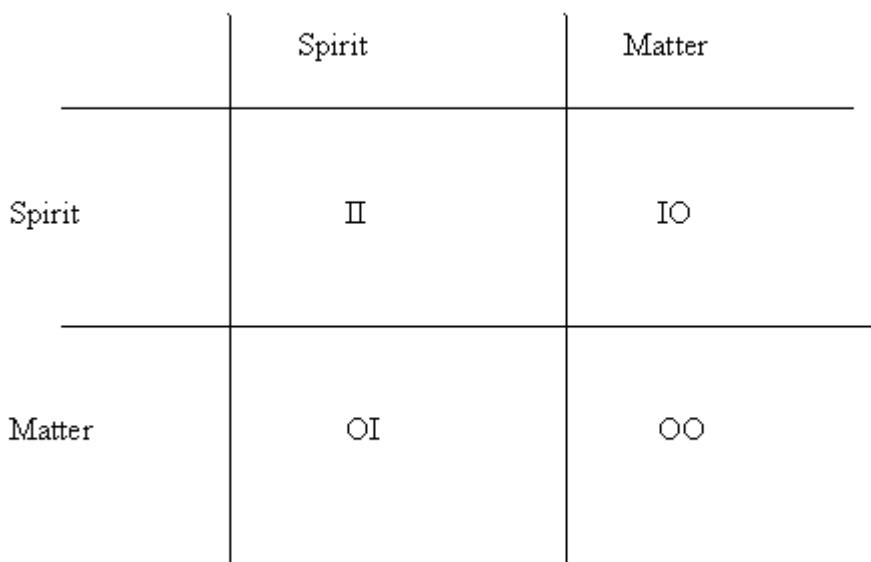
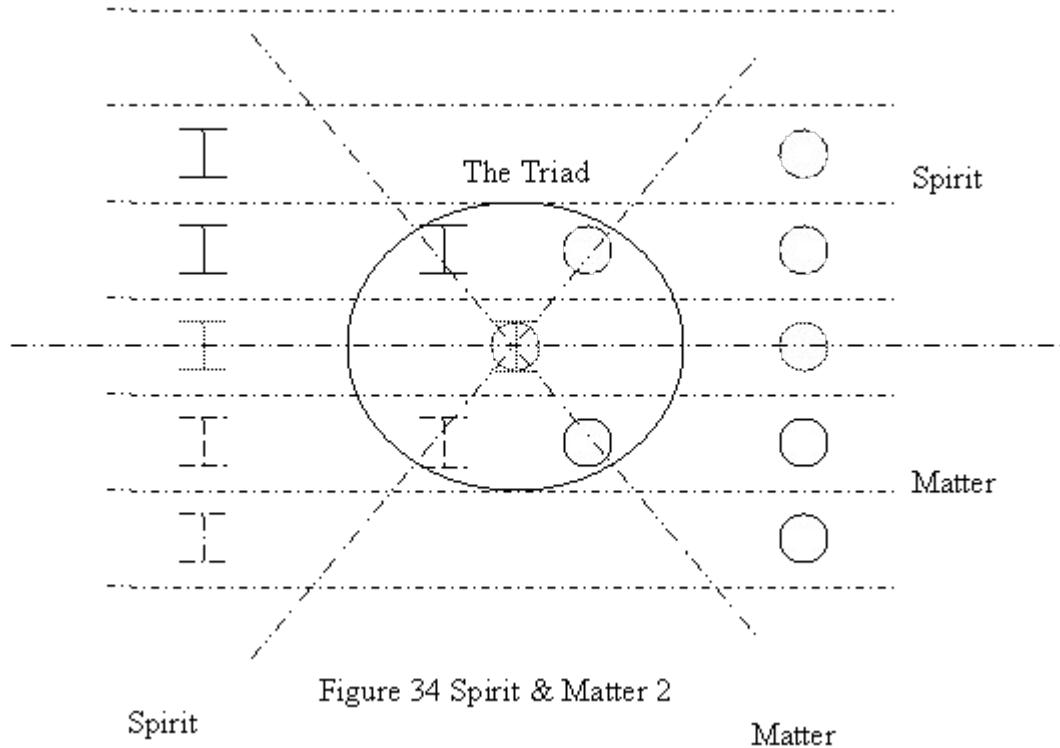


Figure 33 Spirit & Matter 1

Once again then, spirit and matter must be understood as both vertical and horizontal dualities. Spirit is Matter at its highest vibration while Matter is Spirit at its lowest vibration AND Spirit is Matter at its most subjective while Matter is Spirit at its most objective. A stone has spirit and an angel has a form.



Within the seven planes of the cosmic physical therefore spirit refers to the higher three planes as well as the 'I', self or spirit aspect of each plane. The three central planes of the triad form the consciousness bridge between the two dualities. Here the human and devic lives are balanced in power so that the I and the O 'know' each other.. The nature of the I on each plane changes as it moves from personality to soul to monad. The nature of the substance also changes as it vibrates to different 'notes'. Further there is an exchange between planes of both substance and self hood. Those on the higher planes are able to bestow a stronger 'self' sense to those on lower. The lower planes are able to bestow substance that allows the higher levels to 'materialize' and by receiving substance of a higher vibration the lower levels are able to purify and vivify.

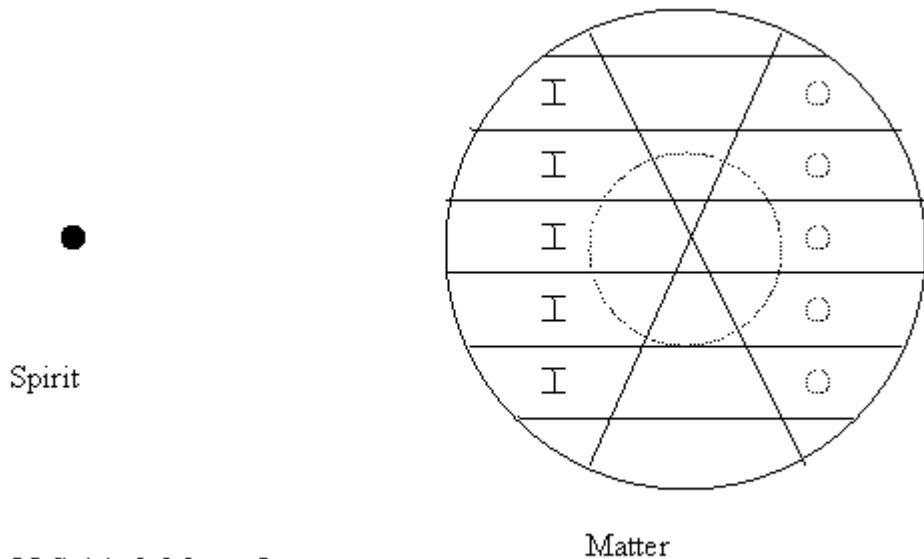
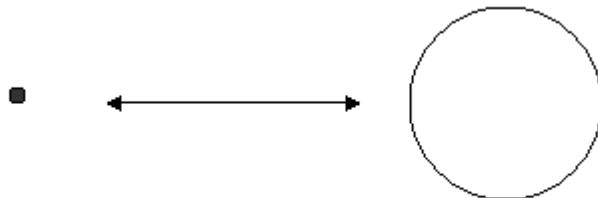


Fig 35 Spirit & Matter 3

In addition SPIRIT as the radically unmanifest is that which is outside all manifestation whatsoever,

We will represent Spirit as a dimensionless point that is everywhere and nowhere or in other words does not exist in Space. We will represent primordial matter as a circle or sphere. Consciousness is then represented by a connecting ray



One aspect of Spirit does not ray forth but remains eternally unmanifested. Of the ray that does extend to matter we can note a primary triplexity.

1. The aspect that stays more associated with Spirit.
2. The aspect that identifies and fructifies Matter
3. The aspect that oscillates between the two

This triplexity becomes fivefold when two bridging principles between the primary trinity are added and sevenfold when the primary two are also included.

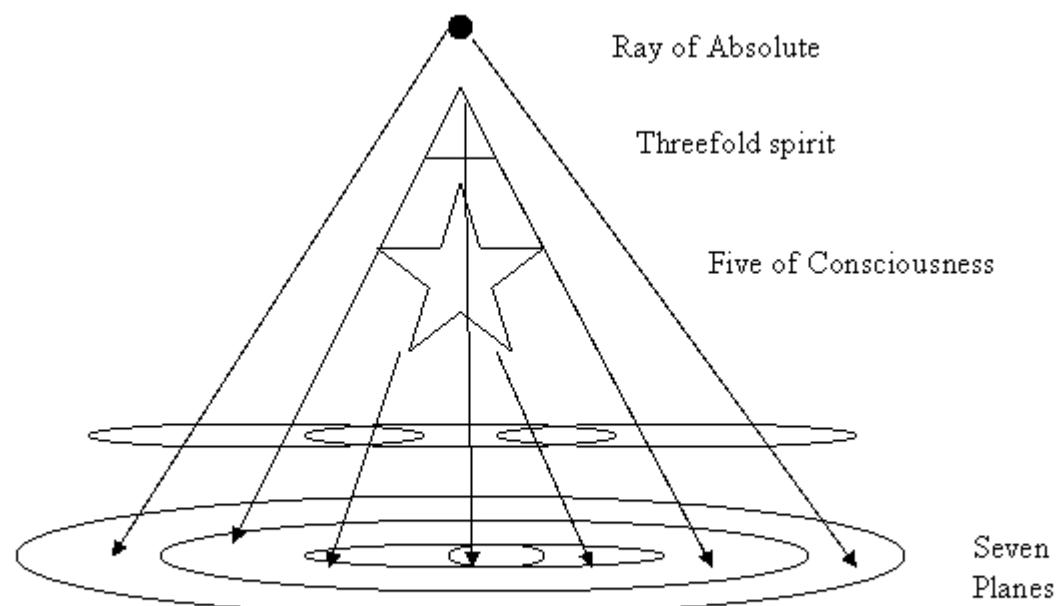
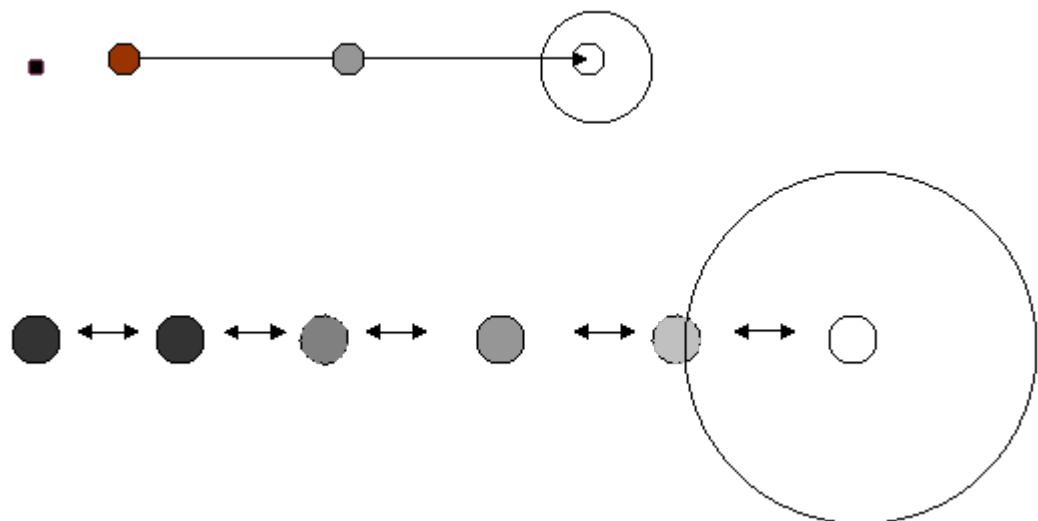


Fig 36
Spirit and Matter 4

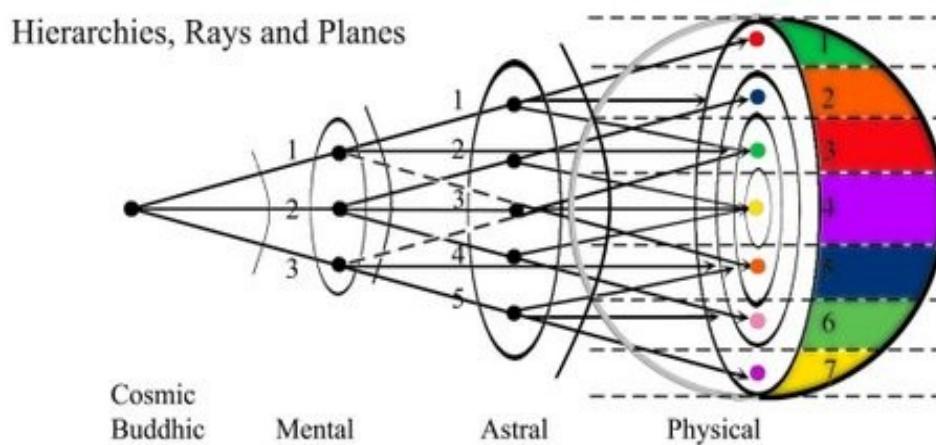
In the above figure the seven planes of substance are represented at the bottom of the diagram. From the highest spiritual plane to the lowest all is devic substance and thus part of the pakritic side of the spirit/ matter duality.

The first and seventh planes are shown as continuous as are the second and sixth and the third and the fifth. The second fourth and sixth planes receive rays from the primary triad

and therefore express the three primary identities (monad, soul and personality) experienced on the cosmic physical plane. The third and fifth planes receive the energy of overlapping consciousness provided by the 'benign uniter' or the fifth hierarchy.

The above figure can also be represented another way in a horizontal fashion.

Figure



...non dualcausal.....subtle.....gross

Drawn carefully the diamond pattern on the back of the cosmic serpent emerges.

Hierarchies are represented by points, Rays by arrows and Planes by the striated sphere.

A Hierarchy is associated with the spirit aspect and a Plane is associated with the matter aspect. A hierarchy is the cause of motion and the plane is what moves or vibrates in response. A ray is what carries the energy from the unmoving to the moving.

One aspect of spirit is logos which tends to concentrate spiritual power. The other aspect is eros which moves outwards from the centre and seeds the sphere of manifestation with life. Each life is part of the central life.

A ray therefore also connects greater and lesser hierarchies. They travel on a ray.

There is only one universal Self and therefore only one universal ray. When the universal Self or Purusha looks towards the universal substance or Pakriti the divine ray flashes forth. The one Self can send itself via emanation along that ray and does so as the primary matter of the universe differentiates itself in response to the thrill of the spirit aspect. The original Ray gives rise to three which give rise to five which give rise to seven and so on.

The hierarchies of spiritual lives are therefore both positive and negative to the rays (see TCF) depending upon the perspective. Each hierarchy is rayed forth and then subsequently rays forth itself.

The physical analogy for the relationship is that between the pupil of the eye, light and the object which is seen. A ray of light travels between the object and the pupil forming an inverted image on the back of the retina. Occultly, it is the gaze (ray) of the entity (hierarchy) which travels from the pupil to the object (plane) and stimulates it.

It is the capacity of the hierarchy to identify and disidentify with what is seen that allows for the flow of life between the universal Life and all manifestation. Rays are lines of will and consciousness upon which the energy of life itself can travel.

It should be noted here that a ray of light implies a certain perspective. A light source emanates in all directions (unless it is a laser) but from a remote location this emanation is experienced as a ray. For example the galactic centre may be pulsing radiation omnidirectionally but that is experienced by life on earth as a 'ray' coming from the 'direction' of the galactic centre.

Rays In Manifestation

Meditation or 'inner gazing' is a means by which the human hierarchy can travel back along its emanating ray, shifting from personality to soul to monadic to universal ray as the process of disidentification takes place. Outward gazing or paying attention to the external world involves identification which is literally 'giving life' to that which is objective to the subjective self. What is objective to one hierarchy may be subjective to another. This rhythmic breathing in and out of attention is literally the breath of life which keeps all worlds vitalized and connected.

A problem in this process can occur when a hierarchy becomes so identified with its plane of manifestation or with its emanations that it loses connection with this flow of life. The (lower) fifth sixth and seventh hierarchies which make up the life aspect of the lower sheaths of the human being have fallen out of this (conscious) life stream and it is the role of the fourth hierarchy with the aid of the upper fifth and the third to free them.

To understand this we must see that there are two types of flow between hierarchies that correspond to the two different definitions of spirit and matter. There is a flow between hierarchies from plane to plane. Thus the sixth hierarchy is capable of

bridging the fifth and seventh plane, the fifth can bridge the third and seventh and the fourth can bridge the first and seventh.

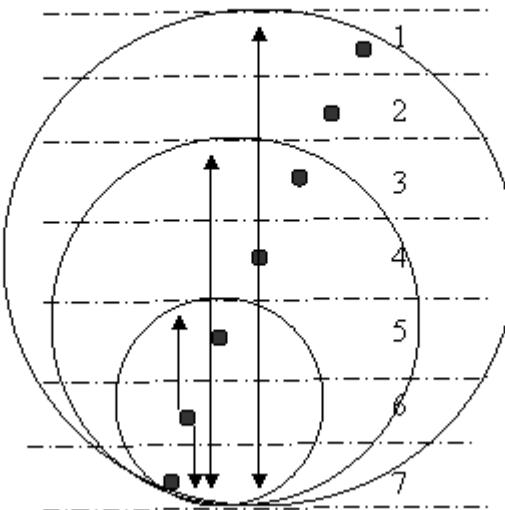


Figure 38 Hierarchies of Relationship

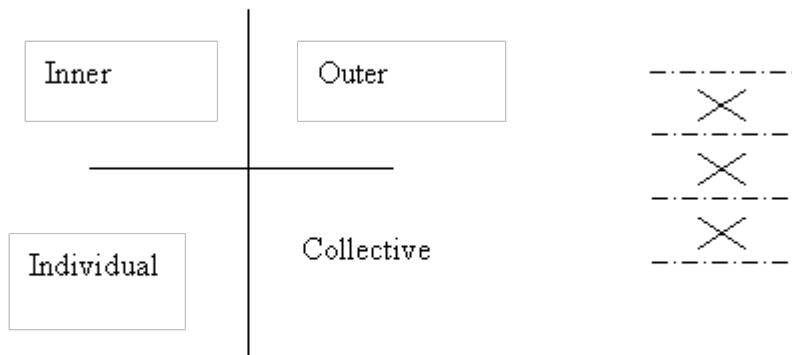
Most of humanity is polarized in the astral body which means they are identified with the sixth hierarchy and their astral sheath – their feelings. Disciples are polarized in their minds and third degree initiates in their causal bodies from which they can reach to the atmic plane. Fourth degree initiates link the whole of the seven planes and fifth degree initiates are able to penetrate via the planes to the cosmic astral. The Christ taking the seventh initiation allowed for the Life aspect to flow from the planetary Logos all the way to the physical plane and thus paved the way for the Externalisation process. The capacity for identification allows an entity or a hierarchy to remain polarized in subtle sheaths and yet extend their gaze, their life and their influence deeply into the external world. This is why the role of the human hierarchy is to liberate the ‘prisoners of the planet’. Once freed from identification with the three lower worlds the human soul is able to pour its appreciation and love into those worlds. More it is able to literally give them life by passing through the identification with the monad into the lives of the lesser hierarchies. The spiritual aspects of the lower sheaths are thus stimulated resulting in an increase in vitality and freedom for the lesser lives. This is evolutionary awakening

Radical awakening on the other hand refers to the movement in identification back along the emanating ray towards its source. This would be represented by a horizontal movement in Fig 37. Here the individual hierarchy awakens to its collective origin. While it is possible for this to happen at any level in practice it is more common at levels from the buddhic up. Each of the five kumaras on the cosmic astral plane ensoul a kingdom as it expresses on the cosmic physical. It is possible therefore for a human soul to experience awakening as the whole of humanity. This is a state experience and not a stage experience. In other words the individual is Not the soul of

humanity but they are experiencing that reality either momentarily or in a more sustained fashion.

This dual dimension to awakening explains why it is possible for a human being – traveling back along the radical awakening path taught by the eastern traditions – to have an experience as the one self of the universe – Brahman. At the same time the individual human soul goes through a long period of evolutionary awakening that will eventually mean they become the ensouling life of a kingdom, planet, solar system , galaxy and so forth. In Being we are the one infinite and ever present reality. In Becoming we evolve eternally.

Thus at every level of vertical development represented by a plane or stage we must account for four dimensions of experience. There is the inner and outer experience represented by the shiva and shakti aspects and then there is the individual and collective experience. The individual and collective applies to both hierarchies and planes because the matter of one individual's astral body for example forms part of the matter of the astral plane as a whole. This is the basis for the integral model of the four quadrants and the three crosses of the triad.



Humanity is a divine being (or individuality or hierarchy) but that being is functioning or polarised on a much higher level than the human soul. The human soul is able to identify with this greater being however in three ways.

- Via the antahkarana or consciousness. By linking his or her consciousness or awareness with the consciousness of the hierarchies of lives that express on the intermediate planes a bridge is formed.

- Via the sutratma or life aspect. By penetrating into the source of his or her consciousness itself. The source of the life or spirit aspect of the individual hierarchy IS the greater Life
- Via the permanent atoms. The very substance in which the human soul is experiencing itself is the same substance that has been energized or stimulated by the greater Life.

On the buddhic plane the human soul finds its place in an ashram according to ray and subray. That ray carries the consciousness or 'gaze' and therefore purpose of the planetary Logos with which he is affiliated. Here also a process of direct identification begins to take place. This is possible because of the direct resonance between the buddhic plane and the fourth plane of the cosmic astral where the Logos of Earth is polarized. This being literally ensouls the human kingdom and so therefore we live because He lives. The life is not separate from the One universal life and yet that life is transmitted to us through Him. Sanat Kumara is not the Planetary Logos but he is that emanation of the Logos that ensouls the human kingdom. At the third degree the initiate begins to form a direct relationship with this Life. At the same time the initiate synthesizes the lower three kingdoms just as Sanat Kumara works through the three Buddhas of Activity.

The Sheaths of Spirit

The Causal Body & The Five Planes

The causal body forms the mid point or heart of the monadic sheath, using this latter term to refer to the five worlds of superhuman evolution. These lower five worlds are those of Hierarchy and Humanity with the plane of mind forming the overlapping field between the two spheres. At the third degree the initiate stands exactly halfway between Hierarchy and Humanity - he must unite these two planetary energies in himself as he unites the soul and personality, the angel and the Dweller. There is a point of peace at the heart of this and all initiations where the electrical currents are balanced and thus, at the centre, the initiate is able to respond to that which lies behind the dual expression of energy. A similar process happens at the fourth degree but here the initiate is standing at a point of peace on the buddhic plane that balances the energies of spirit and matter instead of soul and personality. The initiate, at the time of taking initiation becomes the point in the centre of the hour glass. At the third degree the energies pouring in to the causal body from the spiritual triad energetically match and marry the energies upwelling from the three vehicles of the personality. These six energies are realised as a synthetic whole by the disciple standing at the seventh point. The six energies are realised firstly as two triplicities made up of only five energies, with the disciple himself being the fifth expressing on the mental plane. The duality of soul and personality, angel and dweller is fused in the consciousness of the initiate because he realises that the duality was only an illusion in time and space due to the lack of the correct functioning of his own identification. He realises that it is the work of the fifth hierarchy to unify the consciousness on the five lower planes because it is essentially one synthetic identity expressing through five aspects like a hand works through five fingers. He resolves the mystery of makara and begins to

shift thereby his identification into the fourth hierarchy and know himself as, essentially, buddhi.

The disciple then, while focused within the causal body at the third degree is at the very heart of the five worlds and therefore, as a result of fourth dimensional flows, is a transmitter of the Will of God that reaches him from his particular Master via the jewel at the centre of the lotus. The initiate of the third degree is thus himself a 'jewel in indra's net' or a seed crystal reflecting the energy of planetary purpose within the three worlds. He becomes a potent and effective worker from the mental plane because his thoughts are constructed from higher levels. The thoughtforms he constructs form clear precise and esoterically 'hard' cores which are basically living crystallised idea essences that lie at the heart of 'projects' in the three worlds. These cores surround themselves with disciples of the second and first degrees whose work it is to build in the astral and etheric energies with which they are identified and thus bring them into manifestation. Thus, through the process of brotherhood we have the Will of God passing through from the atmic plane all the way to the physical, making of the five worlds, one. When this is achieved on a large scale we will have the Temple of Power anchored upon the physical plane and the Externalisation process will be in full flower. Thus we see that it is the work of third degree initiates to be the living bridge between the worlds of the triad and the worlds of the personality. They can do this because they realise, not as an intellectual idea but as a living, experienced reality that the two worlds of soul and personality are not two, but one.

At the centre of the five lower planes is a triangle consisting of the astral, mental and buddhic planes ruled over by mars, venus and mercury. They form the triangle within the five pointed star. At the third degree the initiate graduates from the five worlds and begins to function on the seven planes, centred in buddhi and utilising the triangle of atma, buddhi, manas or worded another way, saturn, mercury and venus. The fifth and fourth hierarchies respectively form the centre of these two triangles. There are also higher triangles that must be considered as the Higher Way is trodden. At a certain stage the initiate is working, not with seven energies, but nine - the two lower subplanes of the cosmic astral being included in his 'ring pass not'. At that time the triangle of Virgo, Libra and Scorpio or Jupiter, Saturn and Mercury becomes important. Still later the initiate awareness encompasses eleven planes and he is able to reach directly to the Planetary Logos polarised on the fourth subplane of the cosmic astral. The triangle in which he takes his stand as an 'eye' is now that of the higher three subplanes of the cosmic physical and he begins to express the energies of the three synthesising planets.

Beyond this there is no need to extend at this time in the evolutionary process. The essential point to grasp is the operation of the science of triangles as it pertains to the shifting identification of consciousness within certain circumscribed spheres. The personality of a human being is basically confined to three planes. The soul of a human being operates upon seven and the monad has for its sphere of operation, eleven planes. There are two intermediate phases centred in five and nine planes around the causal body and atmic body respectively. The monad, soul and personality are themselves the triple expression of a synthetic entity that has twenty one planes ($3+7+11 = 21$) for its ring pass not.

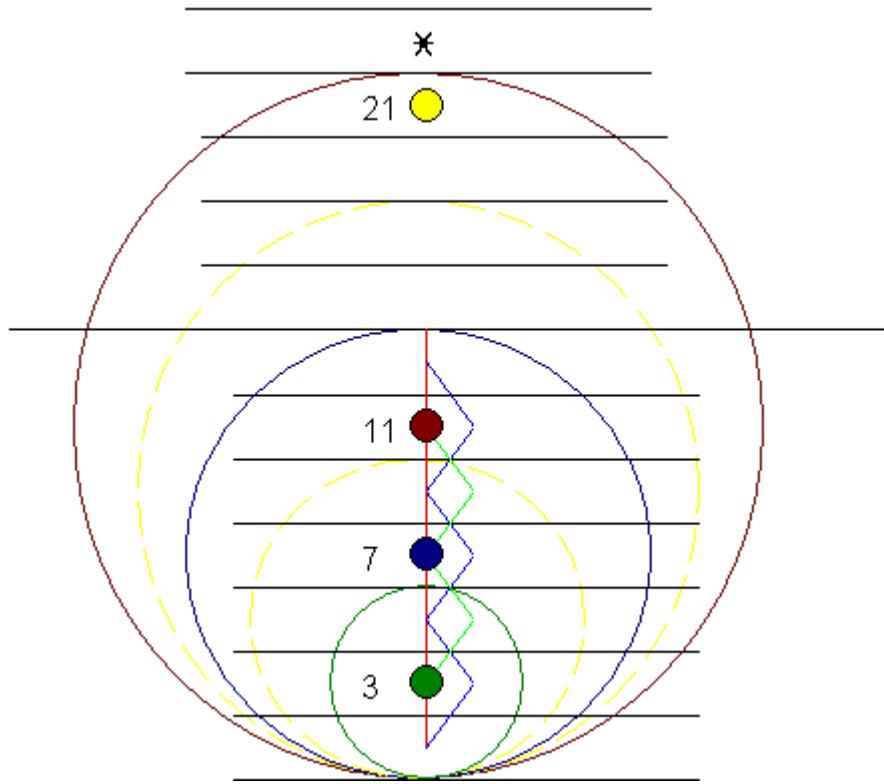


Figure 39 Centres within Agni, The Solar Personality

The Atmic Body & The Triadal Soul

There is a body – really a whirl of the atmic sheath on the fifth subplane of the atmic plane that is a higher equivalent of the concrete mental identity on the fifth subplane of the mental plane. There is another whirl on the third subplane of the atmic plane which has its correspondence to the causal body and is strictly speaking the lowest manifestation of the monad.

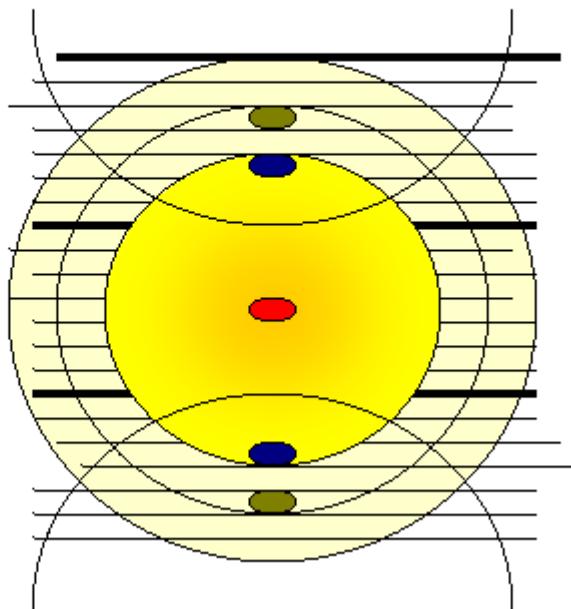
It is important to remember when speaking of the atmic plane that this is matter of a very refined nature. The experience of the soul/monad on the atmic plane is that of being atman – a spark of the one divine flame. This experience is way beyond thought and yet it is still a definite experience and therefore has both an experiencer and also a field in which the experience is undergone. The experience of being atman is dual. On the lower atmic plane the individuality of the spark is experienced while on the higher it is the universal aspect of the flame that forms the core of the experience. From a planetary perspective this is where the purpose, held in Shamballa is transferred into the Plan. The Plan is a living design composed of the individualized purpose of the triadal souls. On the fifth subplane of the atmic this Plan becomes fixed from the perspective of the lower 30 subplanes.

There are thirteen subplanes between the fifth subplane of the atmic and the third subplane of the mental plane . These make up the thirteen petals of the soul rose with the central point – the first, seventh or thirteenth depending on how it is counted – the

fourth subplane of the buddhic plane, forming the heart of the soul or the heart of the sun.

The three circles with the central point are reproduced in matter of the higher mental plane causing the structure of the egoic lotus with its central jewel.

Figure 40 : The Triadal Soul



The causal body of the soul is the grossest or densest body of the triadal soul just as the physical body is the densest body of the personality and the atmic body is the densest body of the monad. These equate to the three temples – the temple of Ezekial, the temple of Solomon and the Temple in the wilderness. The living word sounded on the third subplane of the atmic in the temple of Ezekial is eventually made flesh via the throat chakra of the incarnated human being on the third subplane of the etheric physical. When this can be accomplished then the middle temple – the causal body – can be destroyed.

A fifth degree initiate or what has been called a Master is able to function consciously as a point of fiery Will in his atmic body just as the third degree initiate is able to function as a point of fiery intelligence in his causal body. On the atmic plane ‘divine darkness is added to light’ just as on the mental plane light illuminates the lower darkness of ignorance.

Below the mental plane there is consciousness or sentiency but not ‘self consciousness’. Above the atmic plane there is also a form of spiritual sentiency that has been called monadic awareness but this too is not self consciousness. The atmic plane is the lowest level of the monad and the only level where any sense of identity

is experienced. When we speak of chohans or planetary logoi or higher identities we are speaking of them through our own sheaths of consciousness with its ahamkaric tendencies.

The central three planes of the cosmic physical equate to the central three rounds. In the second round the dragon or serpent energy arrived and this will be fully raised by the sixth. In between we have the development of self consciousness as a vehicle for the transference of the life principle. Life and consciousness are quite different expressions just as soul and personality are. The distinction between them is experientially realised upon the atmic plane.

There is a difference between Being and the experience of Self. The monad is a point of pure Being. The atman is a portion of that Being arising and experiencing "I am". Herein lies the clue to the distinction.

To grasp something of the trinity that we essentially are on the seven planes we could assign the words Being, Loving and Doing to the three levels of monad, soul and personality.

As the monad we rest in pure being. On the atmic plane Being and Loving overlap. Here is where the Father begets the son whose redemptive mission is as saviour to the personality. Here the Buddha gives rise to the Bodhisattva. On the mental plane Loving and Doing overlap. Here the soul gives rise to the personality in the three worlds.

Sequentially this process is essentialised in mythology that speaks of thirds – for example the tail of the dragon sweeping one third of the stars from the sky. One third (of us) falls into the lower three worlds, one third takes incarnation in the triad as its saviour and one third refuses lower incarnation to hold the heights. When all three levels (of the individual or planetary entity) are functioning in conscious cooperation via the antahkarana then that which lies behind all three can be revealed in the same way that the soul is revealed as lying behind the personality or the monad as working through the triad.

As souls we all arose in response to the suffering of the lower self that would have remained isolated from its monadic counterpart without our intervention. Each of us arose as a solution to suffering – a suffering experienced on the atmic plane but not on the monadic. Our soul ray and our ashramic affiliation has to do with the type of response we made at that first arising. Our decision to arise and the ray on which we arose forms the kernel of all subsequent incarnations. When we are able to return to that point of choice as souls having completed our redemptive mission then we are ready to return to the monad. The first phase of the redemptive mission of the soul is to get the attention of and then integrate the personality via one of the aspects of the love principle. The process of initiation allows for the gradual infusion of the personality vehicles until by the third degree, the personality is consciously expressing the purpose of the soul in the three worlds. At the fourth degree the causal body which served to link the soul and personality is released and at the sixth degree the atmic body which served to link monad and soul is released.

The Triple Monad & Light Supernal

The monad is triple as is the soul and personality. I have elsewhere (working with the Will) referred to the three qualities of the (incarnated) monad as Being, Purpose and Will. These three qualities are abstractions until experienced from the inside – nevertheless the distinctions are useful preparation for that experience and will help integrate it once it occurs. These three aspects of the monad are also called the ‘three rays of darkness’. There is naturally some confusion amongst students as to the ‘rays of the monad’. In earlier teachings I have referred to the monad as having three primary rays and elsewhere as being on any of the seven rays. One distinction between these two truths is made upon the atmic plane where the seven rays of light supernal are experienced as the synthesized expression of the third ‘ray’ or aspect of the monad.

Let me give some indication of this on the seven planes of the cosmic physical.

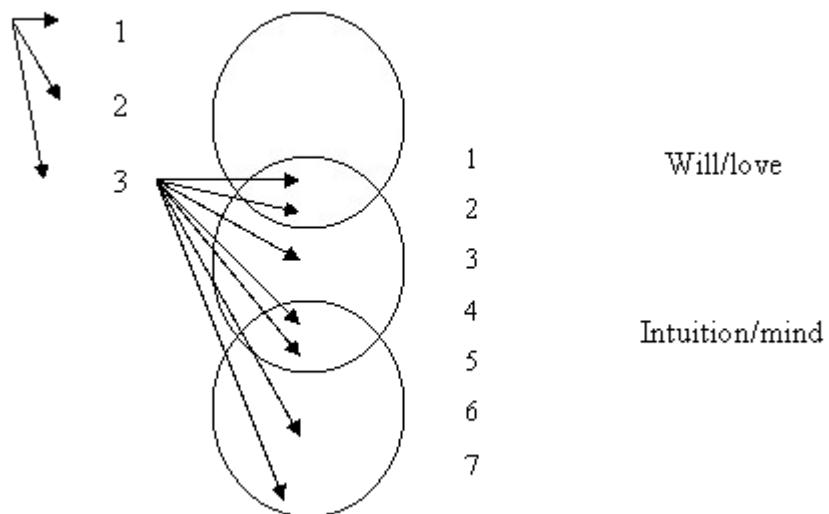


Figure 41 The Rays and The Planes

This arrangement can also be seen in the schemes where Saturn synthesizes the seven schemes and then forms the third aspect of the three synthesizing schemes with Neptune and Uranus.

It is also seen in the chakras. The throat and solar plexus chakras are dual – one aspect representing the higher and one the lower of a duality.

The soul on the mental plane expresses through seven personalities making one ‘world’. The monad on the atmic plane expresses through seven soul ‘rays’ making a larger world.

The soul must integrate all consciousness in the three worlds while the monad does the same on a higher level for the five worlds. Just as personalities can be polarized on the mental, astral or etheric planes, souls are polarized on atmic, buddhic or mental

levels and monads are polarized on the planes of adi, monadic or atmic. When I speak of first second and third ray monads I am sometimes referring to the aspect of monad and therefore the plane of expression. Third ray monads were dominant in the first solar system and expressed primarily on the atmic plane. This was the plane of entrance and exit from incarnation on the cosmic physical. The fifth initiation was the culminating one and those monads who achieved in the first system are now expressing on the cosmic astral plane and are therefore in a position to assist evolution in this second system. In the second system there are many more second ray monads (expressing on the monadic plane) and in the third system there will be more first ray monads (expressing on the first subplane of the cosmic physical) . Two of these primary three monadic rays have a sevenfold expression. The seven expressions of the second ray monads are the seven great ashrams on the monadic plane which in turn become the 49 ashrams on the buddhic. The seven expressions of the third ray monads are the ashrams or force centres on the atmic plane where the Purpose is formulated and fixed as the Plan. They in turn have a lower expression as egoic groups on the mental plane.

The first ray monads have a synthetic function and express in a threefold manner on the highest three planes of the system. They embody the cosmic life principle and their lowest level of expression is the atmic plane.

Some insight in to the ways that these many rays form an interlocking system can be gained by the realization that Uranus is the supreme hierophant for our solar system. He synthesizes all energies, forces and consciousness. He is the Will of the Solar Logos on Earth. The cosmic physical plane is the seventh cosmic plane and therefore the seventh cosmic ray is the first and synthetic ray for the system. This ray is threefold in expression symbolised by the schemes of Uranus, Neptune and Saturn. These three schemes are related to the cosmic mental, astral and physical planes. Uranus therefore is an expression of the will of the Solar Logos as it reaches down from the causal body on the first subplane of the cosmic mental and anchors on the first subplane of the cosmic physical plane.

The Neptune scheme is an expression of the second subplane of the cosmic mental as it expresses via the cosmic astral and is focused upon the five higher planes of the cosmic physical. The Saturn scheme has its resonance to the third subplane of the cosmic mental plane (where the causal body of the planetary logos is to be found) and expresses on the five lower planes of the cosmic physical plane.

The goal for this second system is the fusion of solar consciousness on the cosmic astral and physical planes. This fusion has its lowest correspondence in the fusion between the human soul and personality or the energies of the triad and the three worlds.

The Fusion of The Lower Two Cosmic Planes

In a Treatise on Cosmic Fire the ‘key sound’ of the next teaching was given in the formula $7 + 5 = 12$. The twelve of the zodiac represents the fusion of consciousness that is expressing on the two lower cosmic planes. Understanding this fusion requires an integration of the information given both in the Secret Doctrine and in A Treatise on Cosmic Fire.

The solar pitris who provide the sheaths that connect the monad with the human personality in this system are provided by returning nirvanees from the earlier system. Let us pause here to define ‘nirvani’ as one who has achieved the goal of the higher atmic plane where the self is known as an aspect of the one Self of the cosmos or Brahman. This is enlightenment as that word refers to the goal of human endeavor in the first solar system. To know oneself to be the One is to enter nirvana. The experience is summed up in the words “ Having pervaded the entire universe with a fragment of myself I remain ”. Nirvana is an experience that begins a higher phase of evolution in the second system. Divine knowledge – to know who One is and thus liberate from all lesser identifications is the goal of intelligence and was embodied by the Buddha. Divine love – the loss of oneself in service to those who do not know themselves as the One is the goal of the second system and embodied by the Christ. To make of oneself a path of liberation requires Will and this is the first development of that quality which will characterize the next system.

In the last system liberation was achieved on the third subplane or atmic plane. Those monads who achieved are now polarized on the five lower subplanes of the cosmic astral plane and are learning ‘love’ within the astral body of the Solar Logos. As they occultly gaze down into the cosmic physical plane that gaze is devically clothed and becomes the solar angels. The solar pitris express in different grades just as the lunar pitris do.

It is only on the third subplane of the cosmic astral plane that cosmic emotional detachment occurs and is replaced by aspiration for the higher planes. The Logos of Venus is polarized on the third subplane of the cosmic astral while our own planetary Logos is on the fourth subplane undergoing the fourth or crucifixion initiation within the second cosmic. Thus it is the Venusian quality of love which is the most unconditional and was able to form a bridge down into the mental plane of our system to allow individualization to take place.

The planes of the triad are the major planes of overlap between this system and the last. As the human soul begins to free him or herself from the control of the lunar pitris and becomes self determining the capacity for profound self reflection occurs. There is the distinction between self and other – the solar and lunar lives but there is something else; The soul is aware of itself. The knower is known. Self awareness seeks the source of that awareness. This leads eventually to the atmic experience where the individualized self knows itself to be the universal Self. The whole experience of self awareness requires a duality. A self and a mirror in which to be aware of that self. The returning nirvanis of the last system provide that mirror and thus provide self consciousness which accelerates evolutionary development and freedom from form.

The universal self simply IS. It does not know itself to BE. For Brahman to become atman and - via a ray of buddhi - to eventually become a human personality it must be clothed or mirrored in a sense of ‘I’ – ahamkara or self awareness. Beneath the human experience and above it, this ‘I’ does not exist in the same way. Being ‘self-aware’ and thus able to self reflect is a particular capacity of the human soul in this second system and is bought about by the cooperation of two systems and two cosmic planes. We see ourselves in the loving gaze of another.

The infused triad then is the bridge between the universal identity and the personal one. On the involutionary arc it enables a spark of the universal soul to clothe itself and attach through the process of individualization to a form within that universe – in this case animal man. On the evolutionary arc it enables the expansion of that individualized consciousness through a series of initiations back to identification with the universal self. As a result a portion of the form of the universe now knows itself to be the One Life. When a whole planet has this experience via its fourth or human hierarchy then some sense of the scope of cosmic awakening can be ascertained.

Nirvana & Life

The experience of nirvana is however a triadal experience and therefore is strictly an experience of consciousness and not of life directly. On the mental plane the difference between the knower and the known is realized. On the atmic plane the difference is between life and that which is lived. The experience of being identified as Atman or Brahman is still subtly dual. There is the witness and that which is being witnessed. The self is now the soul of the universe and knows it is not contained by the form of the universe but is free from it. However the duality of self and universe – nirvana and samsara – is still present. The witness is the state of turiya but a fifth state – that of turiyatita awaits. Beyond nirvana is Life itself. In Life none is present to witness anything. There is no soul or sense of self. Being exists alone. Nirvana and Samsara are One. Being is thus the source of all awareness, intention, action and yet is itself passive.

This is why it is said that Purpose is an energy held within the Council Chamber. The monad is not trying to achieve anything - it is merely Being. Will arises on the atmic plane and is the result of identity arising. This is as difficult to explain to individualized consciousness as it is to explain oxygen to a fish although the very life of the fish is dependent on that oxygen.

Pure Being for this system expresses on the first plane, on the second it coheres as a reservoir of Purpose which divides into a duality of Will on the atmic plane. One half of this duality descends into physical etheric matter becoming the dragon energy or the kundalini force. The other half remains on the higher subplanes of the atmic plane as pure intentional consciousness. One expresses the will of matter and the other the will of the soul. In this system a bridging principle emerges from a higher plane to create a path of consciousness between these two wills forming midway an anchoring point or the causal body on the mental plane. Thus the five worlds are formed and gradually brought to synthesis via the seven rays of light. Similarly the seven worlds of the cosmic physical plane are infused with the five rays of love which contain hidden within them the three rays of Life.

The Three Kayas

Within the all-pervasive space of dharmakaya

Sambhogakaya manifests distinctly, like the light of the sun,

While nirmanakaya, like a rainbow, acts for the welfare of beings

In Tibetan Buddhism the three kayas refer to the threefold nature of buddhahood and we can relate these to the consciousness on the three higher planes of the cosmic physical or the three planes of the monad.

Dharmakaya relates to Adi, the plane of the fire mist. It is called the samadhi of suchness, primordial emptiness, the body of all Buddhas. It is the pure land and the ground of Being.

Out of this ground the two form or rupa kayas arise.

Sambhogakaya is the spontaneous awareness present in the empty ground. This corresponds to the second plane and essential monadic consciousness.

Emptiness and awareness combine to give rise to the Nirmanakaya which corresponds to the atmic plane and the third aspect of Buddhahood. The Nirmanakayas in the Secret Doctrine refer to the returning nirvanis from the earlier system who gained liberation on the atmic plane and therefore are in a position to bestow consciousness of the life principle to the current system. They are focal points of sacrificial fire; they are the seeds of the bodhisattvas. A Nirmanakaya should be considered therefore as a form or vesture, a state of consciousness intermediary between Hierarchy and Shamballa, and an entity or hierarchy having its origin in more subtle spheres.

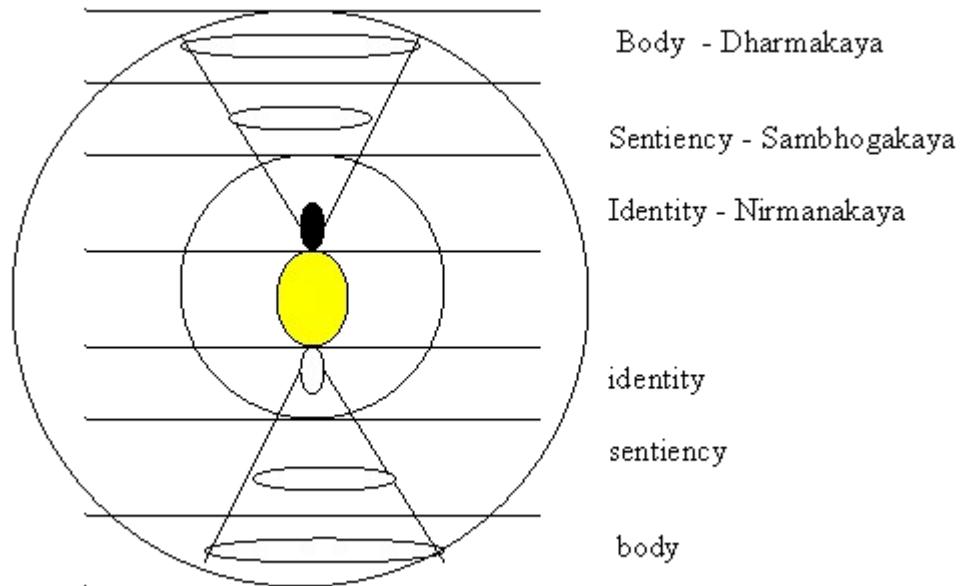


Figure 42 – The Three Kayas

In the same way that the personality identity which is centred around the physical body is focused on the mental plane, so the core identity of the soul identified with its primordial emptiness has its location on the atmic plane. It is these two identities that form the counterpoints of triadal consciousness.

In using the analogy with the material universe we might say that the Dharmakaya correlates to space itself. Sambhogakaya is the spontaneously arising dark light which

coalesces into the centre of galaxies. Nirmanakaya is the bursting forth of individualised suns or souls that radiate a sevenfold light and bestows life to all incarnated beings.

The triadal forms of these suns of course are three fold having a physical component (the causal body on the mental plane), a consciousness component (the ashram on the buddhic plane) and a spiritual component (the whirl of identity on the atmic plane).

In Tibetan texts the relationship between the three kayas is expressed in the following way:

Dharmakaya is all pervasive and infinite..there is no individual dharmakaya for individual Buddhas. No world anywhere in the universe takes form outside of the three kayas which are the basic dimension within which all mundane worlds manifest and disappear. This basis is known as the dharmadhatu. Out of this the sambhogakaya appears. The greater sambhogakaya is described as the Five-Fold Immense Ocean Buddhas... the size of these greater sambhogakaya Buddhas is described as the following:

The Buddha Immense Ocean Vairochana holds in his hands..a begging bowl of pure lapis. Within this there is an immense ocean. Within it a lotus tree grows and puts forth twenty-five fully opened lotus flowers. The thirteenth of these blooms at the level of his heart, while the twenty-fifth is at the level of his forehead. We ourselves, our world, are somewhere in the thirteenth lotus at the level of the heart centre. This lotus has a thousand petals and hundreds of thousands of small anthers. Within each atom in each of these anthers are one billion universes, each group being the sphere of one supreme nirmanakaya Buddha.

Tulku Urgen Rinpoche As It Is Rangjung Yeshe Publications 1999

Notice the five-fold nature of the Sambhogakaya or consciousness aspect. Where does this consciousness come from ? One answer is that it is already present and inherent in the primordial emptiness in the same way that the soil of earth is composed of the decayed forms of earlier life. The vestures of liberated beings or Buddhas form part of the substance of the cosmic physical plane and because they have been worked through in earlier systems then they possess intelligence or inherent light. Another answer is that consciousness comes from more subtle realms – for example the cosmic astral plane – and this consciousness permeates the primordial emptiness like moisture from rain permeates the soil and helps buried seeds to germinate.

There is an answer from the realm of Being and another from the realm of Becoming.

From the perspective of Being one would point out that if all is empty then who is inquiring into, conceptualizing or experiencing ‘more subtle realms’? In primordial emptiness, consciousness and in particular individualized consciousness is like a wave on an ocean that has no separate existence and simply dissolves back into the ocean itself.

From the perspective of Becoming one might postulate that the waves, while temporary are the result of the action of the air – a more subtle energy that both permeates and transcends the ocean. Further, when the ocean is calm it reflects the light of stars on its still surface.

The division into the three kayas is for the purpose of making distinction but as with all triplicities they are truly just the manifestation of a single reality. In Tibetan Buddhism this single essential nature which pervades all reality and is nothing other than our essence is called svabhavikakaya.

OM Maha Shunyata Jnana Varja Svabhava Atma Koh Hang

“I am of the nature of indestructible wakefulness in which everything perceived is a great

Emptiness” Translation by Tulku Rinpoche

or

“Out of the vast emptiness emerges awareness of the diamond like nature of the self ”

The Infinite and the Evolving Finite

Once the third initiation is taken then the hierarchical rulerships of the signs become the most important influence in the life of the initiate. The three planes of the triad are ruled by Venus, Mercury and Saturn which are also the decanate rulers of the sign Aquarius into which we are moving. The promise of the aquarian age is thus the taking of the third, fourth and fifth initiation by large numbers of the human kingdom resulting in a functioning planetary antahkarana. The symbol for the last system was a triangle in a five pointed star and it is the interrelationship between the third and the fifth rays and between Saturn and Venus that results in the necessary liberation which is a precursor to the flowering of this second system. Thus it will be seen that the achievement of nirvana or the consciousness of the atmic plane is actually the beginning of the true expression in this second system and not the end.

The third degree initiate is able to contact the monad via the atmic body and use its force to offset the materializing pull of the three worlds. He or she identifies as and with Venus in order to overcome the lower pull of Saturn or Satan and liberate into buddhi. At the fourth degree the initiate is identified with buddhi or mercury - the principle of the human soul rather than the solar angel. At the fifth degree the initiate becomes Saturn and creates his or her own ashramic ring pass not providing opportunity for other souls to fulfill their purpose and liberate in their turn. While becoming Saturn for those in the lower worlds the fifth degree initiate is himself identified with Uranus and able to function increasingly on higher planes.

Forms and self emerge together out of the font of universal creation. When one stops emerging then the other does. For the evolution and proliferation of forms to exist then there will also be an evolution and proliferation of selves.

The evolutionary monad is not the one and the forms the many. Matter was originally homogenous – for example hydrogen atoms. It became more complex – the many – precisely as spirit also became more complex as a multiplicity of ‘selves’. The urge to find the one unified field of the universe and the urge to find the one life or spirit of the universe correspond. The more progress we make in one inquiry the more progress we make in the other. The absolute in esoteric terms is not something that can be known or named but it is implied that it can be experienced for we are in essence, that. Many traditions thus refer to the absolute as that which is beyond comprehension. We do not perceive it through mind or consciousness – we experience it, as it, directly. The infinite or absolute is eternal and does not evolve and yet our capacity to experience it through finer and finer veils is evolving as is our capacity to utilize that experience in accelerating the evolution of consciousness in the finite realms.

For example many more people these days are having the experience of Samadhi or nirvana – they experience themselves as pure consciousness or that which was and always will be. Past present and future as well as the whole manifest universe appear to arise inside their awareness. This awareness – this God consciousness however, to be capable of being experienced must be arising ‘in’ some more subtle matter – this is the transfinite paradox. The so called absolute ‘as an experience’ will continue to evolve.

This Beness is ever present and infinite as well as ever receding and ever emerging in time and space.

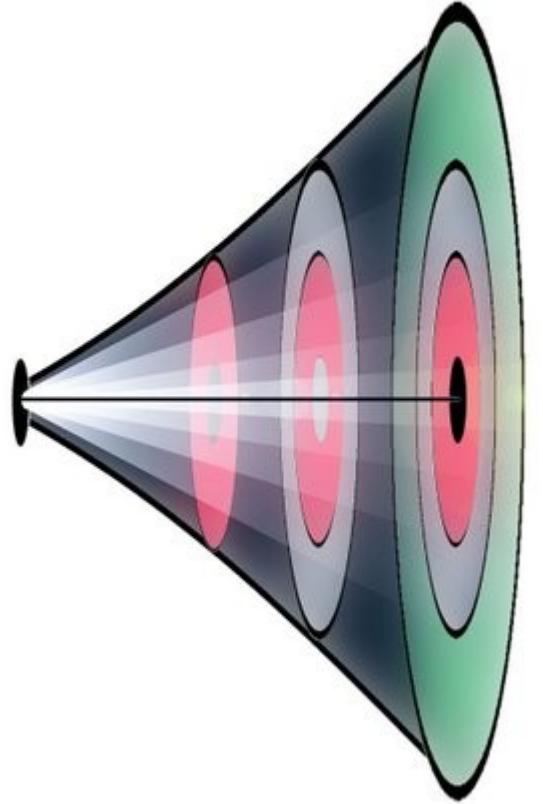
The Planes

From the perspective of primordial matter we can also follow the process of manifestation.

Figure 43 Manifestation Process

Figure

Four types of Lives



The effect of spirit on matter is to differentiate it. The effect of matter on spirit is to draw it into manifestation. The warping of space and time by mass is really a result of the attraction of these two primaries. The presence of Life effects time, space and matter at different levels of manifestation. Some clue as to the nature of a black hole in the physical universe can be had when it is understood in this way.

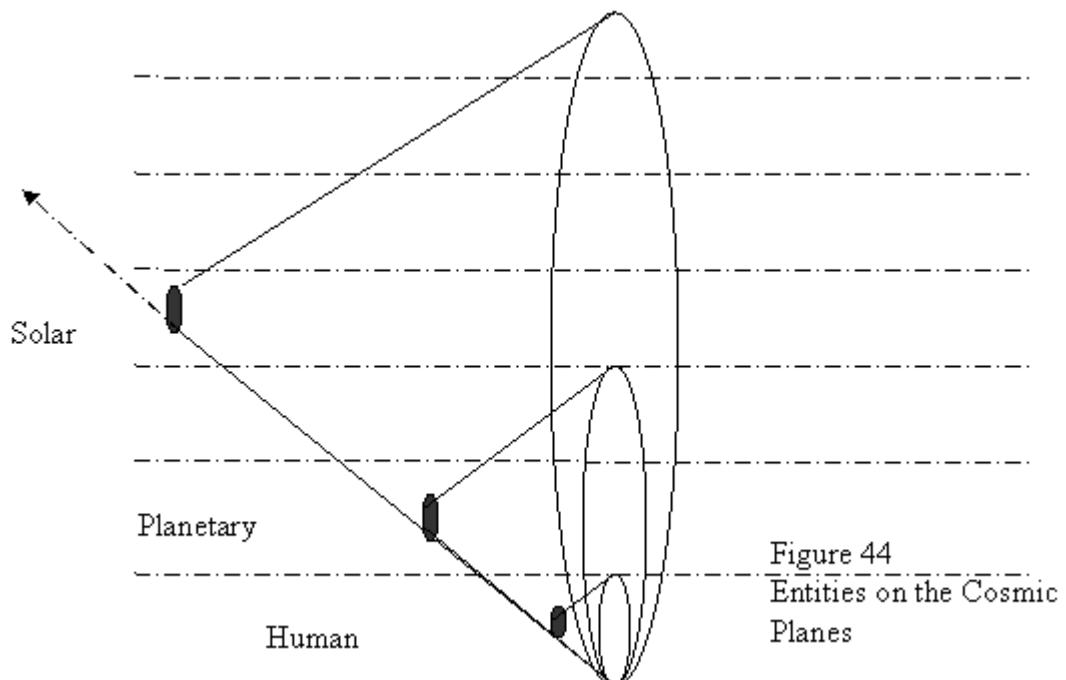


Figure 44
Entities on the Cosmic
Planes

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We are accustomed to viewing the planes as seven fold divisions stacked one on top of the other. In reality they are interpenetrating spheres of great complexity as the matter aspect participates in the universal creativity.

As spirit engages matter it generates a threefold response in the substance of the matter it enters. This is an exact parallel to the threefold emergence we saw in the consciousness aspect. In eastern thought they are the three gunas. There is matter that is strongly attracted to the note sounded by the informing spirit principle – the sattva response. There is matter that does not respond significantly – the tamas response. Finally there is that which oscillates between the inertia of the tamas response and the constancy of the sattvic response which we call rajas. Both the first and the seventh ‘plane’ exhibit inertia in response to the centralizing note. The first plane matter is responding to a higher ‘note’ while the seventh plane is responding to a lower one. The highest plane carries too high a vibration to respond and the lowest is too dense. The Figure 45 below gives some idea of the complexity involved in the interaction of the energy of the planes. The lowest entity (violet sphere 4) is completely contained in the lowest plane of the highest entity (yellow sphere 1).

There is a threefold interactive process occurring. The spirit aspect (within manifestation) of each sphere is represented by the central point and these central points relate directly. There is the consciousness aspect represented by the ‘raying forth’ of each of these centres (see Figure 46) and there is the matter aspect represented by the concentric spheres themselves.

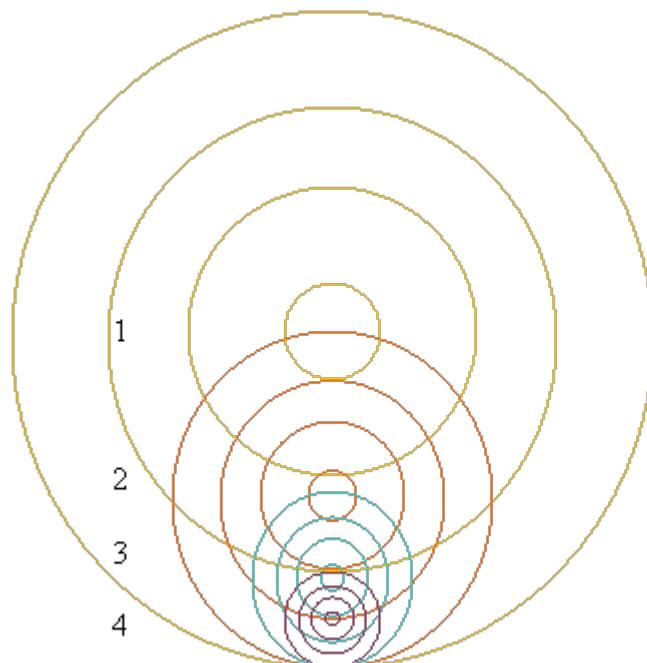


Fig 45 The Cosmic Planes as Spheres

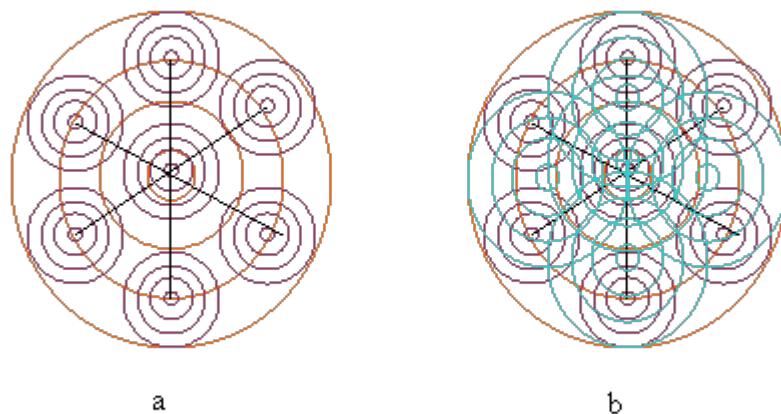


Fig 46 A Scheme – Six around One

In Fig 46 the central point or identity expresses its consciousness in the three dimensions of the sphere via seven rays (the six directions and the central one) . The life aspect travels on the ray and centralizes in smaller spheres. Each of these smaller spheres has their 'due north' or 'first ray' defined by the direction of the higher order centre. A synthesizing scheme retains its identification with its primary. In 46 b I have included the intermediary spheres. This could therefore represent the synthesis of a scheme on cosmic mental, astral and physical planes. The seven violet schemes on the cosmic physical plane are permeated by the five cosmic astral kumaras as well as the

one cosmic mental sphere in its threefold division. Please remember these are visual conceptualizations and each type of diagram will convey information of a different nature.

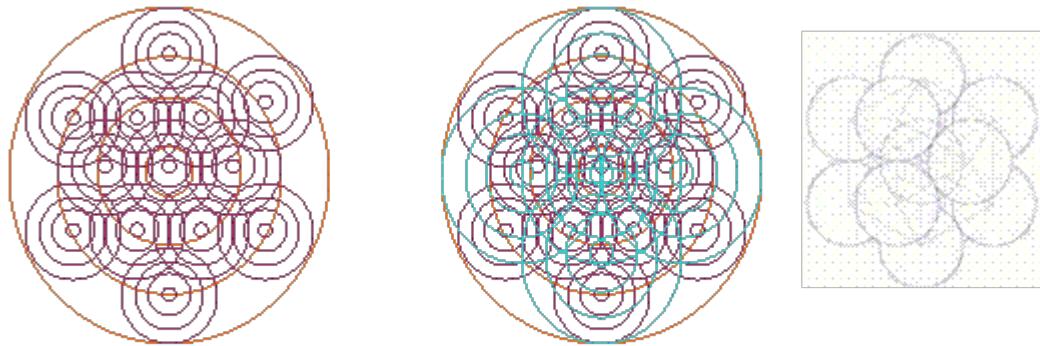


Fig 47 Twelve around One in A Sphere

Fig 47 shows a twelvefold system of spheres around a central one which represents the closest packing of spheres of the same size. Some indication can be ascertained of the way a causal body might appear as a system of interpenetrating energies seen from the buddhic plane. It should be visualized with all the spheres in motion around their own centre as well as the central point and with the rays spiraling through from the higher cosmic ethers.

The Experience of The Third Degree

Once an experience of the monad occurs (beginning at the second degree) it plays an increasingly important role in the life of the disciple until the sixth initiation when the initiate himself is fully identified with the spirit aspect. Each level of initiation refers to a threefold process that includes identification or the spirit aspect of the disciple, initiation or the degree of expansion of consciousness of the disciple and individualization or the activation of the material sheath of the disciple.

Each of these levels can also be viewed from the inside, outside , microcosmic and macrocosmic perspective.

This information should be able to be directly correlated with the experience of the reader. Initiation is a spiral cyclic process and a disciple in preparation for the third degree will also have experiences of fifth or fourth degree consciousness at rhythmic intervals even if they are not sustainable. The deepest realization is of that which is

already self existent and obvious but unnoticed in our awareness. Spirit is not somewhere else but at the very core of our everyday experience.

Let me say something about Masters and the whole thoughtform of mastery. The concept of the Masters was introduced into the western world in the nineteenth century and fell neatly into the English educational context where Masters were teachers of knowledge.

Knowledge is something that can be transacted on the mental plane. In the triadal realm Masters are transmitters of life, awakeners of consciousness and stimulators of the triadal sheaths. Their function is to awaken the Master within us so that they are able to move on and develop further. In addition each generation of “Masters” is more developed or more evolved than the last. Just as a teacher in a classroom may have more knowledge but be a less evolved soul than his or her students so it is in Hierarchy. Reverence for the Teacher is important but as the spirit or monadic aspect of the initiate awakens then so does his or her own mastery and therefore responsibility. The taking of responsibility also means the taking of initiative as the capacity to connect directly to the spiritual source is developed.

The term of Master can be a disempowering term that leads us to give power to perceived external sources both internal and external. A more uranian expression might be “one who is awake”. The spiritual Hierarchy of this planet are not some form of corporate board structure as might be found in a global business, with vision statements, chains of command and operational teams. These are mental reflections and therefore materializations of a much more fluid and dynamic reality. Hierarchy is a living organism each cell of which is awake and linked directly to spirit or the life principle, a reservoir of which is held in Shamballa. There is differentiation but no separation and the Will is not an order or command but a living electrical current that thrills through the whole community. To awaken is to become a conscious part of a dynamic creative being in which all previously developed parts of one are contained, saturated and worked through in order to extend the tendrils of awakening into the body of the planetary life.

The twelve creative hierarchies are the spirit aspects of each of the lower twelve planes and they must be synthesized in spirit by human beings in order to fulfill the plan for evolution in this system and bring about a fusion between the cosmic astral and physical planes. Planes interpenetrate, souls fuse or unify and spirits synthesise. Bear this distinction carefully in mind.

One of the main difficulties on this planet has to do with events on the moon chain and the lives that make up the planetary spirit. I have hinted at this in both the Secret Doctrine and A Treatise on Cosmic Fire and so let me now try to be a little more specific. When I use the term planetary spirit in this context I am referring to the spirit aspect of the lowest matter of which the planet is made. This spirit or identity is on the involutionary path and therefore is not in a position to synthesise. It works through matter which was the refuse or rejected matter of the last system and exhibits a type of consciousness which expresses through sensation and movement but is inchoate. A visual image would be as if a lump of clay grew stubs which might one day become arms and a head and was straining to express itself. There is much suffering held in

the life of this nature and it was the compassion of our planetary logos that bought these lives into our chain from the moon.

Our chain is a mixture of two evolutions – the human and deva – but this third evolution will have its time in the evolutionary cycle in the next solar system. In the life of the initiate this means once the fifth initiation is undergone. The first ray monad of our planetary life is required to integrate the life of this nature.

At the third degree the will or spirit aspect of the soul overcomes the will or spirit aspect of the personality and from then to the fifth initiation this third evolution is gradually incorporated into consciousness. Just as the rising of the kundalini occurs at the third degree resulting in the liberation from the temple of Solomon or causal body, so the rising of the life of this third evolution occurs at the fifth initiation resulting in the release of the atmic sheath or temple of Ezekiel. These two risings have their correspondence in the distinction between serpents and dragons. More may be able to be said on this later in the current work when we have expanded our conceptual framework.

The third initiation can now be examined from a variety of perspectives summarized in the table below

	Initiate	Group	Planetary
Spirit - Self	*	*	*
Soul - Consciousness	*	*	*
Matter - Form	*	*	*

The Third Degree

1. Initiate

- Spirit

The spirit aspect of the initiate has to do with his or her sense of self as it is experienced phenomenologically or internally through self reflection or meditation.

Every spirit aspect or self on every level of prakritic immersion is capable of opening directly into the one Self of the Universe or Brahman however it is much easier for selves polarized on higher planes to do this. At the third degree the initiate definitely has a taste of this experience which is why it is deemed the first initiation from the perspective of Hierarchy. The initiate knows himself as Atman, the universal self and simultaneously as an emissary of that Self in incarnation. The purpose for which he individualized as a soul is registered in his normal waking consciousness and integrated with the particular expression of that purpose in the current incarnation.

That purpose is , essentially, his identity. At the third degree the initiate may say “Lost am I in light supernal, and on that light I turn my back “. He or she knows they are the one essential Life and yet they also know that they have not completed their mission on behalf of that Life. The river returns to the ocean but it does not dissolve

into it but streams back to a thirsty world. The initiate turns his back on the light supernal but now becomes a source for it to stream into the mental astral and etheric planes. He or she is able to create and sustain creation in alignment with the Plan because they have become in their essential nature an extension of that Plan.

- Soul

The consciousness of the initiate is expanded in a number of important ways. He or she naturally now operates upon all five of the lower planes and balances the inner and outer demands on his attention. After a period of some isolation in consciousness he is now able to clearly identify other initiates of his own or other degree. Standing upon her own mountain top it becomes obvious who else has reached their own summit. Group work is not expressed in some mutually undertaken outer project but a recognition that their individually initiated projects are each expressions of a unified field of identification. Standing on the summit of the three worlds also brings full awareness in consciousness of their novitiate status in Hierarchy. The third degree initiate realizes she is the tip of a descending or externalizing mountain of spirit and seeks to strengthen her alignment with other souls whose purpose or developed qualities are ones she wishes to engage or cooperate with. Consciousness is expanded to include awareness and responsibility for all the lesser lives that make up the vehicles of expression for the soul. It is also expanded to become aware of the solar evolution as it expresses through forms throughout the system.

- Form

The sheath that forms the anchor point for the identity and consciousness of the third degree initiate is the causal body which has now become a radiant field of fire extending its rays throughout the five planes of substance that make up the ring pass not of the soul. Through the means of this solar fire energetic substance is exchanged between the planes and also between souls. There are flows that have resulted in the burning through of the etheric webs and the liberation of lesser lives onto higher planes. Substance from the triadal planes is similarly bought down and built in to the structure of the lower planes. The initiate becomes a natural healer as triadal energy transmits through one or all of the personality vehicles. On causal levels there is a constant stream of energy flowing between egos and egoic groups according to ray and other affiliations. The energetic impact of a third degree initiate on those of lesser degree could be summed up in the words 'vocational arousal'. The energies radiating from their causal fields stimulate the causal bodies of others in such a way that the indwelling consciousness feels a call to awaken to soul purpose.

2. Group

- Spirit

The spirit aspect of a group is the core identity or synthesizing influence of the group. It is both the reason for the formation and cohesion of the group and that which is revealed at the centre once the group is formed. Third degree initiates taken as a whole form the group known as the New Group of World Servers. This group is synthesized by a being who is a member of the council chamber of Shamballa and in direct alignment with the avatar of Synthesis. To understand something of this

mystery it should be understood that this group will eventually form the Will centre in the human kingdom and play its role in the process of planetary governance. The Masters together form the Will centre of Hierarchy focused on the atmic plane. The Will centre of Humanity will be focused on the mental plane and the Will centre for Shamballa focused on both the first and seventh planes. Thus there will be a direct alignment between seventh, fifth, third and first degree initiates in the Hierarchical system. Third degree initiates sense a deep identification with Humanity as a whole. Their spirit is a confluence of the realization of the universal aspect of Self and identification with Humanity as a whole. The universalizing principle has the effect on the mental plane of expanding thoughtforms to include the whole planet and thus the seeds of true planetary civilization are being planted.

- Soul

The consciousness of the third degree develops from the higher identifications of the soul and the environment or location in which it finds itself – namely the causal body and the abstract mental plane. Consciousness seeks affiliation and this is undertaken vertically by relationship with the ashram and usually with at least three masters of the fifth degree one of whom has direct responsibility for assisting in soul development and integration into Hierarchy. While capable of interacting on buddhic levels the third degree initiate primarily seeks to unify through abstract mind. They are responsible for initiating projects and organizations that express the planetary soul and so have an emphasis on the three worlds while maintaining affiliation with the ashram. They are responsible for initiating the cycle of conferences that are evident all over the planet where humanitarian problems are discussed. They are also responsible for the many initiatives that seek to build bridges of understanding between the world's religions and spiritual traditions. They know experientially that there is but one Self and they therefore are a synthesizing force upon the higher mental plane of humanity. Their keynote is that they are worldcentric which would equate to 'second tier' in the various integral models of consciousness development.

- Form

When seen from the perspective of the triad this group forms a distinct structure upon the abstract mental plane of the system. Each causal body forms a distinct point of radiating solar light with the jewel at the centre a point of blue white fire.

The solar fire creates a cohesive sphere and the electric fire of the will operating via the jewels is like a living nerve system distributing the life principle. Increasingly this form is becoming differentiated and synthesized so that it is a potent force in the world. Its outer expression is the internet which is enabling fast communication amongst the diverse integrated and soul infused personalities of the planet. The greater the pakritic immersion the more isolated the self is a general rule and so third degree initiates are the most isolated in Hierarchy. Each is operating as a positive atomic centre within a sphere of activity and the ashram provides a vehicle for communion and regeneration. Increasingly between the third and fourth initiations more and more time is spent in the ashram on the buddhic plane with occasional lifts into the atmic body. The higher energies of the triadal sheath are increasingly assimilated in the causal body making it more and more transparent and radiatory.

These energies are also flowing down into the three personality sheaths of the initiate continuing the process of vivifying and transubstantiation. In the group life as more and more initiates take the third degree the effect is felt on the physical plane as a decrease in the survival fears that drive the planetary dweller. They form a group that has conquered death and are therefore able to counter the forces of fear and materialism that still dominate human society.

3) Planetary

- Spirit.

Just as the form of our planet has three levels of life – the planetary spirit, the anima mundi and Sanat Kumara - so our planetary Logos has three levels being Sanat Kumara, the Unknown God and the Planetary Logos. A Planetary Logos at the level of the third initiation (which our planetary Logos is not but the Planetary Logos of Uranus IS and herein lies a hint) is functioning in the causal body on the cosmic mental plane. His identification is with his Master and he has experience with His own monadic Life – the Logos of the Galaxy in which He finds himself. He grasps the purpose for His own individualization within the sphere of the galactic incarnation and is therefore able to sound that note clearly throughout the system. The purpose for the lives and the whole civilization that has slowly been coming into expression over billions of years on the surface of His planetary sphere comes into awareness within a universal context. The Planetary Logos awakens as the life of the Universe just as the human logos does but the scale and subsequent responsibility of that awakening is much vaster.

- Soul

The consciousness of the initiate planet becomes increasingly aware of other planets and systems that are operating at a similar level of consciousness. Our outer search for earth like planets in other systems is a faint precipitation of this process on causal levels. Planetary lives are isolated just as human lives are until a certain development of the love principle has taken place. Our own planet is poised to take the second cosmic initiation which requires a monadic touch and therefore the assistance of our Solar Logos together with the Logos of Uranus who has taken the third and the Logos of Venus who has already taken the second. Saturn makes the third point in the initiating triangle.

- Form

On cosmic planes there is no doubt a similar grouping of the egoic bodies of the planets within their systemic and galactic systems. The galactic or cosmic logoi operate through these groupings in the same way that Hierarchy uses the human causal bodies. Potentially our planet could one day from part of an inner structure of planetary lives who are the equivalent of the new group of world servers on a universal level – planets consciously awake as a group life.

Once a planet has taken the second degree and the kundalini activation begins to speed up we can expect a greater vitality to be present. A restraining and redirecting of the desire nature will have a slow but sure effect on the ecological health of the planetary system as a whole. In the meantime we are in a major extinction cycle where many thousands of species are going extinct every year. The last time this happened was 65 million years ago in planetary time when a meteor struck. This time the galactic impact is not physical but psychological and it is the soul of the human kingdom is undergoing major reorientation. This is also having an effect on inner levels. Some soul groupings are going out of incarnation for a whole cycle while others are coming in.

The Dweller On The Threshold

I want to give some more information on this mysterious entity called the Dweller on the Threshold. It will occur to intelligent students that this entity is not confined to the personality of a single life but is actually an accumulation over the entire incarnational process. What mechanism therefore allows for this accumulation?

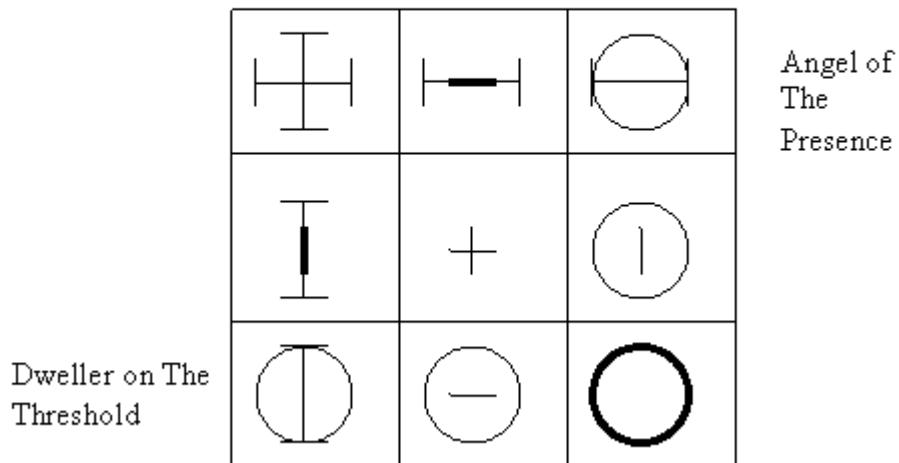
The answer can be glimpsed when we remember the dual definitions of spirit. The personality has its own spiritual aspect and by this I mean an aspect that survives and indeed, pre-dates the formation of the bodies which form around it. In *The Secret Doctrine* this entity is referred to as the lunar monad.

Monadic evolution can be viewed as a triple process in the time and space of a solar system.

Spirit	Soul	Matter	
Spirit	Spirit - Spirit	Spirit - Soul	Spirit - Matter
Soul	Soul - Spirit	Soul - Soul	Soul - Matter
Matter	Matter - Spirit	Matter - Soul	Matter - Matter

Another way of viewing this symbolically is to use the Uranus symbol in its horizontal and vertical expression. The I stands for Spirit. The – for Soul and the O for Matter.

Figure The Ninefold manifestation of I-O



The Dweller then is the spiritual aspect of the personality while the Angel of the Presence is the material aspect of the monad. Another way of expressing this is that the Dweller is the monad of the personality while the Angel is the personality of the monad. In between these two the human soul is pendant and must choose the middle way.

In addition to the above we must include the dual expression of the middle principle or of consciousness itself. This duality is expressed in terms of the masculine and feminine and has its outpicturing in the human and devic evolutions.

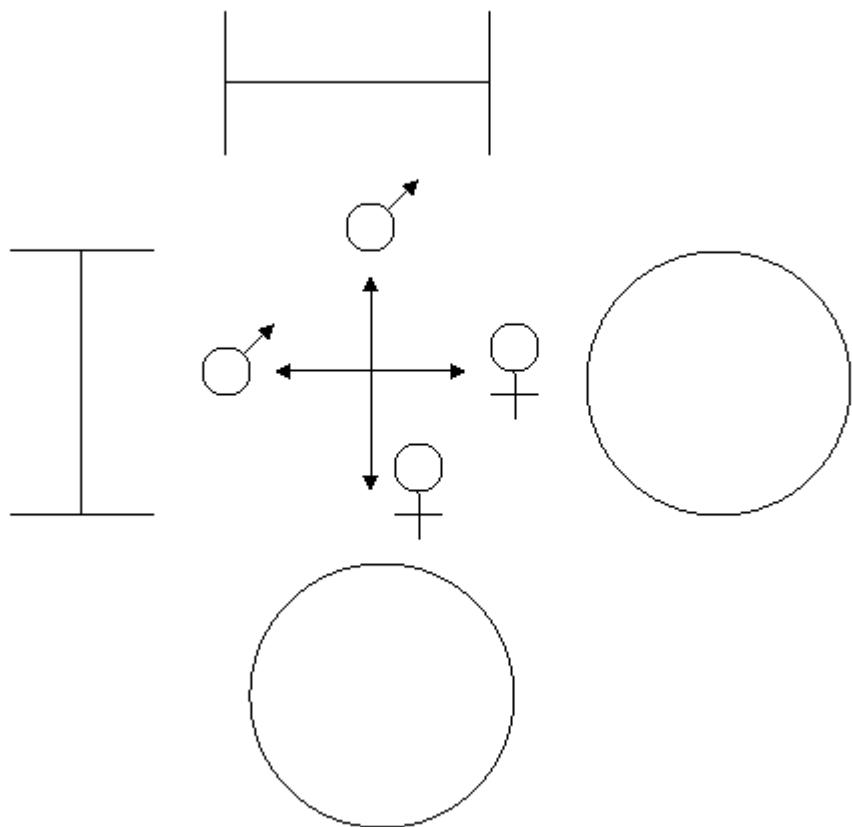


Figure Masculine and Feminine tendencies of Consciousness

The combination of the masculine or Eros function tends towards the upper left while the feminine or Agape function tends to the lower right. The masculine direction of consciousness is summed up in the words 'I Am' – the feminine in the words 'I Am That'. These tendencies offset the pull of the Dweller and the Angel and allow for the crucifixion and subsequent liberation of the human soul.

Every plane has its material, soul and spiritual expression and thus there are really twenty-one different expressions on the cosmic physical plane. From the perspective of consciousness however, the expression is ninefold because the three primary entities are each triple in expression. From the spiritual perspective there is only one entity but it too is triple in manifestation.

Spirit 1 in expression 3

Soul 3 in expression 9

Matter 7 in expression 21

Monadic evolution on Earth is triple in expression although the monad is one. We could call these monads lunar, solar and galactic. The lunar monad is the spiritual aspect around which nature builds its forms. The solar monad is the spiritual aspect around which soul is formed and the galactic monad forms the spiritual core of the

monadic sheaths. They have their correlations in the three primary rays of the monad that manifest in the three solar systems. In the first solar system the building of forms predominated and there was a preponderance of Third Ray monads. In the second system the consciousness principle is primarily being developed and Second Ray monads will prevail. In the system to come the First Ray monads will bring the First Aspect of spirit into synthetic expression.

The function of the lunar monads is the building and preservation of the forms. The function of the solar monads is the building and preservation of the consciousness or love principle. This is why the major conflict in the second system is between the personality and the soul or the principles of love and survival.

Consider for a moment the mission of the lunar monad. It must clothe itself completely in form and await the coming of the consciousness principle in order to become aware or self-conscious. It must build and perpetuate its forms in a world hostile to forms and a world in which there is very little of the love principle in expression. It is the root of our instinctual tendencies for self preservation. Now consider the Dweller on the Threshold. From the time of individualisation and the first arrival of the self-consciousness principle the role of this entity has been to ensure the survival of that evolving self. It draws its life from the lunar monad but also begins to build its own storehouse of consciousness or intelligence that accumulates from life to life. This intelligence concerns itself with survival and is the dominant motivating power up until the path of initiation when the solar monad begins to exert its force. The Dweller then is the deep part of our identity that is self-reliant and able to function in a world where there is little love, through the power of applied intelligence. It is extremely clever and able to operate through each of the personality vehicles independently as well as all three synthetically. The Dweller knows the ways of Earth and indeed its function is to educate and inform the soul about Earth existence in the same way that the soul's function is to love the Dweller and reintegrate its life consciously back into the field of cosmic awareness.

We might use the analogy of space exploration. Imagine trying to seed a world hostile to human life by the use of robots programmed to ensure survival and prepare an atmosphere that was safe for humans to eventually breathe. The robots are intelligent and able to adapt to their environment. The humans remain inside them until such a time as the external environment has been modified. Then they begin to emerge. In order to emerge however they must override the existing software that is designed to keep them inside and protected. They must also run the risk of being attacked by other robots whose survival software is still dominant. In the early stages expression of the love principle —while a higher evolutionary development—is a contra indication for survival. Those that express it often die or indeed are crucified by those in whom it is not yet expressing.

The Dweller is very cynical about love and indeed is the major source of betrayal of this principle. At the same time the Dweller longs to be loved itself and indeed the Dweller will become the foundation stone in the outer world through which the principle of love is able to manifest.

In the Christian mythology we have the story of the betrayal of Jesus by Judas and the denial of Jesus by Peter. Jesus foresees this betrayal and denial and tells his disciples

what will happen. The result of the betrayal by Judas is that Jesus is delivered to be crucified. In the early days of the interaction between the lunar and solar monadic life the principle of love is betrayed by the principle of survival —the solar is sacrificed to the lunar signified by the thirty pieces of silver. Later in the evolutionary process the Dweller, symbolised by Peter, still denies the solar principle even though he has become deeply identified with its mission. This denial, triple for each of the personality vehicles, provides the painful impetus for the full capitulation of the personality to the soul, whereupon Peter becomes the rock upon which the outer church is built. It is said that when Peter himself was crucified he asked to be put on an inverted or Petrine cross.

We see in these two crosses —the Latin and the Petrine —a duality that expresses the Sixth Ray process.

The Latin cross upon which Jesus was crucified has its horizontal arm above the centre symbolising idealism and aspiration. The Petrine cross has its horizontal arm beneath the centre symbolising practical and material expression. Another way of expressing this duality is the relationship symbolically between the angel and the bat. Both have wings but the bat hangs upside down.

The pairs of opposites that the disciple must negotiate on the three planes of the personality are all expressions of the primary duality and tension between the solar and lunar monads or between the Angel and the Dweller. They are two brothers given different priorities by their Father. These different priorities bring them into conflict, with first one and then the other prevailing until the deeper purpose which their conflict is serving is realised.

The Dweller that stands before the door of the Third Initiation is no longer an enemy to be fought by the disciple but one of the two pillars that form the doorway itself. The Dweller will sacrifice the principle of love for survival and the Angel will sacrifice the form for love. Between these two poles the initiate moves from the Third to the Fourth Degree.

The Angel Of The Presence

Just as the soul appears to the personality clothed in the sheaths of the personality, so the monad is clothed in the triad. Atma is the vehicle through which the monad is contacted just as manas is the vehicle for contact with the soul. The soul becomes aware of the monad via the Angel who both veils and reveals the Life aspect until such time as the advancing self is able to assimilate and identify with it directly. The flaming sword protects the initiate from the consuming fire until time and the causal body is ripe.

In one sense then the Angel can be viewed as the spirit aspect of the Solar Angel as it expresses through the triad. From another perspective it is the form or devic aspect of the monad.

The Angel can be seen as Metatron in its masculine aspect and Shekinah in its feminine.

It is the Metatron aspect that stays close to the monad on the higher atmic plane and provides the will to love of the soul. It is Shekinah who descends into the temple in the wilderness —the base chakra in the human being —and provides the will to live. This Shekinah is then lifted into the causal body or Temple of Solomon at the Third Degree and upon the destruction of that temple returned to the monad via the Temple of Ezekiel on the atmic plane. The Shekinah or the feminine expression of the Angel of the Presence is thus the substance aspect of the monadic trinity or the Holy Spirit and thus allows us to feel the presence of God, the monad or Life principle tangibly upon the physical plane.

In Hindu mythology she is Shakti or the kundalini force. She is the presence of Life hidden inside all forms.

As Metatron the Angel adds darkness to light or will to love. As Shekinah the Angel is the presence of darkness coiled up inside all forms. When these two darknesses are reunited or realised as essentially one, then the flow of life between monad and personality is unimpeded. Much is recognised in popular literature these days about the so called 'light body'. Technically what is being referred to here is the etheric body (as well as astral and mental) when it has become solarised or imbued with the light of the soul. The step beyond that is what in the East is called the 'bliss body' — this is a body of divine darkness and refers to the stage when the etheric body becomes imbued with the darkness or Life of the monad which is in reality an expression of the Shamballic force. The alignment with the galactic centre is an outer representation of the alignment between the lesser system and the greater. The solar monad and the lunar monad are brought together and realised as a dual expression of the galactic monad. It should also be realised that this body of darkness or bliss body is not only the result of the inpouring of force from the highest centre but also is inherent in the lowest centre as well.

Nassim Haramein is a theoretical physicist who believes that every atom has at its core a miniature black hole and that our universe itself exists inside a black hole or singularity. This is a modern scientist's way of expressing a metaphysical truth. Form is contained within Soul is contained within Spirit. However Soul and Spirit are also curled up inside or latent within Form. Thus at the core of the Earth is a latent sun — the molten centre —and at the core of that latent sun is a coiled core of darkness or spirit which is both a doorway to the centre of the galaxy and also a reservoir of Life force. Similarly in the esoteric tradition the disciple is instructed to find the 'light in the head' which corresponds to the sun or solar principle. Inside that light is a core of darkness which is a doorway into a higher state of consciousness.

At the Third Degree a resonance is established between the reservoir of Life held on the higher atmic plane and the reservoir that is held in the base chakra. This resonance is transferred via the jewel in the causal body and the so-called 'awakening of the kundalini' is simply a reactivation of the sutratma or life thread by which the descending Shekinah established itself in matter in the first place. It is the cosmic sutratma that connects the monadic lives of all degrees and levels of prakritic immersion and thus allows for the conscious alignment of lunar, solar and galactic monad in the human experience. The solar and lunar monads are both stations on a single universal ray of Life. This ray of Life is also known as Light Supernal —a sevenfold light and a threefold love on a single ray of power.

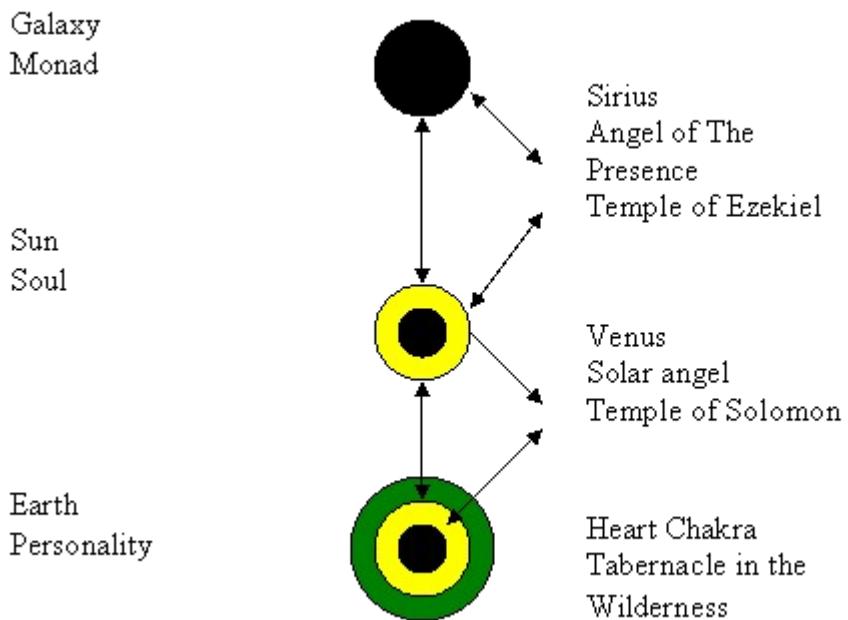


Figure Cosmic Sutratma

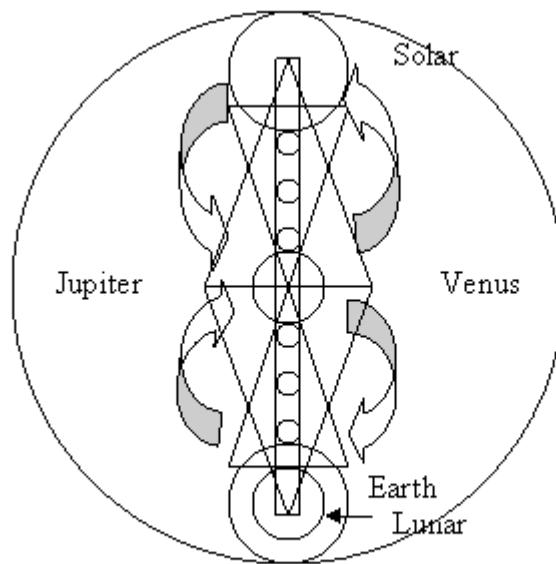
The Earth serves as a base chakra within the second solar system and therefore provides a storehouse of cosmic kundalini. Human monads are therefore a form of galactic Shekinah. Once the human identity has been lifted from the physical plane to the buddhic and thence to the monadic, it forms with two other planets, the Solar heart chakra.

The Planetary Angel & Dweller

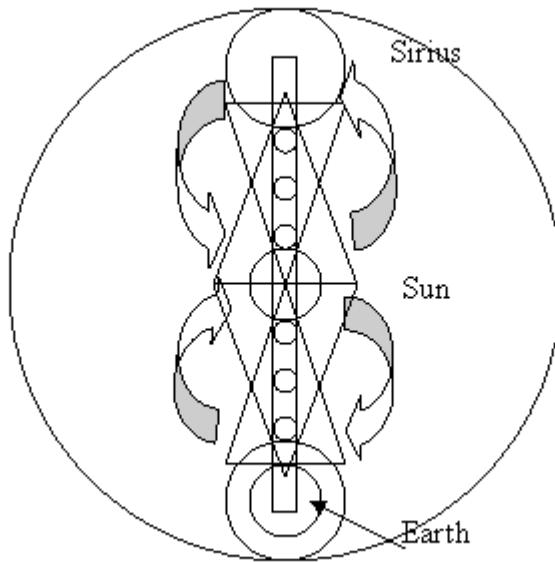
I want to give you a cosmic perspective and what I mean by this is not simply an expansion of your consciousness into universal spheres but the capacity to shift the focal point of your perspective from the Earth to the sun to the galactic centre and thence to the universe as a whole. In order to achieve this one must be able to drop the identification of the consciousness with the body-mind and with the Earth itself. This is possible in flashes prior to the Third Degree and thereafter in a more sustainable fashion. The reader will be familiar with the shifting of focus to the sun as this has formed a core discipline in the last dispensation of the mystery schools on the planet. This solar perspective allows for the holding of the Earth as a whole in consciousness and this perspective found its outpicturing last century in all the pictures of the planet Earth from space. It is just this capacity that has given birth to the phenomenon called the 'globalisation of consciousness'. As this process has unfolded it has resulted in a tension between the higher and lower chakras.

As consciousness expands in the higher chakras to the solar perspective the consciousness in the lower chakras often holds more and more tightly to the Earth and specifically to the lunar lords. This duality is the root cause of all the 'diseases of the mystics'. The central drama or mythology is the same in all the world's spiritual traditions and essentially is something like the following: A human being is a star or comes from the stars and is incarnated on Earth. We are spiritual beings or souls having an earthly experience. At the same time we are earthly beings capable of having spiritual experience. We come from the Earth —developing via the processes of evolutionaneocortex and the capacity to experience more and more of our inner nature. The soul-body or mind-body split is resolved finally at the Third Degree. Until then materialists identify with and preference the earthly part of our origins and spiritualists identify with and preference the spiritual part. Disciples are essentially spiritual in orientation and therefore have their materialism often in the shadow and it comes to light when they are tested around money, sexuality and their core survival instincts. Materialists face similar tests when they find reservoirs of compassion and inspiration at their core which they find difficulty in accounting for. The heart chakra is the balancing point where both truths are recognised and integrated.

When the solar and lunar lights are at-oned then the Earth becomes a heart. This covers the period from the First to the Third Initiation.

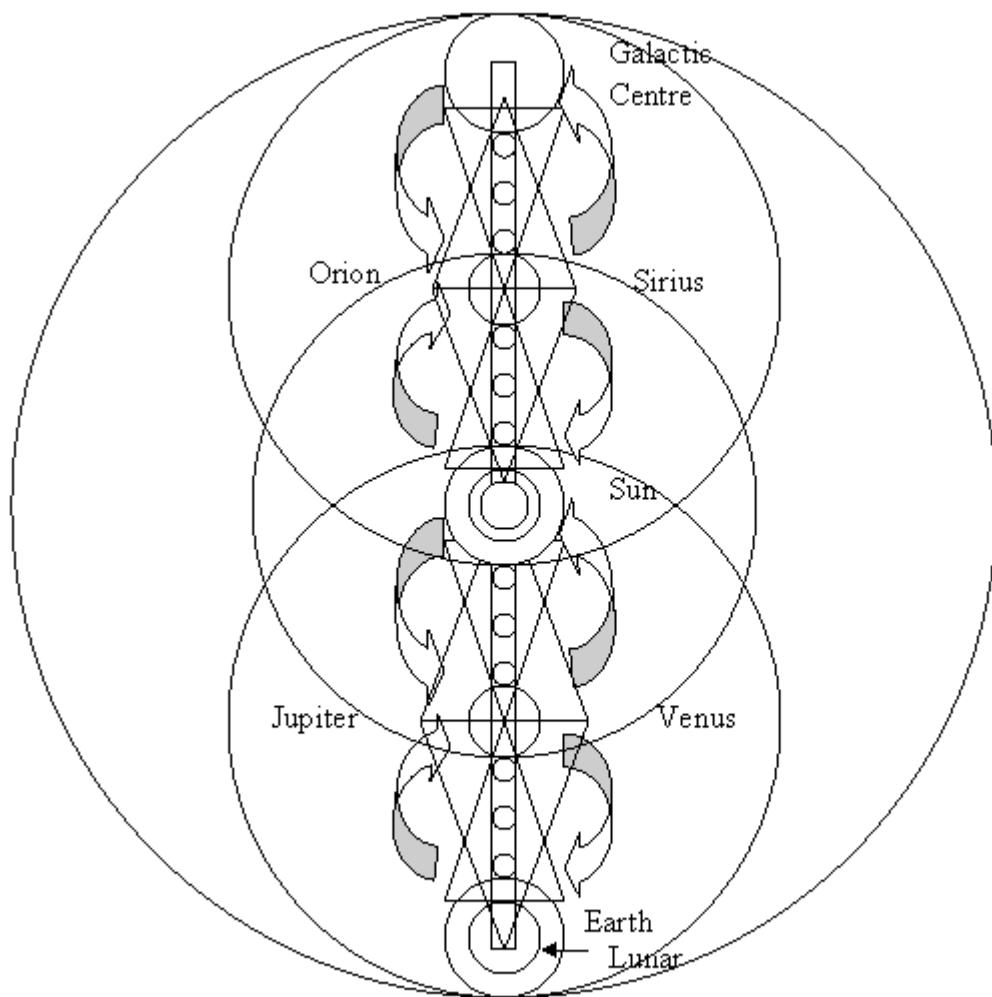


At this point it becomes possible for the initiate to centre his identity in the sun or causal body and become responsive to the energies emanating from Sirius.



The third phase of the antahkarana building links the soul with the monad, and Sirius now becomes the middle principle or heart of the system. This covers the period from the Fifth to the Seventh Initiations and at the Sixth the initiate makes the choice of which cosmic path they will take. Those who choose Earth service have the responsibility of anchoring the cosmic antahkarana between the Earth and the galactic centre in the next cycle.

The relationship between Sirius and Orion, Isis and Osiris is similar to the relationship between Jupiter and Venus which rule the monadic and mental plane respectively. The solar angel builds the bridge between the monad and personality. Once the Earth is connected with the sun and the heart of the system, Jupiter, then the work is done. Sirius similarly serves as an intermediary between the galactic centre and our solar system. Once its bridging work is done then our system forms a conscious part of Orion which is the heart centre of the greater life.



The raising of cosmic kundalini or the Life principle represented by human monads is balanced by the descent of energies from the higher spheres. The anchoring of the life force in the second round under the impulse of Draco has its correspondence in the arrival of the lunar monads. The coming of the lords of the flame and the anchoring of Hierarchy on Earth has its correspondence to the process of individualisation. The coming of the avatars of Love, such as the Christ, correspond to the descent of solar energies. The coming of the Avatar of Synthesis who is Sirian in origin has its correspondence to the Angel of the Presence whose function it is to reveal the monad of Earth and make way for a cosmic Avatar from the galactic centre.

From the perspective of the Solar Logos in the centre of this system, the fall of the solar angels to Earth forms part of the Dweller of the system just as the link between Sirius and the galactic centre forms the Angel. The Dweller is that part of any whole which has chosen exile from the lighted centre in order to take that light into the more material part of the system. As a result of exercising free will in the service of love, it learns self-reliance, patience and independence. Sanat Kumara is termed a divine

rebel and is linked to both Lucifer and Saturn in his chosen function of building a bridge into a lower system. Those parts that are most resistant in any system, once lifted up into the higher system, form a part of its core and a base for further ascent.

The antahkarana of a system builds links in consciousness. The sutratma allows for the transfer of identity. The disciple learns to build the antahkarana first with imagination, then through expansion of consciousness and finally through the process of identification to shift identity from a lower to a higher centre. Our Solar Logos is in the process of taking the Third cosmic Initiation and therefore must bring his own Dweller and Angel into right relationship, and it is this process which underlies all the processes and developments of consciousness on the planet. Our Planetary Logos is preparing for the Second cosmic, an initiation already taken by the Logos of Venus. At that initiation a touch of the monad is required in order to break the hold of the astral desire nature and release the soul into greater service. Love floods the astral body and this has its correspondence in our human field with the process called the Reappearance of the Christ amongst a humanity who are largely polarised in (or identified with) their astral body.

The result of the Second Initiation in the life of the disciple is a freedom from preoccupation with the desire nature and an expansion of consciousness which allows them to find their field of service and the soul group in which they form an essential part.

In the planetary life this should be experienced as a decrease in materialism, a marked increase in aspiration and real progress towards integration of the planetary personality under soul impression in service. What is the realm of service that this planet as a soul is able to provide and thus fulfil the aim of becoming a station of light in the universe?

To begin to get a glimpse of this let us use the creative imagination in order to get a taste of the galactic perspective.

Centre your consciousness in the galactic core, attempt to sense the life of this being and contemplate the three primary directions in which your awareness can expand:

1. Inwards through the black hole at the centre of your consciousness you are in contact with the universal being in whom your galaxy serves as one of billions of nadi points.
2. Outwards towards the other galaxies. You are particularly aware of your relationship with Andromeda, the pull of the super-galactic centre in the direction of Virgo and of your satellite dwarf galaxies some of which you are in the process of absorbing.
3. Inside your own body of manifestation. Here you sound the cosmic Om which carries the note of your purpose and you are particularly aware of those places inside you which are either resonant or resistant to that note. As you turn your attention to that section of your great sphere in which the solar system of Earth is located you are aware of those constellations and stars which form a conscious part of your ashram. In particular the Great Bear, the Pleiades, and the Sirian system draw your attention, love and will. Sol is on the periphery of

your ashram having yet to take the Third Degree, but you briefly note the point of inner light that is waxing and making demand on your attention. In particular there is a cry of intense suffering from one of Sol's attendant planets that signifies a ripening of consciousness and a call for assistance. In one tiny cosmic moment —a mere glance as the inner eye sweeps through (in the same way we might notice a tingling on the tips of one of our fingers) —a ray of help beams forth, clothes itself in devic forms of the appropriate quality and vitality and triangulates the inner distances.

On Earth, spanning several of our centuries, this glance is experienced as the coming of a mighty Avatar. In cosmic time the period of twenty-one million years since individualisation is small —spanning the passage of the sun through one sign of the greater zodiac. The process we call the Reappearance, the instigation of group initiation, the Shamballa impacts, the restoration of the mysteries, the process of planetary initiation and the descent of Light Supernal all form part of one interlocking whole. That whole is the coming of the Avatar. By the time our solar system enters the next galactic sign of Cancer in 2222, the Humanity of Earth must be functioning as a single integrated unit operating as part of a triangle with Hierarchy and Shamballa in alignment with galactic purpose.

How might it be supposed are we to respond to galactic purpose when the purpose of our own Planetary Logos remains unseen, unheard and unknown? The simple answer is that the purpose of our Logos is not essentially different and forms a subset of the purpose of the Solar Logos and the Galactic Logos. That purpose already serves as the core vitalising and motivating life of our planet and yet is still unrealised in the consciousness of humanity. The revelation of that purpose is the chief goal of the coming schools of initiation.

It is as difficult to explain something of what lies ahead for the human race as it is to explain to a foetus in the womb that there is a world outside in which it will increasingly play a part. The analogy is apt because a foetus is protected from experiencing the outer world until its growth achieves a certain level. At that time it begins to feel increasingly uncomfortable and orients itself to the exit. When the head of a baby emerges it is called crowning and the initiates and disciples of the world for whom this book is written have an opportunity to begin that emergence.

I would like to take you beyond your current and necessary preoccupation with service for a moment to glimpse what lies further ahead. Your service currently is likely to fall into one of the major seed group areas and therefore is part of integrating the planetary personality and the emergence of the planetary soul. This is well and good. Over the next few decades the environmental issues, planetary governance, the instigation of healthy soul-based educational forms, the penetration into the mysteries of the etheric body, the sacredising of land, synthesis of spiritual traditions and so forth must all proceed apace. But to what end? The integration of a truly planetary civilization able to care for all its members and steward the resources of the planet is a preliminary step. It is like going to a counsellor and getting help to make healthy lifestyle changes, learn to love oneself, and strengthen the ability to carry through on aspirational goals. Important but still largely egocentric and narcissistic. This is normally followed by a form of spiritual ethnocentricity. By this I mean becoming aware of our unique contribution and making it within a field of those who share our

tradition and values —for example the field of esoteric studies. After this comes a truly worldcentric stage where humanity is identified with as a whole. Service to humanity gradually becomes service as humanity. The spirit which animates the whole of humanity is recognised as the self same core of the individualised soul.

In the life of the disciple, one of the important ways to help fully integrate the personality is to discover the field of service. The soul then comes in to fully assist that integration as a by-product of achieving its purpose.

So following this reasoning, what is the field of service for humanity as a whole within its environment? Obviously the bridging role of the human kingdom as the central one in a system of seven is important. Humanity has a role to play in transmitting the life of the three higher kingdoms into the lower. We might call this the vertical aspect of service. But what of the horizontal aspect? Where are the other ‘humanities’ that form part of our group and whom we are able to serve and be served by? Just as the probationary disciple is so preoccupied with his or her own task and suffering so that they are unable to truly be aware of others as souls, so Earth humanity is so intensely preoccupied with itself that it does not yet have the capacity to be aware of its soul group. Hierarchy also wisely shields us so that our focus can remain more clearly fixed upon the significant integrating work in front of us. The initiate is able to pierce these protecting veils however and begin to become aware of how vast a field of service awaits us in cosmos.

One of the obvious obstacles to seeing ourselves as part of a cosmic community is the time and space equation that presents itself when we look out into our cosmic environment. We can imagine communicating with our close neighbours just as two hundred years ago most of our interactions would have been with those in our close physical proximity. The internet and other communications technology has rapidly changed that in the human community so that one can easily be in verbal, visual and telepathic rapport with anyone else on the planet via skype or videophone. The equivalent to the bandwidth for communicating via the internet in cosmic terms is the cosmic astral plane via the planetary ethers.

When we consider contact with so called ‘alien intelligence’ the frame for that contact is very limited. We usually imagine them as vastly superior and either dangerous to our survival or wholly benevolent. This duality is a reflection of our own unresolved Dweller/Angel dichotomy on the astral plane. The Dweller is the principle of self-reliance and self-preservation. The Angel is the principle of self-sacrifice and love. When the astral plane has yet to be fully solarised it is a field of intense suffering. The energies of the Dweller respond to that suffering by seeking to protect from any further pain and eventually any contact whatsoever. The energies of the Angel respond by seeking to get healing and relief.

In the astrally polarised disciple these tendencies result in cynicism, protection and isolation or devotional idealism, naivety and martyrdom. At the end of the Sixth Ray age we see both of these approaches in evidence, particularly in the politics of America. When the astral plane is solarised we find the principle of love expressing spontaneously in service and a healthy self-esteem balanced by a respect for others which plays out in right relationship.

Consider then the planetary life when the Christ has returned and the principle of love is the major factor on the astral plane and remember that the accepted disciple is one in whom the Christ has already returned. The tendency of the life is not so much aspirational but radiatory. Imagine Earth as a radiatory point of energy and humanity as the central point in that radiation.

Earth humanity is not yet able to see itself clearly within a cosmic framework. It will find that it has areas of real strength that it is able to make available to others as well as weaknesses and areas of unrealised potential which would benefit from contact with other humanities. When I speak of humanities here remember I am speaking of the fourth kingdom as it expresses throughout the universe. The buddhic plane has a degree of interpenetration not found on the mental plane and it is also able to carry the energies of the higher cosmic planes because it is part of the universal etheric body.

Let us examine some of the things we know from the esoteric tradition. Earth is said to be a divine rebel and one of the few planets in our system where the principle of pain is active. We have 'gone our own way' and therefore form part of the solar Dweller. This is the origin of many of the fallen angel myths and the doctrine of original sin. When we take a solar perspective things are white or black, good and bad: planets all circle in prescribed orbits around the sun.

The universe itself though is a far more chaotic and creative place. The galactic perspective is beyond the simplistic good and evil of the solar sphere. Stars are birthing, dying, galaxies are colliding and accelerating away from one another.

Outside the solar nursery the galaxy and the universe are places of great danger and great opportunity. An inadequate analogy would be like being in school and then graduating out into the world. At school there are rules, classes and graduation ceremonies. Pupils may be rebellious and break the rules or they may be obedient and attentive in class. Neither is any guarantee of success either in the exams or in the wider world. Sometimes the rebellious student shows an independence of spirit and a creative drive that serves as a good foundation for lateral thinking and entrepreneurship. Other times that rebellion leads to a withdrawal and a refusal to play a constructive part in wider society.

The essential factor is a healthy self-esteem that comes from being loved and validated internally and externally regardless of how good or bad they behave according to the rule set of their parents, school or society.

In Christian terms the soul is christened. Even when a human being has pursued a life of crime for example or harm to others, if the soul breaks through then that individual can become a saving force, particularly and essentially to others who have walked or are walking a similar path.

It is almost impossible for Earth humanity to see itself from the outside, in relationship to other civilizations, but as a member of Hierarchy I have had more contact than you and am therefore able to give you some sense of relative identity.

These comments refer to Earth relative to planets in the galaxy as a whole and not just in this solar system. Beyond the galaxy I have no personal experience.

1. Earth is beautiful. Let me say that again. Earth is more beautiful than you can possibly imagine. Indeed it is one of the great tragedies of life on Earth that human consciousness is so unaware of that beauty. Beauty is an essential part of the Fourth Ray inherent in the fourth kingdom itself, but in the case of Earth that beauty is materialised in a way that is very rarely found. Concretised beauty would be a phrase uniquely associated with this planet. Of course the conflict is concretised along with the harmony.
2. What appears to be unnecessary suffering. Earth is unusually stubborn. More help is available than you know and indeed Earth attracts much attention from its local environment. There are many cosmic 'aid agencies' but Earth humanity has an undue sense of pride and independence. Humanity are 'attached' to their suffering —in a way unfathomable to other civilizations. The root of this lies in the First Ray monad of the Planetary Logos and his decision to carry out a specific task. The other side of this tendency to suffer is an unusual tendency towards cruelty, in particular with regard to the lower kingdoms in nature and therefore to that which is also internal to the human psyche.
3. Creativity. Life on Earth, including human consciousness, is more varied than on most planets. There is something irrepressible about the life force and this results from its refusal to flow only along lines that have been successfully tried elsewhere. This makes life innovative but also liable to mistakes and delays. Earth could be said to be an 'experiential' learner.

Above all, and under all of the above distinctions, Earth is willful. Will here is used in contrast to Purpose. It is a Taurean and Vulcanian quality epitomised by the decision of the Buddha to choose the path of Earth service. Being inherently willful, Earth humanity has little appreciation of its potential impact on other civilizations.

So, what might be the service role of Earth humanity within a cosmic framework? When a disciple first approaches a Master, when a student approaches a teacher or when a client approaches a healer, they are focused on receiving something — wisdom, knowledge, healing to name a few. They are concentrated on receiving something that they do not perceive themselves to already have. The role of the teacher is to provide input but also and more importantly to draw forth from inside the student that which is already present but latent. The irony of the relationship is that ultimately the students are more advanced than the teachers. This is necessarily so because we live in an evolutionary universe. 'Greater things than this will you do'. Every genuine teacher knows this and knows that he or she is merely holding the projection of life's longing to reveal itself to itself.

There is also a maxim worded in a number of ways that is relevant to a particular stage on the path: "If you haven't been fed, be bread"; "be the change you want to see in the world" and so forth. It marks the shift that begins around the Second Degree from being a recipient to being a transmitter of soul energy. Shamballa and Hierarchy are not merely trying to awaken, integrate and heal humanity for the sake of humanity but they have a purpose that can only be achieved *through* humanity. To achieve this humanity must grow up. This is a fitting analogy. There is much concern amongst humanity for the health of 'mother Earth' —forgetting for a moment that the whole universe is our mother.

Earth has borne a divine child —and seeks for that child to begin its cosmic journey. The mother knows the child has a purpose beyond her that she is serving through her birthing. A healthy child has respect for his or her parents but pushes forward into their own destiny and thus brings fulfillment to that seed of life and latent knowing which lay curled inside their parents' longing for union. If the child does not leave home when it is time then that life force begins to turn in on itself and disease of some kind presents itself.

Identification

The Act of Identification. This involves what has been called a 'moment of opening up', during which the initiate sees that which lies within the cosmic intent and begins to function not only as a planetary unit but as a cosmic focal point. The Rays & the Initiations, p. 269

What I am going to offer you now is what might be termed a sanctioned hierarchical revelation into an aspect of the purpose of our Planetary Logos carried out in alignment with the Solar and Galactic Logos. I am prefacing it in this way so that you might give the information particular attention and take time to see whether it resonates and therefore helps to awaken a deeper knowing within you.

When Earth humanity looks into the universe one of its deepest questions concerns whether or not there is other life out there. Worded another way this question might be "are we alone here?"

What remains as yet hidden to the human psyche is that humanity has the potential to be a source of life in our cosmic environment. We are that life arriving. This needs to be explained because I am not talking here about seeding biological life or at least not directly.

When we look out into the cosmos we are looking along a particular wavelength or frequency —like being tuned to a radio station or operating only in ultraviolet. Earth is a planet of deep material manifestation. Of course the universe is alive with consciousness on etheric levels and higher, but there is little conscious intelligent life at the depth of prakritic immersion experienced by Earth humanity. So we are both alone and not alone.

An inadequate analogy would be at the time of exploration into uncharted territory on Earth there were maps created with unknown areas sometimes marked with warnings such as "here there be dragons". Or in modern times a society will often issue warnings about travel to troubled areas in effect saying that the aid and rules of normal civilized society does not extend into those zones. Our Logos, being a rebel and willful but also stimulated by love as a light-bringer, chose to go beyond the current limits of the extension of unified consciousness in the galaxy. Whether the experience of Earth will serve as a warning or an encouragement remains as yet undecided but the potential is for Earth to help the evolutionary advance of life in the galaxy in a potent way.

From the perspective of consciousness, the Dweller is that part of awareness that descends into the subconscious and is no longer easily available to the conscious self. The Angel is that part of awareness that ascends into the super-conscious and similarly is not readily available to the conscious self. Our Logos is part of the cosmic Dweller and when elements of the subconscious rise and join consciousness the range of that consciousness is expanded. If enough human souls can regain conscious polarisation on the buddhic plane and take their place in the ashrams, the collective being called humanity can begin to radiate the essence of its experience into the self-consciousness of the cosmic system.

To understand this we must enter more fully into the world of Being. Shaktipat is a word used in the Hindu tradition to signify a transmission of energy directly through the etheric body of the teacher to the student. What a person knows is one thing. Who a person IS another. The beingness of an individual is transmitted on other frequencies than consciousness because life extends through all levels. The buddhic plane is part of the cosmic ethers and Earth humanity can serve as a vitalizing radiatory power that carries with it the experience of having being deeply immersed in the material world and returned.

This vitalising power can help other civilizations which exist on more subtle levels to manifest —to come more fully IN to their vehicles. Other civilizations radiate the results of their experience on different levels forming one interlocking antahkarana. Earth humanity has never been separated in life for the cosmic sutratma is unbroken, but there has been a separation in the cosmic antahkarana that is reflected in the separation experience in the human antahkarana. All my teachings on occult meditation have been designed to help bridge that antahkarana in individuals and groups as a part of the planetary task of mending the break in the cosmic equivalent.

The cry on the cross at the Fourth Degree is “My God, My God why hast Thou forsaken me?” and the realisation is the recognition that it is we who have abandoned God. God here can be understood as the beneficent self-conscious awareness that permeates the universe —in other words a God of consciousness and not of Being for there is no separation in Being.

As constituent parts of our Logos then, we chose at some point in our past to leave the lighted realms and to descend into the darkness of matter, confident —perhaps overconfident —that we would be able to take life into the depths and return. This is the impulse of the First Ray monad and we all share in this spiritual story of the prodigal cosmic son. Separated in consciousness from cosmic light and love, we have had to do things to survive that run contrary to higher laws. This creates karma but develops an intelligence and resourcefulness that is unknown on higher spheres. One of the roles of the Dweller is to INFORM the soul —to educate the soul about the ways of the material world and help it adjust to material experience.

I want to give you a mediation now which if followed and persisted with will result in an experience in your etheric body which is a reflection of the purpose humanity can serve on cosmic etheric levels:

The Prana of Synthesis

Sit or stand preferably barefoot on the earth and centre in the heart and in the causal field.

Become aware with your breathing of taking in prana from the earth and flowing it through your etheric body up through the base chakra.

Now become aware of taking in solar prana from the sun and allow this to flood through the etheric body down through the crown chakra.

Let the descending solar currents awaken the lunar light within the earth and within the body and lift it up through the etheric to the causal body.

Now become aware of taking in galactic prana visualised as a vital and full darkness that contains the sevenfold light and allow this to extend through the etheric body via the crown and also the heart.

Let the descending galactic currents awaken the dark light within the body and within the planet and lift this up via the heart and the causal body to the monad.

In the causal body triangulate and synthesise these three forms of pranic energy into one fire which ascends via the jewel onto the buddhic plane.

Taking your place in the ashram radiate this fire of synthesis throughout the field of the one great ashram and breathe it down into and through the etheric body and specifically the heart chakra.

Close with the Mantram of Synthesis given below.

If you do this meditation and notice the effects on both yourself and your surroundings and if you follow the Law of Correspondences you will gain insight into the role humanity can serve as a unit within its cosmic ashram.

This is a meditation connected with the planet Uranus, the sign of Aquarius, the Avatar of Synthesis and the Seventh cosmic Ray. It will be increasingly used as the Seventh Ray Age progresses, and its effects are summed up in the words “raise the dead to life”.

This is all closely related to the next phase of the ‘triangles’ work. Once the triangle of Shamballa, Hierarchy and Humanity is functioning on a planetary level then the saving force can be released in a way that will impact not only upon the lower kingdoms in nature but also on other fourth kingdoms in other planetary spheres. The fourth quality of deity has a revelatory power and potency that humanity cannot yet comprehend. It is this quality in action that will allow mankind to receive the Great Revelation which the whole process of evolution since individualisation has been building towards. It is not an Earthcentric revelation but a cosmic one and humanity as yet is not cosmocentric but struggling to become worldcentric.

I am not suggesting you neglect your service work to humanity but that you make an effort to add a component of esoteric work which will potentise your existing service and help bring about planetary integration much more rapidly. Attempt to do this

advanced work identified with humanity as a whole. It will not only have effects upon the levels of the planetary etheric but it will also aid in offsetting the influence of the planetary Dweller by building in a new thoughtform. This is the thoughtform of Earth as a conscious contributing agent in the field of cosmic evolution.

This shift from the consideration of Earth as a recipient of cosmic assistance to a transmitting station is significant. When using the Great Invocation for example, instead of visualising the energies of light, love and power descending *to* Earth you might visualise them as flowing *through* Earth.

Here is a mantram that can be used with the above meditation and will be helpful in stimulating the transmission process:

The Mantram of Synthesis

Light, Love and Power are One

They meet in the human race

To let the Life which ever IS

Seed itself in Space.

Let the One behind the Three come forth

And through the heart of man

Reveal the hidden glory

Of the evolving Cosmic Plan.

May the Avatar we are, arrive

To fulfil our destiny

Let the Mother of the World rejoice

For the soul of Earth is free.

Life, including biological life, has its roots in the Life principle. Earth is a potent reservoir of the Will to Live. The release of this essential energy into the surrounding cosmic etheric environment will have far-reaching effects. Remember that there is no biological life on the moon because there is no human hierarchy and not the reverse. Humanity can be causal in the seeding of manifest life in our region of the galaxy

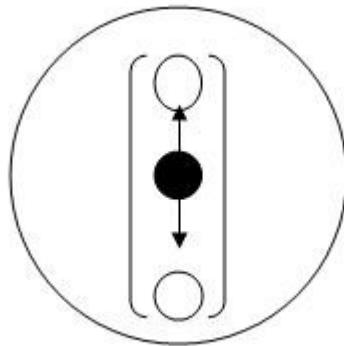
through the proper exercising of a synthesised consciousness empowered by Will and informed by the intelligence of our long experience on Earth. I have given you here an important clue that will guide future work.

The Fourth Divine Quality

Behind Will, Love and Intelligence is a fourth quality –a peace which passeth understanding. Another word would be Presence – it is the presence of God which permeates the three sheaths or qualities – will love and intelligence. God wills, loves and creates but behind these three God IS and it is the presence of God that brings peace.

That which contains everything, that which gushes up in the centre of everything and that which forms everything - space, self and substance – is the presence of divinity.

The soul is both child of pure consciousness (spirit) and form (matter) and also the vehicle for that which lies behind this duality. The child can side with either parent and then comes under the law of attraction. Those who side with (ie identify with) the mother (form) will be attracted to those who side with the father (spirit). This attraction/repulsion dynamic lies behind gender, politics and duality of all kinds. The purpose of the law of attraction is to generate love – a technical description of love is the realization of the field of unity that underlies polarity.



The centre of the polarity is not just the child or mid point of it but also a gateway to that which lies beyond it – a higher or deeper centre. This is why the cosmic astral plane is accessible to those who have stabilized their identity in buddhi. The cosmic astral energy is seen as the sentiency that, when clothed in the cosmic physical plane, produces the threefold experience of monad, soul and personality. On the atmic plane the cosmic mental energy is realized as that which is behind the duality of the cosmic physical and the cosmic astral. On the monadic plane the energy of cosmic buddhi is realized as that which lies behind the triplicity of the lower three cosmic planes. This core energy of the cosmic planes is the fourth divine quality which is revealed through the earth, the fourth planet in this fourth scheme. It is revealed as that which forms the centre of spirit, soul and form alike. The kundalini fire of matter, the solar fire of consciousness and the electric fire of spirit are seen as three expressions of a single essential divine energy.

Creative Intelligence - The Goddess, The Holy Ghost, Matter, Surrender

Love of God – The Son or Daughter, The Soul, Self Consciousness , Choice

Will of God - God the Father, Purpose, Striving

Fourth Quality - The Presence of Divinity

The first three qualities are attributes of God just as the mind emotions and body are attributes or vehicles for the soul. On the buddhic plane we find the human soul itself and on the cosmic buddhic plane we find divinity, the cosmic Christ or the universal soul.

Cosmic Buddhi is the energy of the Presence of God that both contains the lower three cosmic planes and also is present at and as the core – the essential divinity of each atom, molecule and entity whether they be made up of cosmic physical, astral or etheric matter.

The revelation of this divine presence is the great revelation that lies ahead and culminates the whole cycle of conscious evolution. Each of us is, in essence the divine life. Our spirit is built from it. Our consciousness or soul is built from it. Our bodies , subtle and dense are built from it. Our spirit, our soul, our bodies. Who are we?

God's will, God's love, God's intelligence. All of these are attributes of God. The fourth quality is the actual presence of that divinity which we have referred to indirectly through contact with His/Her Purpose, Love or Activity. And we are that. We are the arriving Avatar that we await. We are the saving force. We are Humanity, Hierarchy, Shamballa and that which arrives through the synthetic functioning of that triangle. We have always been yet unrevealed. This truth is realized or revealed at monadic levels of consciousness ie when the self is identified with the atmic plane or higher. While the realization occurs at these levels, the reality of that which is revealed is not dependent upon them. In other words we always were the presence of divinity realized or not.

This revelation is occurring here and there amongst the advanced members of the human race. It represents the culmination should you be able to perceive it of the sixth ray age.

The seventh ray age is just beginning but it will be brought into full expression by those initiates within the human kingdom in whom essential divinity, or the presence of God, has been revealed. They are the seed men and women of the new civilization.

In the Christian tradition which has arisen and flowered during the two thousand years of the sixth ray age – the core motif was the Son of God – sent by His Father to redeem the earth. We were encouraged to follow him, mount our own cross and return to the Father's house or identification with spirit. Atonement, the fourth initiation, liberation, identification with spirit was seen as the goal or attainment. This is paralleled in the east where enlightenment is seen as the great prize, the liberation from the cycle of karma and rebirth. Underlying the whole sixth ray story is the experience of being separate from God in consciousness and attempting to regain the

Kingdom of Heaven through some form of discipline, striving and redemption. For those who obtained the goal of freedom the object then was to be boddisattvas or christians whose work was to assist in other souls becoming free. Salvation, redemption, freedom. Free yourself then free others. The keynote of the sixth ray Piscean age. The very structures of civilization have been raised on the fundamental experienced reality of being separate from God, the concept of original sin, the need for hard work and the struggle for freedom. The difference between the sixth and seventh ray age is the difference between a disciple and an initiate. One is seeking God, the other is God, creating.

What will be the cultural keynote of the seventh ray aquarian age? At the onset of this age we have what I have previously called the Externalisation of the Hierarchy. This is really the emergence of those in whom the great revelation has taken place. Souls who have already become free, who know they are, essentially divine, will build a culture and civilization based on entirely different fundamentals. This is why the world is and will continue to experience such crisis in this cycle between 2000 and 2050. The crisis is caused by two fundamentally different worldviews colliding with each other as we transition from one to the other.

Most children born in the west before 1950 were raised with the inherent belief that they were basically, fundamentally bad but could be trained and thus earn the right to be productive members of society. Children born between 1950 and 2000 began to be raised in a different reality – that they were fundamentally good and education was more a drawing of that goodness out of them rather than a putting it into them. The first half of this group are coming in to power in the world now and they are a generation who experienced a great deal of psychological angst and are driven by the need to make a contribution to changing the world so that it matches more clearly their inner reality. The generation that will grow up and come to power beyond 2050 will have transcended the good/bad duality of the cuspal time and be the true harbingers of the new age based on the unshakeable reality, the seventh ray rock of essential divinity. Within these broad fifty year periods it is useful to also make divisions. For instance there is a notable difference in the first group between those born before 1975 and after. 1962 and 1987 mark further differences. Similarly there will be a difference between those born before 2025 and after.

In general when we look at history we note those who are influencing society through their political and social power. What is more difficult to perceive is the influence of those souls who are entering incarnation at any time and are changing the consciousness of those around them simply by their presence. Of course each generation is made up of souls at a variety of levels of evolutionary development but each group has its initiates and as evolution proceeds the proportion of initiates in each group increases. Those initiates born after the year 2000 have the energies of Shamballa particularly active in their souls and they are eventually destined to form a Shamballic seed which will form a global governing centre within Humanity. As they mature they bring into expression in the world around them the necessary crises that allow for their later emergence. Initiates are the cause of evolution and not its result.

The first quarter of a fifty year period is governed by a change in consciousness but this change is not yet felt in the heart or expressed in activity. This change is currently taking place up until 2012. The second quarter sees this change being experienced at a

more emotional level and this leads to a point of tension – 2025. The third quarter brings the new energy into the etheric body and so it begins to change activity and behaviour to conform to its inherent patterns and finally in the fourth quarter the physical body – the forms and structures of society are patterned around the original blueprint that arrived at the beginning of the cycle.

So what will the culture of a seventh ray Aquarian age look like?

- Light supernal. I have already given out much about this peculiar sevenfold synthetic light that flows from the atmic plane. This light will reveal the hidden mystery at the heart of substance. It will thus make possible a new form of energy that can be harnessed by humanity. It will also change the relationship of the human kingdom to the other kingdoms in nature. The mystery of electricity.
- Love eternal. This is the mystery that lies behind all polarity. Duality will no longer be seen as a reason for battle. The martian tendencies of the sixth ray age will be replaced with the beneficent magic of Jupiter. Both sides of all polarities will be seen as equally divine and the charge between them will be seen as a precious generator of love. Relationships of all kinds will be transformed.
- Life more abundant. The living power of God will be released upon the physical plane. The result will be a greater freedom from fear, a simpler way of living that frees up economic resources and makes possible a truly creative life.. That creativity will extend to the role of our civilization in the galaxy. The secret of Fire and the energy of Uranus.
- The Presence of Divinity. Peace Joy and Freedom will be terms that signify something far deeper and more pervasive in the life of human experience than it is currently possible to feel or express. The suffering of the soul is great in the current cycle and will even increase over the next period but it is suffering with a purpose, suffering that will bring in a new birth, the birth of humanity as a self-conscious divine being.

The Symbol of Lightning

Lightning as you know is the symbol for the first ray and electric fire. It signifies Uranus and in a peculiar way the connection with the galactic centre and the coming of cosmic fire to earth.

Water is the symbol for the astral plane. Water is able to take the form of solid liquid and gas – a threefold expression. It is able in its liquid state to permeate the physical earth and through the process of evaporation and condensation to also permeate the atmosphere. The water cycle on earth is linked to the sun. The heat from the sun melts ice and warms the water molecules in liquid water so that they form a gas or vapour. This vapour as it cools in clouds condenses back into liquid water and ice. Electrical charge builds up in the clouds and between the clouds and the ground. Despite four million bolts of lightning hitting the earth daily our scientists are still not clear what causes it as the measured electrical fields within clouds are not strong enough. Recent research indicates that cosmic rays from the galactic centre and supernova remnants may serve to provide a channel along which lightning can propagate. Thus we have

the earth the sun and the galactic centre representing the personality soul and monad all involved.

Would it mean anything to you when I say that the study of the way lightning is produced is revelatory of the Externalisation of the Hierarchy? Let me add another couple of clues.

Lightning is the passage of energy from the etheric body of the planet into the physical – from the four ethers into the gaseous, liquid and physical planes. Consider this process under the law of analogy on the cosmic physical plane , the seven cosmic planes and the universal planes. Consider within the cosmic physical plane, the initiates between third and fifth degree as water. Consider the cosmic astral plane in its dual relationship to the cosmic physical and mental. On the seven cosmic planes, consider that the lightning bolt is the ancient symbol of Indra – God of the fourth or cosmic buddhic plane.

Consider how this energy passes from the cosmic buddhic plane into the three lower cosmic planes which together make up Agni – the fire of the solar personality which expresses as electric fire, solar fire and fire by friction. All is revealed in the world around us for those capable of seeing into the deepest mysteries of existence.

When lightning flashes forth from the clouds to earth the charge difference between the bottom of the clouds and the ground results in the issuing forth of electrical streams of energy called ‘leaders’. When these leaders meet then the discharge of energy that forms a lightning bolt takes place. Think of the terms leadership, currency and being ‘in charge’ from an electrical perspective and then it will be apparent how the group that will form the Shamballic centre within Humanity must be able to handle electric fire, know how to collectively invoke it and hold it as a reservoir of the will of God. It is the relationship between the third and fifth degree initiates that results in the spiritual electrification of the three worlds and the revelation of the mystery of Brahma.

In the last two millennia the sun itself reveals to humanity its central role in the solar system and sparks the ‘enlightenment’. In the twentieth century the galactic centre reveals itself as a deeper centre and humanity begins its relationship with the will or life aspect. In religious understanding the sun is the soul which comes to earth and is resurrected . The second coming is the return of the soul with the sword of the father – the sword of Shamballa. The energy of the galactic centre is revealed through the sun, through consciousness but it also is able to pass through to the earth itself without the mediatorship of the soul. This impact causes the release of those blocks that prevent the full emergence of the soul. Shamballa is revealed through Hierarchy but also clears the way for the emergence of Hierarchy.

The fourth quality, the presence of divinity , cosmic buddhi is able to operate to relate the three fires because the three fires are diverse expressions of it. They develop sequentially in time and yet are one in the eternal now of the system. Because of this, when a balance between the three fires is present, the fourth quality is able to well up as the centre of each. Accordingly development then takes a whole different path. Pain disappears. Pain is the result of the adjustment of the activity aspect to the

purpose aspect via the consciousness aspect. When all three are balanced then the personality of the Logos is complete and the soul can come to full flower.

If the phenomena of lightning can be used as an example of the descending electric fire of the spirit aspect as it operates to make adjustments within the form then the phenomena of volcanic eruptions and earthquakes represents the emergence of the latent kundalini fires of the planet. Conscious biological life of which humanity is the flower represents the solar fire on earth. The fourth quality manifests through each of the fires progressively and simultaneously. The consciousness of humanity is being impacted then, not only by the crown energies of Shamballa but by the base energies of Agartha rising up from within the planet itself. These two aspects of the will – agni and vril – are like a defibrillator on the human soul providing it with the energy to take initiation and have revealed within it the life aspect.

Uranus frees us from the dominion of Saturn when the time is right. Saturn as Chronus castrated Ouranus and replaced him. Saturn as lord of time, karma and cycles rules the Tree of the Knowledge of Good and Evil. Uranus presides over the Tree of Life. When our discipleship is complete and we are initiated by the Lord of the burning ground, the Hierophant of the Mysteries – we also have restored our relationship with vril – our virility. Having drunk from the well of living waters – the presence of God – we are now free to create. When the seventh ray temple is built the injunction is given"Sound forth the word creative and raise the dead to life."

The Heart & The Sutratma

The primary organ for identification is the heart of any system. The antahkarana is built in consciousness and therefore has inherent within it a duality. Let us take for example the relationship between a disciple and a teacher or what is called in the transhimalayan tradition – A Master of the Wisdom. This relationship is like that between a planet and a star. Between earth and Sol for example are the planets Venus , Mercury and Vulcan. These are the planets of the antahkarana bridging in consciousness. The transpersonal planets of Uranus , Neptune and Pluto bridge between the soul and the monad or the sun and the centre of the galaxy. Thus we have a dual antahkarana that when built serves as the structure whereby initiation can be taken. Initiation is described as the expansion of consciousness through a series of graded unfoldments. The major initiations occur when the expansion of consciousness accompanies a shift in identity. So for example at the third initiation the identity shifts from personality to soul. At the fifth it shifts to the monad and at the seventh it shifts to what is behind the three vehicles of the cosmic physical plane.

The centre which we orbit, physically or in consciousness represents that which is in the process of emerging within us. So, in the example of the disciple and Master, planet and star – what draws them into relationship is the incipient star- ness in the heart of the disciple. In other words, the Master is an outer expression of what is beginning to emerge in the core of the experience of the disciple. The antahkarana allows for the inflow of wisdom, love and will which stimulates these qualities and draws them forth from within.

When the relationship is stable the disciple is said to be “ in the Master’s heart”. The reverse is also true – the disciple finds the Master within his or her own heart. This is the process of identification at work.

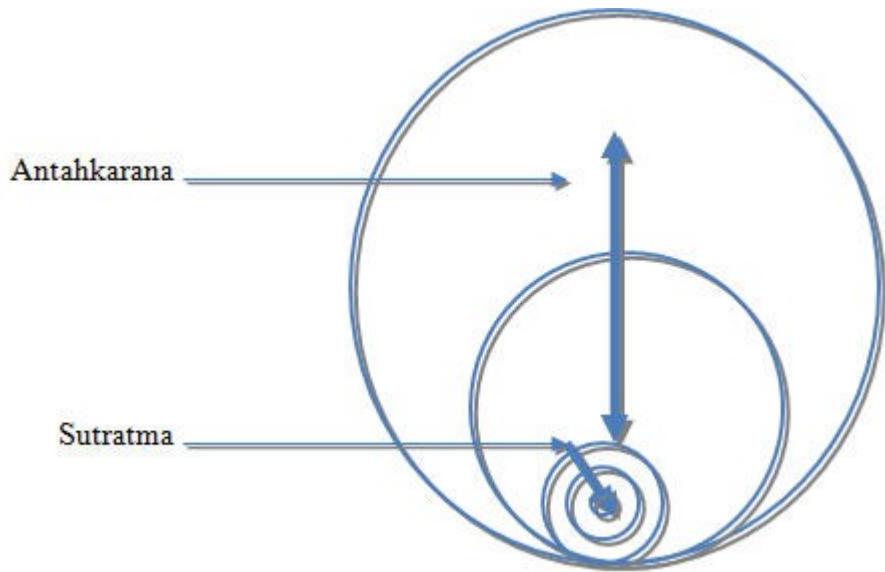
The conscious relationship between a star and the centre of the galaxy works in a similar way and represents the relationship between the Christ and the Lord of the World or in the individual sense between the soul and the monad. This is why the Christ presides over the early initiations and then, speaking symbolically, the eye of the king is revealed at the third and at the fifth the initiate meets ‘face to face’ with the central life of the system.

The expansion of consciousness via the soul and through the process of initiation represents the primary means of development in this the second system. It is an expression of the love nature of God and progress is achieved through relationship and the great brotherhood of beings that express along the cosmic antahkarana.

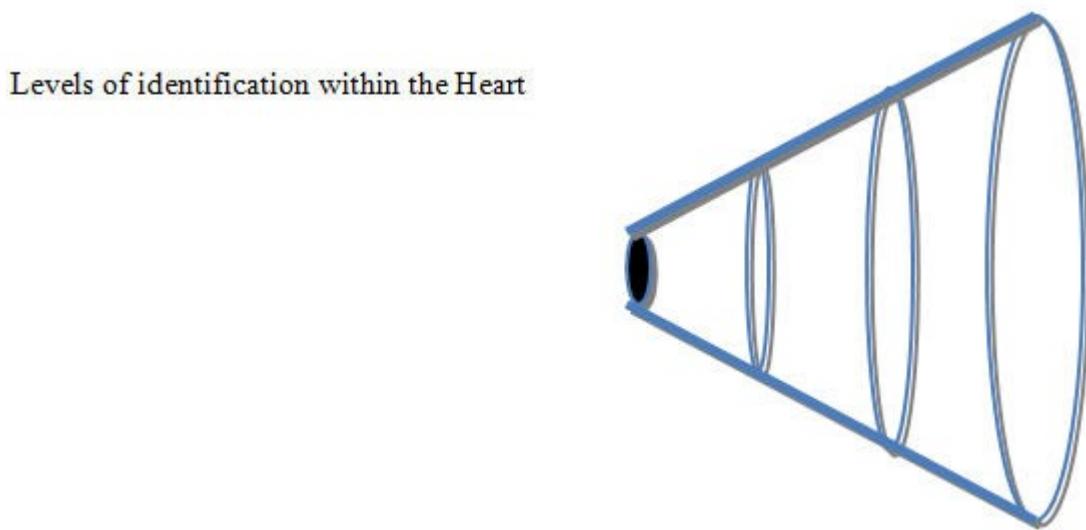
Identification occurs naturally in the higher initiations but it will also be the primary means of development in the next system of the Will. For advanced members of humanity the two processes of initiation and identification can be used together. Let me try and make the distinction more clear.

Initiation involves assistance from without. Identification relies solely upon that which is within. In Christianity there is a statement “ Christ in you, the hope of glory ” or “ The kingdom of God is within”. These are statements of identification. Early in this book I added a similar statement concerning the will - “ Shamballa in you, the promise of life more abundant ” . Now let me add “ The Presence of God in you, inevitable, eternal, invincible, and ultimately undeniable ”.

We know that one of the ways the will works is through abstraction and we know that the energy of freedom involves a ‘mysterious pulling away from form’ When we consider spirit and matter only in the vertical mode this abstraction or pulling away leads to the idea of moving up away from the physical plane. We use dis-identification techniques such as “ I am not my body, emotions or mind, but the soul ” to help lift our consciousness on to the buddhic plane. Once we realize that the planes all interpenetrate however and that spirit and matter can also be understood in horizontal mode we learn how to disidentify without transcending or disassociating. We stay present and without trying to raise our consciousness or transform our experience in any way we simply deepen our identification.



The antahkarana relates us to other centres via consciousness. The sutratma takes us more deeply into the centre of wherever we are currently focused and through that centre we relate to all other centres via direct identification.



The heart chakra is the centre of the sevenfold system. We might imagine that it has four 'levels of depth'. The outer level is what allows us to identify with our environment. The next inner level is that of the soul – the "Christ in us". This allows us to identify with our soul and it is what moves us to make our particular contribution to the world. The next inner level is monadic and allows us to identify as the life aspect. In Agni Yoga this is termed the level of the Lion of the Desert. At this level we experience the charge of spirit or the fire of being. At the fourth level we experience the presence of divinity and a profound peace – a peace that lies behind all purpose, all love and all activity.

If the antahkarana is like building a relationship with the sun then the sutratma is like experiencing the sun-like molten core of the earth. Inside that core is the black hole or singularity at the centre and beyond that is the universal Self.

Between each of these levels what is experienced is a profound abandonment. It is a truism that we cannot become that which we are not already and yet unrealized. The feelings in the heart of being abandoned by God are there because that is precisely what we have done as we have identified ourselves more fully with the forms in which we are expressing. Unable to hold the truth of who we essentially are through the process of incarnation we gradually let go of our identification with our divine nature although this does not change the truth of it. As we deepen our experience and go through the pain of our own necessary abandonment of our inherent godhead it is always like a coming home - a return to our own true nature.

This abandonment is experienced at the second, fourth and sixth initiations when those who have been assisting us step away for a time to allow us to encounter and experience the depth of what we have been experiencing outside of ourselves, within us. Thus the process of initiation and identification go hand in hand. It is possible however to awaken via identification or the sutratma without first developing the antahkarana. Those who have the first and second ray strong in their make up often take the direct path of the heart.

For those who have been attracted to my teachings however there can be a tendency to focus on building the antahkarana accompanied by a growing dependency on acquiring esoteric knowledge and esoteric contacts. This dependency upon that which is outside of the self can atrophy the capacity for self reliance inherent in the direct experience of the heart. For this reason I have always placed emphasis on service.

Ultimately your life must arise directly and authentically from your own well, sourced from your own identification with the Godhead. Reliance upon teachers, Masters and consciousness can take us only so far. It is my intent with this work to encourage those of you who are ready to claim your own inherent freedom. An initiate always 'self-initiates' by accessing a deeper level of his or her own being. They can be supported in that process by others but they must access their own will and stand alone in their identification.

Through my teachings many individuals and groups throughout the planet have been assisted to step onto the path of discipleship, expand their consciousness, and make a wide range of esoteric contacts. Now at this critical time in the planetary evolution I am encouraging you – a heart term – to self-initiate; to boldly identify in your own nature with what you have been approaching, contacting and circling. Set your self to make the transition from personality to soul or soul to monad. Claim your divinity – not to others – but deep in the centre of your own heart, which you will find is not your own but an organ through which the universal self can express. That Self is one but its expression through the centre of your own being is uniquely creative.

Let me give you a meditation which may help in this regard.

Heart Identification

Centre in the Heart. Do not attempt to raise your consciousness or change your ordinary resting state of awareness in any way. Simply focus on the breath and rest in the heart.

This meditation does not so much employ the consciousness or the imagination. It is a sensing process using the sentiency of the heart to feel into what actually is present.

Identify with your personal heart and feel the connections you have to the world – to specific people and places and activities. Feel your personal love and heart-desire. Feel the way your heart goes out to family, friends and lovers. Also sense the way those you may have a special responsibility for – such as children, animals etc – rest in your heart.

Allow yourself to go deeper and identify with the Christ or soul principle of transpersonal love. Identify with and as the source of that love which you may have had awakened by an inner or outer teacher. Feel that love opening and radiating outwards to all beings and forms including those lives which make up your own nature and those others with whom you have a specific soul connection. As you allow yourself to move deeper into the heart notice how the sphere expands to include the causal body and also down through the base chakra into the earth. Notice your willingness to have others enter your heart and for the love that is moving through you to become present in the heart of all others.

Now deepen again to the level of the monad and feel into the love of the spirit aspect. This is a deeply sacrificial love that expresses itself in the will to endure for the sake of the liberation of others. This love rests on the foundation of the fire of being and the inherent identification with the principle of freedom. Identifying with this love sense how the sphere of the heart opens to include the core of the earth , the heart of the sun and the galactic centre. Notice how naturally kundalini flows when it is not being repressed. Taste the experience of holding the space for the evolution of a planet with all its kingdoms and life forms. Sense the earth in your heart and your heart in the earth. Notice your deep longing for the freedom you experience to be experienced by all beings in your sphere of influence. Taste the experience of being in the centre of a galaxy holding the space for the evolution of consciousness in billions of systems.

Now deepen again to the level of the universal Self. Surrender into being one with the heart that contains the universe within it. This love rests as pure presence and peace accepting and blessing the perfection of everything that arises. Notice how this love effortlessly contains the other levels of self and the other expressions of loving.

Within the one great heart of perfection arises centres of pure being and spiritual virility like galaxies which contain countless systems where consciousness is evolving and liberating itself.

Maintaining your identification with the one great heart re-enter the sphere of your spiritual responsibility and then the sphere of transpersonal loving and then the personal sphere of your heart. In this way the saving force you essentially are brings all levels into integration and synthesis. The Avatar of the Presence of Divinity arrives in the midst of your personal sphere , reaches out and strokes the tabby on your knee.

The Fourth Fundamental

Self-conscious human spirituality has been focused on the path of return of the soul to God. This returning or re-identification with our essential nature creates channels that allow the essential divinity of the universe to consciously bless and therefore redeem all levels. Human beings become the agents of that redemption in their sphere of influence – life on earth and its cosmic surroundings.

The great revelation which accompanies the realization of the fourth quality of deity and the dawning fourth fundamental of the ageless wisdom is immanent but will only be fully grasped when enough members of humanity have taken initiation. It requires humanity as a single being to receive the revelation and as yet the human centre is not yet awake enough or fully integrated with its other two centres. The next two decades will provide the necessary tension for many more to take initiation as well as for those initiates already in incarnation to mature and come into their world work. In the meantime it is possible to point in the right direction and to get a resonance in the human soul of the energy which is beginning to vibrate in the heart of the soul of humanity.

I have indicated that this current work is part of the next revelation of the ageless wisdom – a revelation that will come in its fullness around 2025. This work is like an advance shower from the raincloud which will precipitate at that time. This shower is given to quench the thirst of those who have absorbed and made use of the previous dispensation and also to moisten the ground for the arriving seed.

Let me lay out the new information given in succinct form and make some comment on its significance.

- The cosmological symbol for the monad. This I have given as the black hole at the centre of the galaxy. This symbol will be as important for the will and electric fire as the symbol of the sun has been for the soul and the consciousness principle.
- The completion of the zodiacal meditations began with Alice Bailey. This bridges the last dispensation with the current one and introduces the technique of duality or tantra, astrologically considered.
- An aspect of the fourth fundamental and information on the fourth quality of deity. These are particularly relevant to the fourth or human hierarchy.
- The mystery of Identification. Mantrams and meditations on Life, Synthesis and Heart.
- Indications as to the nature of the coming Avatar and the role of the human kingdom in its emergence
- A synthesis of east and west approaches to the spirit/matter duality and a life key to the consciousness cosmology of A Treatise on Cosmic Fire.
- New information on freedom and what it means to be free, initiate and fully present on the physical plane.

I have said that an aspect of the fourth fundamental is :

The function of man (understood universally) is to reveal through identification, the One Life at the heart of all existence

A related expression would be that the human being is that portion of the oversoul that is self-conscious in manifestation.

This aspect of being self conscious is unique for the human being between individualization and identification. It comes to its flower during the process of initiation between the third and fifth degrees. After identification is complete then there is no longer any self consciousness – the subtle duality is gone. It is this capacity for self consciousness that allows the universal oversoul to incarnate, identify with matter and then to re-identify with the One Life at the heart of all creation.

An initiated human being is a self conscious part of the Oversoul who knows (through direct experience) that they are part of the Godhead; one with the spirit that is pervading the universe.

An initiated human civilization then is one in which this direct experience forms the core of the expression of the collective life. This is not yet the case on earth but is becoming increasingly so amongst some members of the human family. This will become increasingly important if we are to come in contact with other civilisations. What makes them human, is not their biological forms but the degree of self consciousness and identification with the universal soul that they are exhibiting. An initiated civilization is a solar one and a planet upon which such a solar civilization is manifesting is a sacred planet.

When we consider the Seven Solar Systems of Which Ours is One we are apt to look for these systems within our local neighborhood. Local relationships are important and yet how often do we find our ashramic brothers and sisters in our own village?

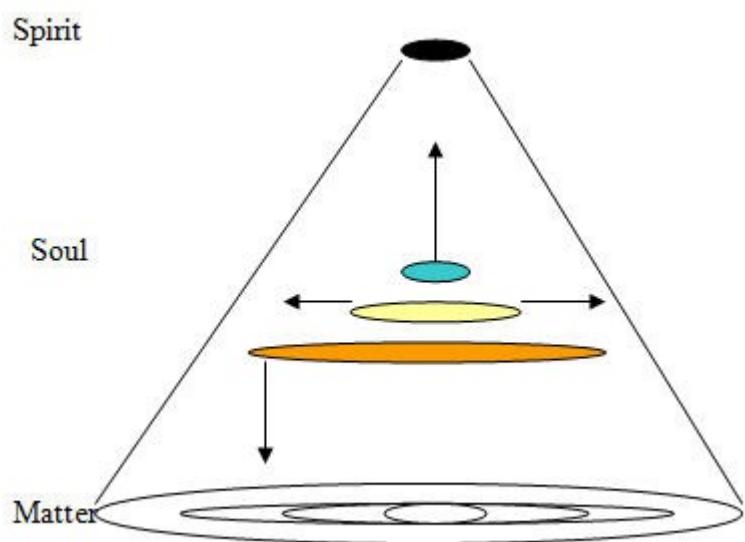
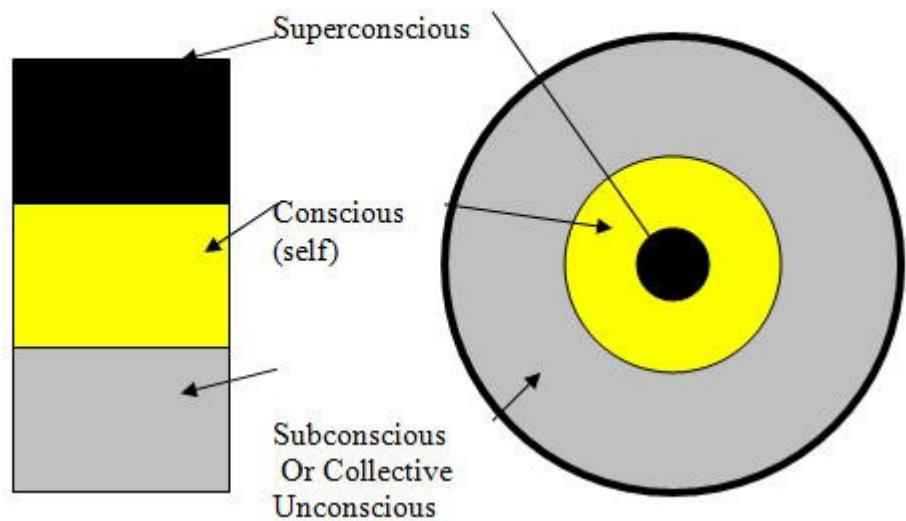
Galaxies, like other systems are divided into those in which the spirit or life aspect is dominant, the soul or consciousness aspect is dominant or the matter or activity aspect is dominant. There are also cases where balance between all three has been achieved.

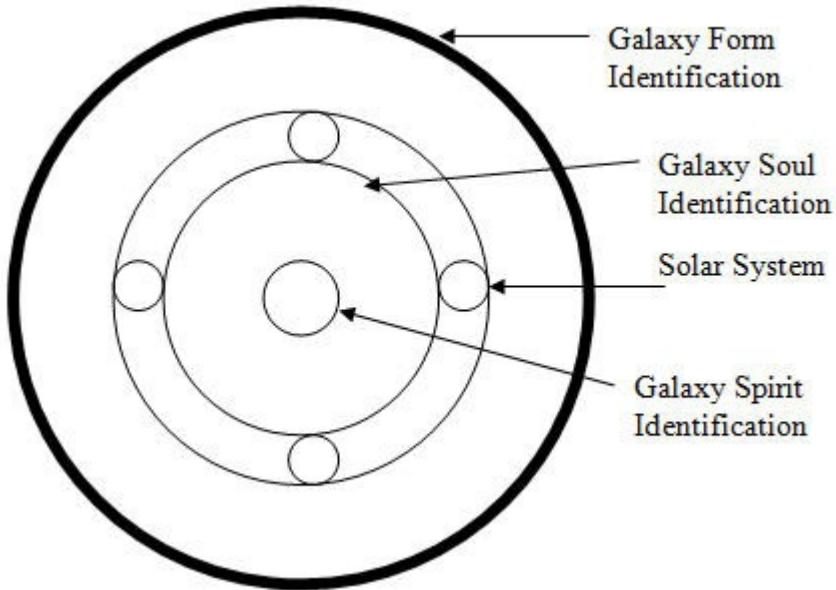
Within the galaxy, stellar systems are similarly in a process of development just as planets and planetary civilisations are within solar systems. Our solar system, having yet to take the third cosmic initiation is not fully identified with the galactic soul but on the verge of that identification. It thus has a group relationship with other systems also on the verge of this degree as well as relationships based on proximity and others connected with ashramic purpose.

As an initiated consciousness begins to form the basis for the coming civilization on earth it will coincide not only with the great revelation of essential divinity but also with the growing awareness and contact with other ‘human’ civilisations within our galaxy. There will be those whom we are in a position to help and others who are in a position to help us. In addition there is another planetary civilisation that could be said to be our polar opposite. Lives in this civilization have stayed identified with the spiritual pole just as humans on earth have overly identified with the material pole. As a result we are in a position to give each other the balancing impulse in what has been termed the “tantric interplay between planetary lives”. This has its correspondence in

the zodiacal meditations where the point opposite the sun sign is associated with the revelation of the monad.

Consciousness as it Expresses in the Galactic System



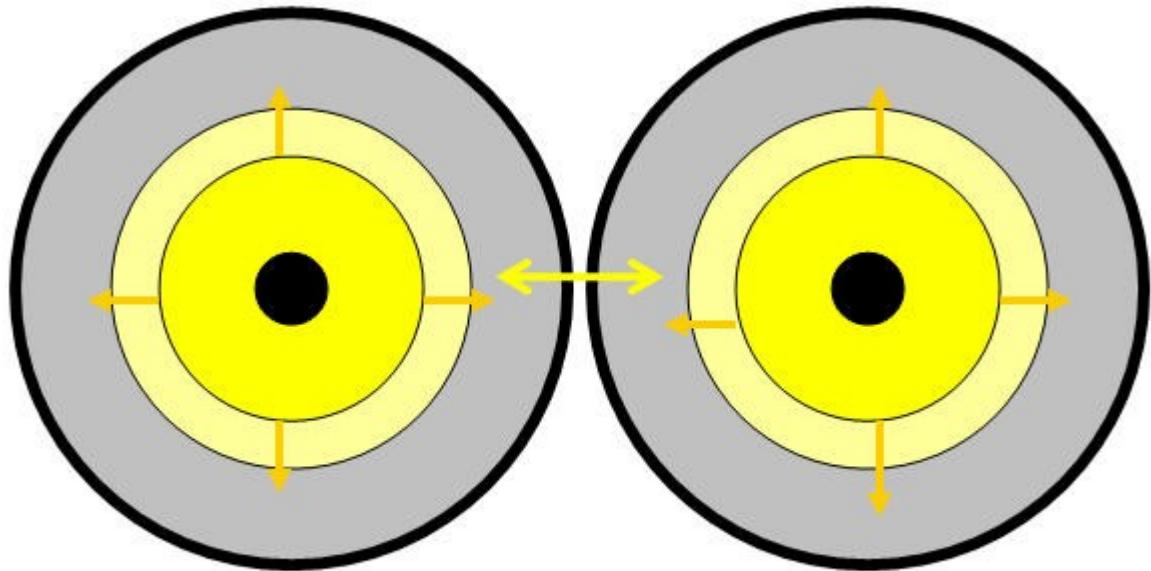


There is also a form of galactic tantra between galaxies as well as between planets and solar systems. The interaction between the Milky Way and Andromeda is bringing with it a new form of energy that is beginning to permeate the galaxy. This has its correspondence to the fourth quality as it lies behind the will, love and activity of the galaxies represented by the symbols of the black hole, stars and planets.

The Galactic lives are interacting on the universal astral plane and this energy is thus permeating their spheres in the same way that a man and woman in love have access to a new energy that changes and rearranges their lives.

When galaxies come together there is a fusion of the black holes representing the monadic life. There is also an interaction between the stellar lives. A significant portion of the dual star systems in our galaxy are the result of the merger with smaller galaxies and the Milky way currently has a number of satellite galaxies that it is in the process of absorbing. Planets too interact although the spaces between objects in a galaxy are so large that collisions are rare.

Relationship and marriage whether human or galactic can operate under any or all of the cosmic laws.. When forms are attracted together for the purpose of survival or procreation then the Law of Economy is at work. When souls are attracted because they have qualities that each other needs then the Law of Attraction is at work. When the life aspect and higher purpose is served by the fusion of monadic cores then the Law of Synthesis is at work. When all three dynamics are balanced then the Law of Being is in play.



The Milky Way and Andromeda – The Yoga of Union

There is another aspect of earth consciousness that has a relevance to our galactic journey. We can easily conceive of the important role the galactic centre has on earth because we are a small subset of the galaxy. It is more difficult to conceive of the role earth plays with respect to the galactic centre. When a civilization reaches a level of development where it is able to consciously respond to the energy of the galactic centre

then there is an exchange of energy. On earth there is the arrival of a more subtle energetic which we call the ‘coming of the Avatar’. At the galactic centre there is the registration of a ‘returning dragon’. This is similar to the rising of kundalini in the personal system. Our earth civilization may be only one of many in the galaxy but life is rare and life on the edge of self awareness is even rarer so we make a small but significant contribution to the life of this great being in which we form a part.

Conclusion

This book on Occult Cosmology is at its core an invitation to realize your essential freedom and divinity.

Let me conclude then with some comments and a final word of advice interspersed with some quotes from the introduction.

This teaching is not a destination but a doorway. Use it as such.

I would like to help free you from your thought forms about this tradition and about me.

A spiritual tradition is like a river that leads to the ocean. Once the destination is reached then the banks of the river disappear. Religious traditions are supposed to act

as conveyor belts – taking their adherents somewhere faster than they would otherwise have made the journey. The real culture of the coming age begins however with liberation just as the current culture ends with it.

Masters are not some form of exotic schoolteachers who possess all the wisdom there is to know precipitated in senza letters on parchments stored in underground vaults beneath the Himalayas. Of course there is a tradition of ageless wisdom and the civilization on earth has always had its custodians of the great truths but these truths are experiential and not informational. The whole process is dynamic for the Masters are players in a great and evolving cosmic creation. They wield energies that they have trained themselves to have mastery over and they embody principles.

They are like great dancers or artists. Others gather around them to work with the energies that they have drawn in. Others seek to learn from them their techniques and skills. And yet each dances their own dance – each is a living expression of the creative force. Their cooperation is dynamic and synergistic because they share the same deep identity and appreciation of the purpose of the dance – not because they have a chain of command system like some human corporation.

The creation on earth is at a critical junction , evolution is proceeding and more and more advanced souls and initiates are in incarnation than ever before. What we need most is not your devotion, dependence or even service. What we need is for you to claim your own power, divinity and creativity. Take our example and improve upon it.

We are calling you to join the dance.

I have said that the third phase of the teaching is designed to free the soul from the mind. The free soul is an embodiment of love and functions in a world of energies as a nadi or nexus point within a great field of awareness. Ideas and the world of mind are not fixed truths but a means of demonstrating love. So much of the conflict that exists between traditions and also within the esoteric community itself is caused by the battle between ideas. Ideas about love become more important than love itself. This is due to a lack of heart realization – of identification with the reality of love.

Proponents of the divine science must therefore know what to hold onto as unchangeable wisdom and what to let go off as outdated knowledge. Perhaps the best advice in this regard is to be willing to continually offer all knowledge/wisdom into the fire of evolutionary transformation in the sure awareness that spirit will never be harmed by the flames.

Behind all the information I have given you to expand and exhaust your mind is a living current of love emanating from a point of tension which is really a fiat or assertion of freedom. My will is for you, as a soul to be free. If that will combines with your own then freedom will be the result.

The essence of spiritual searching is the core experience of being separated from God. We overlay this deep sense of abandonment and isolation with our studies and techniques and practices and service activities. The root however remains. Between the third degree and fifth degree this root is finally pulled up and there is no longer

any separation between the soul and God. The personal self which expresses in the three worlds is now simply the unique outer covering that the One Self is expressing through.

In order to be free we must allow the root to be pulled up,. We must go through the deep heart feelings of abandonment and loss, surrender all that we know, are and seek to become - into the living fire, trusting that our essential nature will emerge.

Let go of the teachings and all ideas in order to enter the world and be love.

*The New World Religion for example will result from souls willing to give up their **identification** with a particular tradition and be the spirit of relationship between the traditions.*

Theosophy as a movement was designed to be a womb for the spirit of brotherhood to germinate within before being released into the larger life of humanity

Firstly those who have responded to the note sounded through these teachings must see that the spirit of brotherhood is alive amongst themselves and then that the spirit is allowed to flow out into their wider communities. In order to do this it must be appreciated that the Teachings in and of themselves are NOT the most precious thing that the movement has. It IS and always has been the purpose and spirit behind the teachings that is the most important thing that the movement is the steward of. This living current is the LIFE and it is more important than any formulation of truth - even that of these teachings.

A disciple pledges themselves to fulfill a soul purpose. An initiate offers themselves so that in the space where they were is an entrance for a greater life and a deeper reality to reveal itself. A theosophist must come to mean, not an adherent to a particular presentation of the timeless truth, but a living embodiment of universal truth in action in the world. Theosophy will not then welcome all other traditions into its bosom but instead empty itself into all other traditions. Think this through for it holds the key to life more abundant. Universal life has no centre and is yet present within all centres.

Ashramic synthesis has to do with monadic resonance and the organ for this resonance is the heart -just as the movement to find your soul brothers and sisters had to do with the soul or consciousness aspect. In traditions all over the world people have meditated and studied and served together forming hierarchies and spreading the teachings and practices of their particular pathway. All traditions have a huge range from what we might call the first degree initiates to Masters and so on. You will find that you have more heart resonance with others at a similar level than with people in your own tradition. Once the monad becomes active in the life of an individual it begins to serve as a magnet.

Ashrams (with the exception of the scientific ashram) are on the buddhic plane and have their roots on the monadic and so it is the monadic energy that draws us into our true spiritual group.

If you have journeyed this far with me and these teachings then my final advice to you is simple. In the years ahead prior to 2025 let go of all attachment to these teachings

and to me as a Master or indeed to guidance from anything that you perceive as external to yourself.. Focus instead your awareness on the emerging Master in your heart. Allow your life to be increasingly guided from this living well and let the heart serve as the touchstone for all your activities and relationships. Pay careful attention to those with whom your heart resonates deeply and draw close to them. You will find them across many traditions and you will find them holding ideas and alignments that may be very different from your own. Learn the universal language grounded in the natural world of creation. Speak, act and create from the well of the Presence where your connection with essential divinity is authentically emerging, spontaneously appropriate to circumstances and the environment.

This may be as radical a change as when you were releasing personality attachments in the light of emerging soul connections.

Nothing that has been developed on your path to date will be lost but it will change from being external to being internal. All that you have studied and practiced and learned through service work will be put into the fire and incorporated into the fabric of your consciousness and being.

You will be the spirit of love and brotherhood moving in the world – an embodiment of the principles that you have sought to learn and teach.

The group initiate that will reveal the next phase of the teachings will themselves be a demonstration of monadic brotherhood in expression. A living teaching. When galaxies come together the central cores fuse because they are essentially one.

I will be waiting for you there.

End