

AGNI



Way of Fire

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Dedication

The inspiration behind all of this work rests primarily with two teachers, the Masters Morya and Djwhal Khul. Their patience, wisdom and sacrifice on behalf of the human race is acknowledged with deep gratitude. This book is dedicated to them and also to my contemporaries—the group whose work it is to discover and demonstrate in ‘the furnace of their personal experience’ the quality of identification.

Agni

Your tawny fire
lifts me from half heartedness
into the soul searing flames
of a fearless simplicity
Sitting in your fierce core
I have only to wait
for the dross of my forgetfulness
to pour forth like molten gold
...a spirit treasure
waiting to be spent
on beauty

Contents

Introduction	1
Section One—Meditation	7
Chapter One—The Purpose of Meditation	9
Chapter Two—Meditative Approaches	21
1. Contact	24
2. Cooperation	35
3. Causation	41
4. Identification	46
Chapter Three—Meditative Practices.....	55
1. Preliminaries	55
2. Higher Octave Meditation.....	58
3. The Technique of The Presence	62
4. Group Pranayama	78
5. Meditative Alignments.....	79
6. Mantrams, Prayers & Formulas.....	81
7. Transmission	88
Section Two—Study.....	93
Chapter One—Introductory Notes	95
Chapter Two—Macrocosm	117
Chapter Three—Microcosm	149
Chapter Four—Synthesis.....	165
Section Three—Service.....	175
Chapter One—Introduction	181
Chapter Two—Application	187
1. Alignment with Purpose	187
2. Commeasurement & Commitment.....	191

3. Leveraged Activity, Love & Will	209
4. Surrender to 'Life'	221
Chapter Three—Freedom	227
Conclusion	235
Endnotes	239
Bibliography	245
Index	247

Introduction

This information is written for a specific group of people:

- a) Those who have studied the trans-Himalayan teachings—specifically the works of Helena Blavatsky, Alice Bailey and Helena Roerich.
- b) Those who have successfully applied the teachings in their self-initiated service to humanity, thus demonstrating both the qualities of love and intelligent activity.
- c) Those who are ready to work more consciously with the energies of Will and Synthesis.

While it is for students of a particular tradition, the context in which this work appears is trans-tradition. The spirit of Synthesis, of integral study and practice, is growing stronger in the world. It is expressed in the East through the work of Sri Aurobindo for example, and in the West through the work of Ken Wilber. I mention only two names but there are many doing this work, creating a movement where those involved recognise each other over and through the particular doctrines and traditions that have led them to a central point of integral perception.

In the language of initiation, it is for those disciples who have taken the Second Initiation and are working towards the Third, having passed the point of no return and become thereby 'occultly safe' for developing a closer relationship with the energy of planetary Purpose. There are many such disciples on the planet today.

It will be obvious that in this work we are literally ‘playing with fire’. Agni represents the sum total of the Solar Logoic personality, and he is the energy referred to in the biblical statement “our God is a consuming fire.” (Hebrews 12:29) Working with this energy is dangerous to the unprepared. Any impurities in our own personalities will quickly be exposed and thus the work of purification of the three sheaths should be largely completed and the consciousness must be primarily identified with the soul.

Having said that, I have in mind the words of Morya that it is “better to burn than to sleep”¹ and my perception that humanity, as a whole, is in more danger from the latter than the former.

Identified as the soul, the work is to transfigure the personality through the infusion of triadal energies so that it will eventually be possible to return the identity to the monad or the essential self. Indeed Agni Yoga is a yoga of the soul as it seeks to relate the monad with the personality. It is the unique quality of the soul to ‘identify’ with the whole, to fully embrace the extreme poles of Spirit and Matter that provides the capacity for this yoga, as the following quote makes clear:

Let me tell you this—this group now in process of forming, will in time develop its own “yoga” and school of training which will gradually supersede that of the raja yoga and bhakti yoga schools. The method of training will only be given to those who have trained the mind and learnt to control the emotions. Hence the key to what is now going on. The mode of training will be no easy short cut to the goal. Only the intelligent can attain it and only coordinated personalities will be eligible to the teaching. The keynote of the new yoga will be synthesis; its objective will be conscious development of the intuitive faculty. This development will fall into two categories: first, the development of the intuition

and of true spiritual perception, and secondly, the trained utilisation of the mind as an interpreting agent.

In the book *Agni Yoga*, some of the teaching to be given has filtered through but only from the angle of the Will aspect. No book has as yet made its appearance which gives in any form whatsoever the “yoga of synthesis”. We have had “bhakti yoga” or union through devotion. Raja Yoga is now receiving emphasis, which is union through the mind. It sounds like a redundancy to speak of union through synthesis, but it is not so. It is union through identification with the whole—not union through realisation or through vision. Mark well this distinction, for it holds the secret of the next step for the personalities of the race. *The Bhagavad Gita* gives us primarily the key to the yoga of devotion. Patanjali teaches us the yoga of the mind. In the Gospel story we have the portrayal of realisation, but the key or the secret of identification is still withheld. It lies in the custody of a few in this integrating group of mystics and knowers and will be wrought out into manifestation in the furnace of their individual experience and thus given to the world. But the time is not yet. The group must grow in strength and knowledge and in intuitive perception.²

This book seeks to approach Agni Yoga from the angle of consciousness, thus attempting to intelligently relate two great qualities of deity, Love and Will.

There are three natural divisions in this work corresponding to the three disciplines of occult meditation, study and service. In the Meditation section I have emphasised those aims and practices that have most relevance to my intended readers, and in the Study section there are a number of synthetic charts which are designed to help integrate some of the information given in core esoteric texts, in particular *A Treatise on Cosmic Fire*. The third section on Service contains recommendations for expressing the synthetic energies contacted in the outer life

of service. These recommendations are based upon practical experience.

We are told that today there are many Third Degree initiates on the planet and many more in training for this degree.³ The result is the rapid building of the antahkarana, bringing the three divine centres into cooperative relationship. For the individual this links the monad, soul and personality. For the planet the synthetic interplay of Shamballa, Hierarchy and Humanity is preparing the way for revelation and planetary initiation. Soul-infused personalities are taking their place rapidly within the New Group of World Servers and this group is beginning to collectively operate as a centre for transmission within the wider field of humanity. Esotericists are not that common in this group⁴ perhaps partly due to an inclination to acquire esoteric information without putting it into practice. The world view that they carry however has a valuable contribution to make. I am aware of the real need for this esoteric world view to be put forward intelligently and responsibly. Hierarchy is emerging and its forerunners are the disciples and initiates who prepare the way by the examples of their lives and their clear and reasonable articulation of the externalisation. Occultism is a science. In fact it is arguably The Science of the future. Nebulous mystical presentations of truth will be replaced with accurate descriptions of the energetic systems within which a human being lives and works.

In order for us to truly progress upon the occult path we must know exactly where we stand and what our next step forward is. By addressing my audience precisely—as those who are working towards the Third Initiation (and have a background in the Theosophical/Bailey esoteric tradition) I am attempting to apply that science.

Different stages of the path require different teachings, different meditative practices and different life demonstrations.

I aim for these teachings to be of great practical use to those individuals and groups who are seeking to speed their evolution for the benefit of humanity through wielding the energy of Synthesis. I want others to use this book as a manual for application to life. This teaching is meant to be applied by disciples. I understand the pressures of time and attention demanded of one who is walking the path of initiation. No-one whose focus is on service to the race has time for a theoretical approach which cannot be proven in the crucible of daily living.

The New Group of World Servers is the bridge between Hierarchy and Humanity. It is my will that this book assist in the building and anchoring of more and more strands in that bridge.

I have told you that the remainder of the twentieth century was to be given over to the rebuilding of world civilisation and the distribution of world resources. [See *The Destiny of the Nations*.] If you could but see things from the inner worlds you might realise how much has been achieved. There is still the working through of the inner victories on to the outer spheres of activity in the three worlds, but great victories for the human spirit there have been. Now begins that tremendous task which so many of you who are now in incarnation are equipped to fulfil. It is for this that I write.

I have also said that the Teaching which I have the responsibility to deliver into the mind of mankind has another phase to run. The work now is to anchor the new culture—a culture based on the realities of the inner worlds and thus in alignment with solar systemic and cosmic energies. This new culture is founded upon the energy of liberation—a liberation from living based on fears concerning the survival of the form. Everywhere the vitalising fires of spirit are breaking through into consciousness and liberation is occurring in the hearts of individuals, and increasingly as we enter the Aquarian Age, in the hearts of groups.

The keynote of this emerging culture is synthesis. A synthesis that recognises the One Life and thereby allows the group and the individual to find their proper place and purpose within the whole.

It is an important truism that ‘synthesis differentiates’ and it is this that allows the recognition and subsequent demonstration of brotherhood. It is brotherhood that is the foundation of Hierarchy, and the expression of this brotherhood upon the outer plane is the promise of the Aquarian Age and the result of the culture of synthesis.

The direction of this emerging culture is towards manifestation. The gift of the last two thousand years qualified by the Sixth Ray has been the aspiration of the consciousness, identified with matter, towards spirit. At the cusp of the ages, significant numbers have shifted their identity into the intangible realms and now the great outbreath begins—the expression of consciousness, identified with spirit, towards manifestation and the resulting redemption of matter. It is this great act of courage, exemplified for us in the Christ’s decision to reappear, that forms the directional basis for the Yoga of daring. The Externalisation of The Hierarchy is a deliberate, intelligent, loving and willful act of affirmation. An affirmation of the essential non-dual nature of reality. A demonstration, through identification, that spirit and matter are not two, but one. This demonstration ends the gap in collective consciousness between so-called life and death, liberating humanity and through humanity the other kingdoms in nature, from the clutch of fear.

The result of this emerging culture will be ‘life more abundant’. Ultimately we are called upon to truly Live, to allow Life to irradiate us in greater and greater degree—a sustained burning that will eventually set the whole Earth aflame with blue fire so that we may take our place amongst the sacred planets and add our note of harmony to the music of the spheres.⁵

SECTION ONE
MEDITATION

Chapter One

The Purpose of Meditation

This sense of synthesis is one of the things which the new esoteric schools will develop in their students and neophytes, for it will be the people trained interiorly in these schools who will be the builders of the new world and the trainers of future public opinion... They will seek to relate the One, the Monad, to the personality, and to evoke in their students a true sense of synthesis.⁶

Let us begin with a few key concepts that define Agni Yoga and help to differentiate it from previous yogas.

Some key concepts for Agni Yoga

- 1) It is a yoga undertaken by the soul and not the personality. This requires the preliminary shifting of identity from the personality to the soul.
- 2) The soul is viewed as the triad with the causal body being merely the lowest and most concrete expression of the soul.
- 3) Its purpose is to bring about the transfiguration of the personality through fusion with the triad. This requires the active participation of the monad.

4) The higher synthesis achieved is the realisation of the monad-soul-personality as the triple expression of one synthesised 'Life'.

1) A yoga of the soul

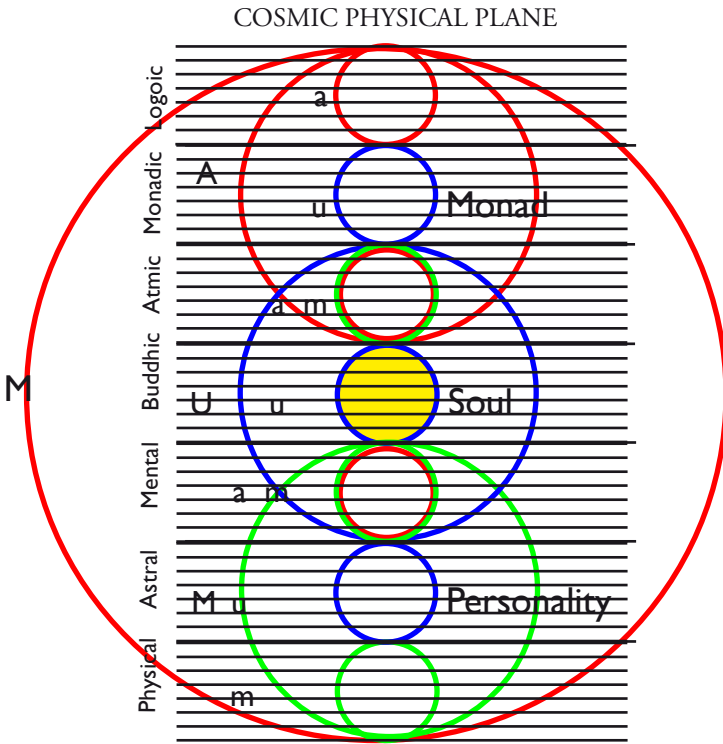
Previous yogas have been primarily yogas designed to develop one of the personality vehicles and purify it through soul contact. The consciousness is identified with the personal vehicle which is endeavouring to fuse or unite with the soul. In Hatha Yoga the focus is on the physical body, in Bhakti Yoga it is on the astral body, in Raja Yoga on the mind, and so on.

Agni Yoga really only begins once the soul is realised as the core of the self undertaking the yoga. Once this is realised then the preliminary stages consist of liberating the soul from false identification as quickly as possible. Thus some degree of self realisation is a prerequisite for the yoga.

The entity undertaking the yoga IS already the soul. The personality is not separate from the soul; it is in fact a subset of the soul and owes its entire conscious life including its desire to unite with the soul to the fact that it originates from the soul. Self consciousness and therefore free will is a gift from the soul to animal man. Indeed the soul is the very substance of consciousness and so any thought or action taken by a self conscious entity IS already the soul thinking or taking action. The personality is a part of the soul that is caught within the illusion of the three worlds and therefore considers that it has independent existence from the soul. When this illusion dissolves the personality self is realised as a subset of the soul. The boundary between the two becomes permeable and gradually the identity becomes more focused within the larger ring-pass-not of the soul expressing itself through the personality.

In order to follow this thread of soul-personality interaction it is necessary to define what is meant by those terms. On the lower turn of the spiral the personality is the illusory separated self bent upon ensuring its own survival and polarised in the emotional or lower mental nature. That is the unenlightened personality that needs to build the lower part of the antahkarana and connect with the causal self. On the higher turn of the spiral there is the soul-inspired or 'solarised' personality which might be defined as 'the incarnating soul' or that portion of the soul which has undertaken incarnation in the three worlds to carry out a piece of work on behalf of the ashram. This necessarily requires the completion of the higher antahkarana from the mental unit to the mental permanent atom and therefore the triad. Consciousness as it expresses through the fourth or human kingdom, has a nine-fold manifestation. (See **Figure 1** over the page.)

Figure I Nine-fold Manifestation of Man



This nine-fold manifestation has a triple expression on the seven planes and therefore man manifests as monad, soul and personality. The atmic and mental planes are planes of overlap and also of transition. On the mental plane at the Third Initiation a human being stands upon the mountain of the synthesised personality life and realises himself as a soul. On the atmic plane at the Fifth Initiation man stands as a conscious soul on the mountain of triadal life and realises himself as the monad. The First Aspect of the lesser entity is also the Third Aspect of a greater one. The realisation of this fact is part of what constitutes initiation.

2) *The soul-as-triad*

When I speak of the ‘soul’ in Agni Yoga I am not referring to the causal body, or at least not only the causal body. The focus upon ‘soul-as-causal-body’ has been a necessary materialisation that has now outlived its usefulness in esoteric instruction. In the same way that we are taught that the body is not a principle in order to offset the tendency to focus identity there, we must also begin to realise that the causal body is not the soul but merely a house, a body for soul expression. In ordinary society we do not confuse a person with their body but recognise them as a complex blend of thoughts, desires and feelings working through a physical form. In soul community therefore we must also recognise each other as essentially atma-buddhi working out through manas.

In earlier Theosophical presentations the soul-personality duality was largely confined to the three worlds. Here when we speak of soul-personality we are addressing a duality which expresses through five planes. The personality refers to that half of the duality incarnated in the lower three planes, while the soul refers to that half which is focused on the three triadal planes.

The mental plane is a plane of overlap and is shared by both soul and personality, with the fourth subplane being the point of identity transition from one to the other and therefore the gateway to initiation.

The three manasic initiations shift the identity sequentially onto the higher three subplanes of the mental plane, and at the Fourth Initiation the identity is released from the mental plane altogether into its essential atma-buddhi nature.

Thus the higher personality referred to in these teachings only begins to function at the First Initiation—it is that part

of the identity which is causally conscious. It reaches its peak expression at the Third Initiation and then is released from any separative functioning whatsoever.

The personality is an 'incarnated soul' becoming conscious of itself as soul, and then fully expressing the purpose or atma nature of the soul.

The early understanding of the 'soul-as-causal-body' is equivalent to 'personality-as-physical-body'. The soul as atma-buddhi is equivalent to personality as kama-manas.

3) Transfiguration requiring the action of the monad

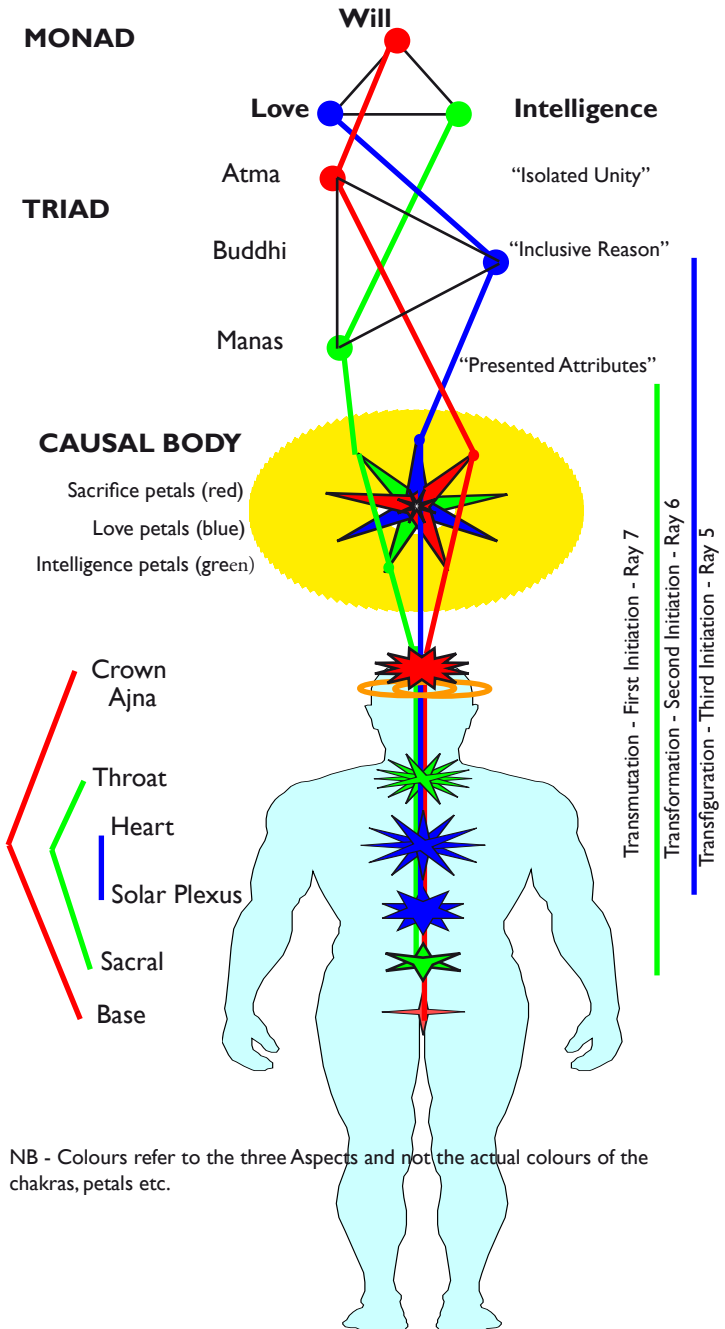
Just as the fourth subplane of the mental plane is the gateway to the first three initiations of the threshold, so the fourth subplane of the atmic plane is the gateway to the higher initiations—the Fifth, Sixth and Seventh, with the buddhic plane being the key to the Crucifixion/Resurrection of the human soul.

Just as the causal body forms a sheath for the soul on the higher three subplanes of the mental plane, so there is a monadic 'sheath' or body on the higher three subplanes of the atmic plane. When the identity of the initiate is focused within this 'atmic body' then the soul could be referred to as 'incarnated monad' prior to liberation from the five worlds altogether.

At the first three initiations there is a flow of energy from the three levels of the triad into the personality. At the First Initiation the manasic aspect of the soul works on the mental body, at the Second the buddhic aspect of the soul conditions the emotions, and at the Third the atmic aspect of the soul works directly upon the etheric with the consequent raising of kundalini and the beginning of the liberation process.

The purification process works from the bottom up starting with the physical body and the appetites, proceeding to mastery of the emotions and then the conquering of the Great Illusion on mental levels. This is from the perspective of the personality. From the perspective of the soul the mind is enlightened first, followed by the heart and then the etheric/physical body. (See **Figure 2** over the page.)

Figure 2 Techniques of Fusion



The fusion of the soul and the personality requires the active participation of the monad—that dual expression of essential energy which lies outside of the five worlds altogether and yet uses the atmic plane as its field of expression in the same way that the soul uses the mental plane. A direct alignment is created linking a series of triangles:

Etheric body—
Crown, ajna, alta major
Synthetic point—third eye

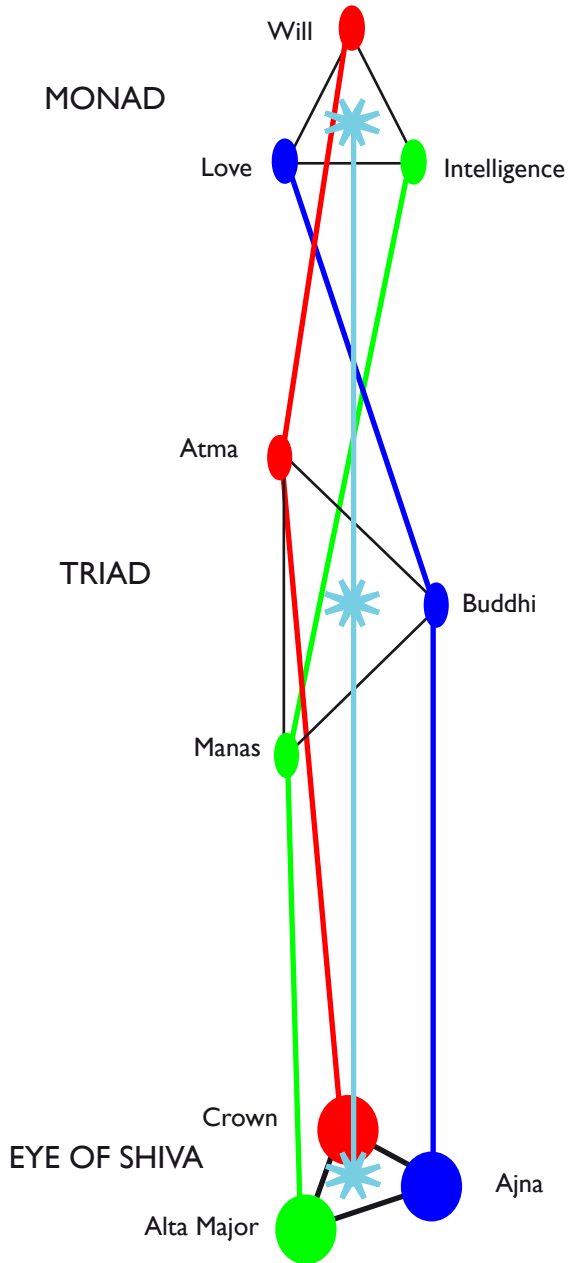
Personality—
Knowledge, Love and Sacrifice petals
Synthetic point—the jewel (atma-buddhi)

Soul—
Will, Love, Intelligence
Synthetic point—the monad

These three ‘eyes’ are located on the physical, mental and atmic planes respectively.

The resultant inflow of energy is what causes the kundalini, as the synthesised energy latent within matter itself, to rise up the three-fold channel of the ida, pingala and sushumna. The sushumna is itself a three-fold channel comprised of the sushumna itself as the outside channel containing within it the ‘vajra’ which in turn contains the ‘chitrini’. The process of revelation is ongoing and as with all triplicities, the First Aspect of one triplicity becomes the Third Aspect of a higher one, just as the Third Initiation of the personality is really the First for the soul; and the mental plane is the Third Aspect of the soul and the First of the personality.⁷

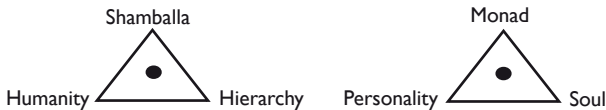
Figure 3 The Technique of Duality



4) Monad-soul-personality as one synthesised 'Life'

The monad, the soul and the personality form the synthesised expression of a greater Life which is in the process of being revealed. This Life is revealed at the Fifth Initiation in the same way that the monad is revealed to the soul-infused personality at the Third. This Life expresses a fourth quality of deity, as the following quote from Rule Thirteen of *The Rays and the Initiations* makes clear:

...the consecrated personality—under control of the Monad, via the antahkarana, and in cooperation with the one known God—walks the ways of Earth as a channel for the three divine qualities (love, will and intelligence), but also as a channel for that which these three qualities will enable him later to sense, know and reveal.⁸



On a planetary scale this fourth quality is related to the 'saving force' which is generated when the three centres of Shamballa, Hierarchy and Humanity are consciously circulating their energies in both directions.

To glimpse this process we must once again be flexible in our thinking about what constitutes the soul and the personality.

In the past we have considered the personality as kama-manas and humanity as the masses of men polarised primarily in their astral vehicles. (Humanity as the solar plexus centre.)

In this current teaching I am referring to the personality as the incarnated soul conscious upon the higher mental plane

and therefore ‘humanity’ would refer to the New Group of World Servers. (Humanity as the ajna centre.)

In the distant future the ‘PERSONALITY’ will refer to the Fifth Degree initiate polarised on the higher atmic plane. The Masters of the Wisdom are the representatives of this ‘HUMANITY’, being the Masters of the lower five planes and therefore the creative throat centre of deity.

<i>Plane</i>	<i>Chakra</i>	<i>Solar Expression</i>	<i>Solar System</i>	<i>Plane of Synthesis</i>
Logoic	Crown	Central Spiritual Sun	Third	Logoic
Monadic	Heart	Heart of Sun	Second	Atmic
Atmic	Throat	Physical Sun	First	Mental

To sum up, the Agni yogi in his approach to meditative work must keep the following points in mind: His work must be undertaken as the soul and hence his first step is to stably overcome the Great Illusion. As a soul he must learn to work with all three levels of triadal energy and not just confine himself to the higher mental plane. He must strive to free himself from the mental plane altogether. In order to fuse the triadal energies with the integrated personality he must consciously call upon the energies of the monad. Contact with the monad should serve a dual purpose—the liberation on to higher planes of his identity, and the penetration into the lower planes of his triadal Will, Love and Intelligence. Finally he must seek to balance the energies of monad, soul and personality and strive for a conceptual realisation of (and eventual contact with) that which lies behind these three and seeks to express through them.

Chapter Two

Meditative Approaches

Let me begin by defining three terms which I will use in speaking of meditative approach:

Contact—This refers to those brief energetic relationships with that which is above one's own level of consciousness and is therefore inspirational and causal to the experience of the meditator. This contact is approached first of all through a 'vehicle of approach'. We are used to the term 'concept' from the mental plane as a thoughtform built by the personality to approach the soul. This 'concept' is a personality approximation to the thought of the soul which when close enough can be inhabited or 'informed' by the soul itself. On higher levels the 'vehicle of approach' may not be conceptual in the mental sense. For example the 'concept' or vehicle for approach to a Master is built on atmic levels out of Will energy. When the soul will of a disciple closely aligns with the will of a Master then 'contact' occurs.

Cooperation—This refers to the creative collaboration with energies and entities at a relatively similar level of development. A meditator must become aware of those energies which he can direct, those which direct him, and those with which he must cooperate.

Causation—This refers to those energies and entities which a meditator directs and therefore takes responsibility for. This responsibility extends to both the outcome produced as well as to the development of those entities involved in achieving it.

Let me give you an example of how these terms can be used in a personality-centred approach. Contact refers to contact with the soul. It is approached through meditation, study and service undertaken by the personality. Cooperation refers to that collaboration with co-disciples upon the physical plane, usually involving personality development. Causation has to do with the creation of some outer project on the physical plane.

Now the ego is the personality of the soul (triad)—the Angel and the Dweller are one. This is realised at the Third Initiation when the relationship between Saturn and Venus is understood. The personality then, is not separate from the soul but is a conscious subset of it.

From a triadal perspective, a conscious personality is a Third Degree initiate. Contact here refers to contact with the Master who is polarised on the atmic plane and is therefore directing a piece of Shamballa-sourced Will into the five worlds. Cooperation refers to the interplay between souls in the ashram on the buddhic plane. Causation has to do with the ‘masterpiece’ (that piece of the Master’s will) which it is the disciple’s responsibility to bring into expression in the three worlds. This expression is on the abstract mental or causal levels. It is an energised ‘idea’ or concept which will inspire men and women to think and create along lines that will further spiritual evolution for themselves and the planet.

The aim of meditation as the Third Degree is approached, is to overcome the illusion of the mental plane. First of all

there is the Great Illusion of materialism which would have the indwelling consciousness believe that the outer world of form encountered on the physical plane is more real than the inner realm of Purpose located on the atmic plane. The fourth subplane of the mental plane is the 'location' where this battle is waged.

Once this battle is won then the individual becomes more and more causally conscious. The 'location' of their identity (or their polarisation if you will) begins to stabilise in the causal body itself. Once the causal body shifts to the second subplane of the mental plane after the Second Initiation, the inner identity becomes more and more group conscious. Their awareness also begins to range through time and space 'as a group' breaking down the more individualised concept of identity that exists on the third subplane.

Once the bridge to the manasic permanent atom is made and the entity begins to work more in first subplane mental matter, then the most profound illusion of all must be faced and conquered. This is the illusion of the soul itself. This illusion exists on the mental plane—even on the abstract mental plane—and is due to the particular quality of ahamkara which is found on that plane. Release from this illusion is gradual and is not fully complete until the Fifth Initiation. The three manasic initiations gradually liberate from the 'idea' of soul. The Fifth Initiation liberates from the soul itself. From then on an initiation is not 'an expansion of consciousness' but a liberation from consciousness through identification with the Life principle.

This 'identification' process has its lower reflection on the higher mental plane. Firstly the inner self must disidentify from the personality and identify as the soul; then the inner self must disidentify from the individual sense of soul (my purpose, my past life etc) and identify with the group soul.

After this one must disidentify from the sense of ‘group soul’ and identify with the ‘soul of humanity’. At the Third Initiation the initiate realises that Hierarchy IS the soul of humanity and he therefore begins to leave humanity and join Hierarchy in consciousness—a consciousness liberated from the mental plane but still able to work there. The lesser ‘identities’ are not lost. They are merely repudiated from the point of view of the indwelling entity who is now able to work through them but remain distinct from them. The causal body begins to become an instrument through which ashramic energies can pour from the buddhic plane in exactly the same way that the heart chakra can become an instrument for the inflow of higher astral energies after the Second Initiation.

Psychosynthesis and Raja Yoga practices help disidentify the soul from the personality. Agni Yoga practices help disidentify the soul (as atma-buddhi) from the soul (as causal body). Agni Yoga leads the Fifth subrace into Sixth subrace consciousness.

Lemurian consciousness is the soul identified with—and therefore polarised in—the physical/etheric vehicle. Atlantean consciousness is the soul polarised on the astral plane. Aryan consciousness finds the soul identified with the mental plane. The Sixth subrace consciousness will find the soul polarised on the buddhic plane working through its individualised ‘body’ on the higher mental. This is why the development of the intuitive faculty is key to Agni Yoga and why the keynote is Synthesis.

I. Contact

The high point of the soul’s meditative experience is contact with the monad and then later with the Life which lies behind the synthesised expression of the monad, soul and personality.

Contact refers to those high moments where the consciousness has succeeded in penetrating into those spheres that lie outside of consciousness itself as we know it.

These high moments are not sustainable, but serve to gradually condition the consciousness until it is able to raise its vibratory capacity. The process is the higher equivalent of 'peak experiences' for the personality. These lesser peak experiences gradually 'loosen the grip' of the personality as it is flooded momentarily with the light, love and power of the soul. In reality these are contacts with higher manas, buddhi and eventually atma as these energies are stepped down through the three rings of petals in the egoic lotus.

The higher peak experiences occur when the soul is 'touched' and responds to monadic impression. These energetic impacts are actually contact with the three aspects of monadic life active on the three highest planes of the system—the higher atmic, monadic and logioic. These energies are stepped down through a Master or Fifth Degree initiate via the 'atmic body'.

At the Third Initiation the higher atmic energies transfigure the mind and have a reflex effect on the etheric body resulting in the rising up of the kundalini fire. At the Fourth Initiation the monadic plane energies fuse with the buddhic nature of the soul, with a lower reflex action on the astral body. At the Fifth Initiation the energies of the logioic plane and the First Ray make their impact felt on atmic levels with reflex action on the mental plane.

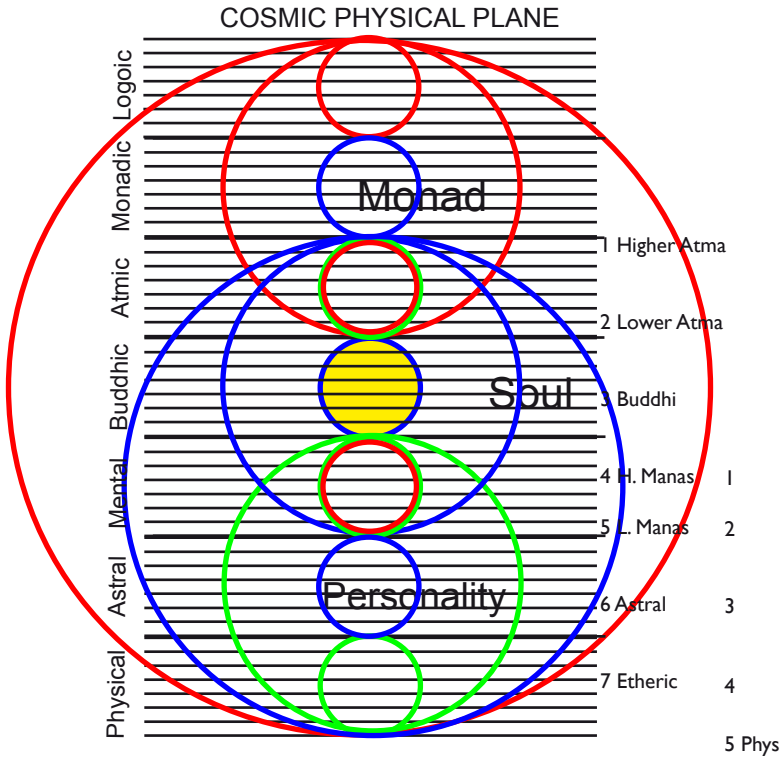
At the Fifth Initiation there is a synthesis of the seven ray energies resulting in 'Light Supernal' being made known on the etheric/physical plane. A Master is a master of the five lower worlds as he is able to relate 'the highest to the lowest'.

It may be useful here to consider a numbering system for the seven planes which makes sense of a number of paradoxes in the earlier esoteric teachings.

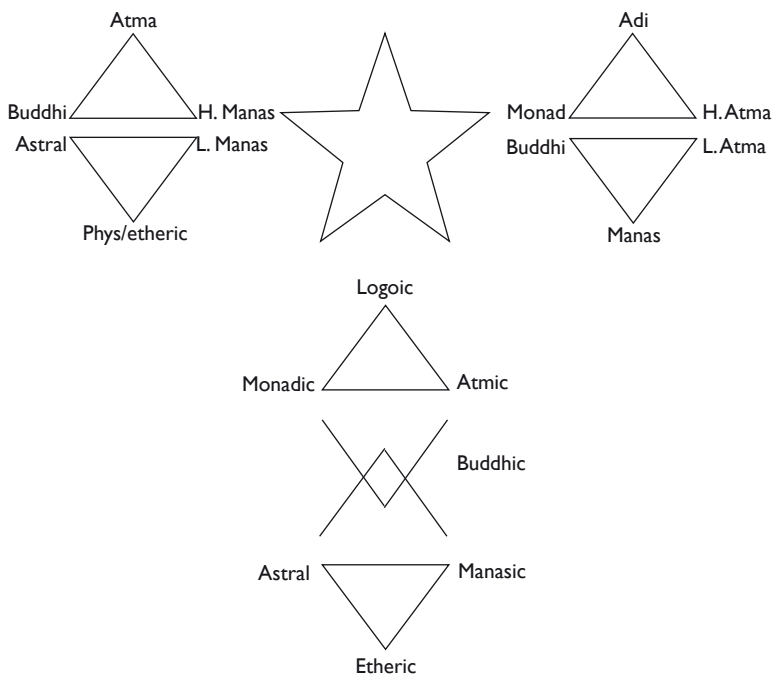
Just as the soul was originally considered as a unity when the teachings were focused upon the personality and its contact with the soul, so too the monad has been presented as a singularity with respect to the six-pointed star of the fused soul-personality. The monad is in fact a triple manifestation, as evidenced by the fact that all the seven rays are synthesised into three basic monadic rays.

In **Figure 4** consciousness itself is expressed as five-fold in the lower three worlds, seven-fold in the lower five worlds and nine-fold over the seven planes (or ten if the higher logioic plane is differentiated).

Figure 4 The Three-fold Monad in Seven-fold Expression



We might consider the process of soul-personality fusion represented by a six-pointed star that signifies the fusion of triad with personality at the Third Initiation. This six-pointed star is actually comprised of the energy of only five planes—which is one of the solutions to the resolution of the six-pointed star into the five. There is also a higher five-pointed star resolved out of the fusion between the three monadic energies and the three triadal energies.



Once the soul has done its work in fusing with both the Mother aspect of the three-fold personality and the Father aspect or three-fold monad, it can then proceed to bring these two into direct relationship. The human soul in this capacity is most truly buddhic, and finds its point of focus in a particular ashram on the buddhic plane with other members of the Fourth Creative Hierarchy. Through the technique of duality the middle principle completes its work in bringing the highest of the high into the lowest of the low.

In a peculiar way the three higher subplanes of the logioic plane are brought into direct contact with the three lowest subplanes of the physical plane. Spirit and Matter in their most polarised duality on the cosmic physical plane are related and recognised as one. The *Old Commentary* words it thus:

When light illuminates the minds of men and stirs the secret light within all other forms, then the One in Whom we live reveals His hidden, secret lighted Will.

When the purpose of the Lords of Karma can find no more to do, and all the weaving and close-related plans are all worked out, then the One in Whom we live can say: 'Well done! Naught but the beautiful remains.'

When the lowest of the low, the densest of the dense, and the highest of the high have all been lifted through the little wills of men, then can the One in Whom we live raise into radiating light the vivid lighted ball of Earth, and then another greater Voice can say to Him: 'Well done! Move on. Light shines.'

To recap this science of contact:

There is a synthesis that occurs on the three highest subplanes of the mental plane. This is where contact with the soul is made by the personality and the three lower planes are synthesised.

There is a synthesis that takes place on the three highest subplanes of the atmic plane where the soul makes contact with the monad and the lower five planes are synthesised.

There is an eventual synthesis that takes place on the three higher subplanes of the logoc plane where the monad expresses the Life behind the triple expression of monad, soul and personality and where the seven planes of the cosmic physical plane are synthesised.

These three 'places' of synthesis relate to each of the three solar systems and to the three-fold expression of the Sun.

In the first solar system the Intelligence aspect was emphasised and the Third Ray monads dominated. In this second system there are a preponderance of Second Ray

monads, and in the third system the First Ray monads will find their day of opportunity.

The three levels of synthesis are also related to one of the three planes of monadic expression. The synthesis of the matter aspect is related to the atmic plane, the synthesis of the soul is related to the monadic plane and the synthesis of the monad is related to the logoic plane.

It should be remembered that the Intelligence principle was developed in the first system and it is on the third, fourth and fifth globes or chains of a cycle in this system that an incarnating jiva demonstrates the possession of the manasic principle. (This is different from acquiring manas). Some insight into the five Kumaras who are the source of manas in this system (developed in the last system) can be gained if they are recognised as the expression of Brahma related to the atmic plane. There were five Hierarchies liberated in the earlier system, and that liberation occurred from the atmic plane. In this system the liberation or entrance to the cosmic paths occurs from the monadic plane, and in the next system it will take place from the logoic.

It should also be remembered that the eventual aim of the incarnated soul is to have the four higher ethers of the etheric body able to serve as transmitters of energy from the four cosmic ethers, namely the buddhic, atmic, monadic and logoic planes.

Using the Law of Correspondences and considering the incarnation of a Solar Logos, we might see that the eventual aim is to develop the four higher cosmic ethers so that they are able to serve as transmitters of energy from the four higher 'universal ethers' ie. the cosmic buddhic plane, the cosmic atmic plane, the cosmic monadic plane and the cosmic logoic plane.

Our Solar Logos is in training for the Third cosmic Initiation and therefore he will be seeking to fuse his triadal

life with the solar personality in this system prior to bringing the monadic life into full expression in the third system.

Incarnated as we are within the confines of the cosmic physical plane, all we can know of the solar Life is his energy as it expresses through the cosmic etheric nature. Hence we must be able to lift our point of focus into at least the buddhic plane in order to come into any form of experiential relationship with the solar Life.

What we know of this Life theoretically can be summarised in the three ‘qualities of deity’—Will, Love and Activity. What we understand as Will is really an expression of the cosmic mental plane and makes itself felt on the three highest planes of our system. What we understand as Love is an expression of the cosmic astral nature and is experienced by us on the three levels of the triad. What we know of as Activity is an expression of the cosmic physical plane and is experienced in the three worlds of activity. These lower three worlds have fallen below the level of consciousness of the solar deity.

He has completed his work with the matter aspect and is focused in consciousness. On Earth the Intelligence principle has not yet run its course and been superseded by the Love principle.

<i>Solar Quality</i>	<i>Cosmic Plane</i>	<i>Systemic Expression</i>	<i>Cosmic Energy Transmitted</i>
Will	Mental	Monad	Atma
Love	Astral	Soul	Buddhi
Activity	Physical	Personality	Manas

The Love of God is in reality the energy of cosmic buddhi stepped down through the cosmic astral plane into the three worlds of the triad. This solar Love contains cosmic buddhi because the Solar Logos has taken the Second cosmic

Initiation. This energy must then be registered by our Planetary Logos who is polarised on the middle subplane of the cosmic astral plane. He has not yet taken the Second Initiation and so the astral energy that flows through his etheric body is an oscillating mix of love and desire. Desire drives the human soul into fusion with the personality. Love lifts the triadal soul into relationship with the monad.

Only advanced members of Hierarchy can work consciously with cosmic astral energy, let alone the energy of cosmic buddhi which lies behind and is carried upon the cosmic astral ray. This energy of cosmic buddhi lies at the heart of every atom and indeed permeates the whole of the lower three cosmic planes, and yet remains unrecognised by the particular components that make up the creation.

Cosmic buddhi permeates the three lower cosmic planes and yet remains. It is the synthetic energy which synthesises the three solar systems in the same way that the human soul, a member of the Fourth Creative Hierarchy, synthesises the human personality.

It is the fourth quality of deity that lies behind the three expressions of monad, soul and personality. It could be said to be the 'essence of the three-fold monad'.

This is something to consider in the science of contact. There are superconscious energies which are wielded by the initiate, just as there are subconscious energies. For example, the monad forever IS and substands human existence in the three worlds, operating through the Life thread even when the incarnated human has no conscious appreciation of it nor contact with it.

We are familiar with the phrase "In Thy light shall we see light". (Psalms 36:9) Esoterically this refers to the monadic light which is carried within and forms the centre of the soul light although unrecognised as such. Similarly when we contact the energy of the buddhic plane we are

not just dealing with buddhic energy. This is the substance aspect of the plane—which we as the consciousness aspect must learn to control and direct and eventually disidentify from, in the same way that we controlled and disidentified from our astral bodies. The buddhic plane ‘carries’ energy from the cosmic astral plane. The energy which it carries IS in fact our essential selves and it is the realisation of this fact which makes possible the transition in consciousness out of the cosmic physical plane in due course.

The returning nirvanis are ourselves. We are the “Lords of Knowledge and Compassion and of ceaseless persevering Devotion”.¹⁰ If you think this through, significant new lines of thought and experience may open up.

The buddhic plane carries energy from the cosmic astral plane, but this energy itself carries energy from the cosmic buddhic plane. This will become increasingly the case as our Planetary Logos demonstrates as a sacred planet. Eventually this energy of cosmic buddhi will carry within it the energy of the cosmic monadic plane, and the Will of the Cosmic Logos will be known in the farthest outpost of his creation.

In the meantime we must locate ourselves in time and space and within the three solar systems which form the personality life of the Solar Logos.

It is the energy of Love which we are most attuned to in this system, having already acquired the quality of Intelligence. We can respond dimly to the quality of Will which will come into fuller expression in the next system. We do not yet consciously respond to the fourth quality of deity and yet it is naturally and everywhere present—‘the secret light within all forms’.¹¹ We may learn about this quality however and therefore increase our capacity to wield it consciously when the time comes for this. The following quote introduces us to this quality:

See you, therefore, the necessity of eventually organising a group in the world which will be so constituted and so carefully chosen and interiorly related that all its members are initiates, all have created their own “rainbow bridges” with understanding and accuracy, and all can now work in such complete unity that the group antahkarana becomes a channel of unimpeded communication direct from Shamballa to the group *because* every member of the group is a member of the Hierarchy. In this manner the three planetary centres arrive at the needed relationship, and another great triangle reaches true functioning activity. When this takes place, a revelation undreamt of will be manifested upon the Earth; *a new divine quality, of which no knowledge at present exists, will make its presence felt*, and the work of the Buddha and of the Christ, and the work of the coming Avatar, will be superseded by One for Whom both Shamballa and the Hierarchy have unitedly waited and of Whom the doctrine of the Messiah and the doctrine of Avatars have been and are today only the dim distant symbols. They preserve this concept of the Great Revelation in the consciousness of men, in the expectancy which the Hierarchy evidences, and through the “preparatory work” now being undertaken at Shamballa.

The group, therefore, to whom I address this instruction is not the group or groups who will first receive these papers. The instruction is intended for a group which will come later and which will prepare the way, and of which some of the more advanced aspirants can form part if they “walk humbly with their God.” This, my brother, is one of the most advanced injunctions in any of the world Scriptures and is found in *The Bible*. It has no reference to humility as usually interpreted and understood. It signifies the ability to view all life with a sense of divine proportion and from the angle of spiritual mathematics, and (paradoxical as this may sound) with no sense of dualism. The usual meaning is not correct. It involves acceptance and comprehension of

purpose, and this in such a manner that the consecrated personality—under control of the Monad, via the antahkarana, and in cooperation with the one known God—walks the ways of Earth as a channel for the three divine qualities (love, will and intelligence), *but also as a channel for that which these three qualities will enable him later to sense, know and reveal.*

These are solemn and important statements. They have within them the element of prophecy, but it is prophecy which has no relation to the salvation of humanity in any sense at all. It is related to an active Appearance which will, under the Law of Synthesis, indicate *That* which the three great planetary centres of divine life are unitedly intended to reveal. *Something lies behind the three divine aspects of so great an importance, beauty and revelatory strength that all the happenings of all time, up to the present emerging Aquarian Age, have been only the initial and the initiatory preparation.*¹²

2. Cooperation

Our high points of ‘contact’ are peak experiences which we are unable to maintain, and yet they are also times when energy of a much greater magnitude can enter our system and result in a gradual refinement. At the Third Initiation it is the responsibility of the incarnated soul to reveal to Hierarchy that he is able to contact the energies of the monad.

It is this revelation which allows him to take his place consciously as an ‘entered apprentice’ amongst Hierarchical workers in the ashram. He becomes more conscious of those to whom he is related in the ashram and takes conscious responsibility for the implementation of a piece of the Plan of his Master.

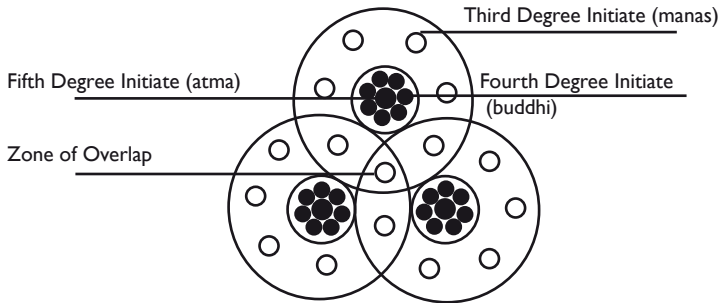
At the same time the inflow of monadic life is recognised—although largely unconsciously—by his group of co-workers in the three worlds. They move naturally towards the source of the inflowing ‘Life’ in the same way that those who are seeking relationship with the Love principle move towards someone who has taken the Second Degree and is able to transmit buddhi through their astral body.

The initiate must learn to manage his inner and outer contacts and responsibilities harmoniously. The planes of Hierarchy are of course the planes of the triad. On the mental plane there is overlap with humanity and on the atmic plane there is overlap with Shamballa. The buddhic plane therefore, is peculiarly the ‘home of Hierarchy’—it is the plane of the ‘Son’ principle. A Fourth Degree initiate is, in a way difficult to understand from a perspective in the three worlds, the epitome of the human experience. Man essentially is the ‘Hierarchy’. He is a member of the Fourth Creative Hierarchy and his home is the buddhic plane.

On the buddhic plane are to be found the ashrams of Hierarchy. They are made up of three levels of being and are presided over by a Fifth Degree initiate who is working therefore with atmic energy and is, in his turn, a member of a Chohanian ashram on the monadic plane.

This Fifth Degree initiate is the focal point of the buddhic ashram. The ashram also contains many Fourth Degree initiates who are working primarily with buddhic matter. These are the true ‘men’. There are also Third Degree initiates who are members of the ashram and work primarily with mental matter.

The relationship between these levels of the ashram (and between the Third, Fourth and Fifth Hierarchies) can be represented thus:



In addition there are those First and Second Degree initiates who are able to work on the periphery of an ashram and occasionally enter consciously into the ashramic life. They are therefore taking the initiations of the threshold.

Much of what we would call ‘ashramic friction’ occurs between these probationary ashramic workers within and between ashrams. In addition there can be many difficulties between those in training for the Third Degree, often working out unconsciously. They are dealing primarily in mental matter although developing buddhic and atmic functioning. The mental plane is the plane of separation but is also in a peculiar way the plane of maximum ‘ashramic overlap’, as shown in the diagram. Third Degree initiates and those approaching that degree, often come under the ashramic influence of one or more Masters.

This can result in much conflict—a conflict experienced upon the mental plane but non-existent upon the buddhic plane, and in a strange way, actually the result of synthesis on the atmic plane. This conflict is used actively by the Masters. It is the conflict that will eventually release a man from the mental plane and therefore the causal body entirely. It is the harmony through conflict of the Fourth Ray and the fourth plane that is particularly the human conflict.

The Masters utilise this conflict to train the outer ring of their ashram through triangulation. As you can see from the diagram, the middle point of three ashrams is a 'place of manasic release'. It is a zone that is ruled over by the "equilibrising force"¹³ of Libra and allows the Third Creative Hierarchy to act upon the Fifth Creative Hierarchy in such a way that produces the Fourth or truly human Hierarchy.

It is by balancing the energies flowing in from three different ashrams, and in overcoming the conflict that is produced in his equipment as a result, that a man is eventually released. The tension requires and facilitates the development of buddhi. This allows him the unified vision so that he may appreciate the way in which the ashrams relate to each other. In order to release himself completely however and pass out of the Fifth Hierarchy into the Fourth, he must also develop atma—the capacity to experience the activity of all three ashrams as part of a higher synthetic whole.

It was an intensification of this type of Hierarchical activity which led to the formation of the Synthesis Ashram earlier this century. The Synthesis Ashram uses the First, Second and Seventh Rays (all rays of synthesis in one way or another) to produce the quickening in the relationship between ashrams so that the 'advance from the periphery to the centre' of Third Degree initiates could be speeded up.

Thus a candidate in training for the Third Degree is viewed from the perspective of Hierarchy as a unit who is still somewhat imprisoned by the Mother aspect, the three worlds of the last solar system. Until he has reached a point two-thirds of the way between the Second and Third Initiations he cannot be fully trusted to work on behalf of the ashram because he has yet to fully set his 'will to liberate' from the devas of the lower planes.

Hierarchy serves as both refuge and goal for the man who leaves the world behind, who passes through the eye of the needle to lose all and thereby regain his natural birthright as a member of Hierarchy. In effect a Third Degree applicant is recognised as one who has remembered his birthright but is yet to fully claim or demonstrate it.

Of course from the angle of humanity Third Degree initiates are viewed somewhat differently. They are recognised as people who have achieved mastery in some significant area of their lives. They are further recognised as being somehow liberated from the fear-based thinking and behaviour which forms the heart of our modern culture. They can be trusted to go their own way in spite of outer consequences, and to make a significant contribution to human society.

It is this dual life of cooperation that must be mastered by the initiate. At the same time that his consciousness has entered into a much wider field of Hierarchical life and he is aware of his many inadequacies in this regard, he must also take responsibility for meeting the demands of the outer world for right relationship, knowledge of the Mysteries and spiritual leadership.

In his outer work he must develop the necessary discrimination that allows him to recognise the precise need that he can fill in his environment. In his inner work he must develop the discrimination that can allow him to recognise the precise piece of the Master's work that is his to fulfil. This point of tension resolves itself into his 'masterpiece'.

There is a real need for the quality of commensuration. He must be able to distinguish in the outer world for example between First, Second and Third Degree workers. Many teachers treat all aspirants as requiring the same level of revelation, with the result that the teachings are misapplied

and the ladder of evolution broken. The initiate must also remember that he wields energy as a matter of course and that this energy can have destructive or crystallising effects on the vehicles of those who are not initiate. While there is a natural repulsion that occurs, care must be taken with family members and other associates with whom individual karma necessitates ongoing contact.

Commeasurement is also needed within the ashram. As the Third Initiation is approached the range of inner contacts greatly increases. The ashram as a whole is one entity and at certain times this entity must join together in consciousness in order to receive and transmit energies from higher levels. The time of the Wesak full Moon is one such well known event where the whole of Hierarchy gathers together in consciousness to receive the blessings of the Buddha. There are other times when such gathering is necessary. To the still somewhat individualised consciousness of the disciple the experience of these events can be raised out of proportion in terms of significance. This is where the difference between contact and causation is important to understand.

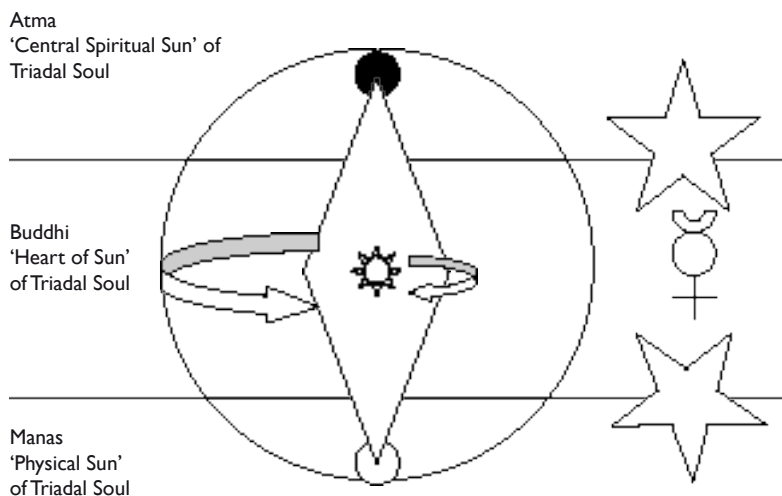
Contact enables us to share for a moment in the consciousness of a greater synthetic entity. Causation implies responsibility for sustaining such a level of consciousness.

For example, it is the reality of the Christ life within us that makes initiation possible. Through this reality we contact the soul of humanity as an entity. This entity is the Christ and his Hierarchy. Increasingly the disciple is able to participate in the consciousness of his Master and eventually of the Christ. There is a big difference between participating in the conscious life and causing it however. It is here that the 'entering apprentice' (into Hierarchy) must understand the mechanism of spiritual responsibility.

He discovers that the ashram as a whole is centred around the Will of Sanat Kumara as it is stepped down through his representative the Christ. Similarly the particular ashram with which he is affiliated is centred around the Will of a Chohan as it is stepped down through the agency of a Fifth Degree initiate and subsequently through a Fourth Degree initiate, until it reaches himself on the periphery of the ashram. He discovers that while the predominant quality of the ashram as a whole is Love/Wisdom, it is that Love/Wisdom which derives from the conscious sharing of joint responsibility for implementation of the Plan. This is Pure Reason. The whole pattern is grasped and gradually the disciple begins to see how the particular piece of the pattern which it is his responsibility to implement fits into this pattern via his affiliated ashram.

3. Causation

If we view the buddhic plane and the ashrams thereon as a type of 'sun' within the cosmic physical plane then the energy of this sun—the energy of solar fire—is stepped down via groups of causal bodies on the abstract mental plane and then to the individual causal body of an initiate. We might imagine the individual causal body as the equivalent of a magnifying glass which is able to focus the sun's rays to a point. This focus can even result in fire bursting forth in matter if it is sustained long enough. It is the focusing of solar fire and eventually electric fire through the causal body that makes it radioactive and eventually brings it to the point of disintegration as it is literally consumed by fire.



It is the focus of the fire of the triadal soul in the causal field which forms the core energy at the centre of an initiate's 'masterpiece'. This fire is three-fold—atma flowing through the sacrifice petals of the egoic lotus, buddhi through the love petals, and manas through the knowledge petals of the lotus. Finally these fires are recognised as the expression of the synthetic fire of the monad that is transmitted directly through the jewel in the lotus. When this synthetic fire eventually radiates forth in full power, the causal body is consumed and the indwelling Life is released. The Fourth Initiation is taken in the centre of the vortex of energies on the buddhic plane. The initiate must choose the monad over the personality as his once and future 'home'. This choice identifies him with his monadic essence, and this act of identification results in the release of monadic fire in the causal field.

As the Third Degree is approached the disciple becomes more and more aware of causal 'fire'. He recognises that it is the waxing and waning of the cycles of fire flowing through his causal body which is the sustaining life of his outer work,

whether that be a creative project or an organisation. Essentially, at the centre of his project is an idea, and at the centre of that idea is solar fire, and at the centre of that solar fire is the atomic fire of the precipitating Plan, and at the centre of the Plan is the electric fire of monadic purpose.

These flows of fire bring him into right relationship with other causal bodies to form geometrical formations on the abstract mental plane. The flow of fire between causal bodies is the higher octave of the flow of money between physical bodies. It is a type of spiritual economy which results in a higher form of organisation—an organisation that has as its currency the fire of ideas on the abstract mental plane. The living idea at the centre of any outer group is the 'vision', and the periodic reassertion of this vision is the 'Life' aspect asserting itself in the three worlds; even though from the perspective of the triad it is the lowest or Matter aspect.

Groups in the outer world can be divided into two types: Those who have gathered together around a soul-inspired vision, and those who have gathered together around a vision that is survival based. Companies are a good example of this, and more and more we are seeing the new type of company that is driven by spiritual vision. Normally these two motivations go somewhat hand-in-hand in many organisations, but there will always come a time when choice must be made between which purpose is going to be the dominant force.

At the centre of all sustainable groups that are of the first type you will find an initiate, whether in or out of incarnation. These groups are essentially gathered around a living causal sun—a solar being sustaining the spiritual life of the orbiting planets who will one day be suns of their own. You will normally find gathered around the causal fire three disciples who are in training for the Third Initiation, and a seven-fold field of disciples who together hold the 'jewel'

energy at the centre. From the realms of Hierarchy these groupings of causal bodies are seen like grouped lotuses in a field of fire. They are not static but living pulsating fields changing their various geometries and individual components quite rapidly, but sustaining an archetypal pattern. These energy fields are either expanding and refining as they are being fed with energy from the higher planes, or crystallising and decaying because energy has been withdrawn from them as the Plan continues to adapt to Purpose.

These groups gathered around central fires on the abstract mental plane are the 'forms' from the perspective of Hierarchy. These forms are built and destroyed, grow and die, according to their alignment with Purpose. They are 'fed' from higher fires. Some of the mysteries of the battle between the Black and White Lodges has to do with energies working on the plane of mind. Remember that those in the Black Lodge are able to take their own form of the Second Initiation, as their causal bodies are also fed from higher fires. The origin of these fires is cosmic desire flowing from the cosmic astral plane. This fire must be fought with the fire of Love, and one of the fields for this battle is the abstract mind.

The effect of the radiation of an initiate's causal body on his group and upon others is part of the study of the Laws of Fire and has to do with the spiritual vocation, as the following quote from the Tibetan indicates:

The study of occult psychology involves a true conception of the nature of the Ego, or the arousing of the Ego to full activity in manifestation; it will necessitate the sound formulation of the laws of egoic unfoldment, of the methods whereby, petal by petal, the lotus may be brought to perfection, and of the triple nature of its evolution; it will bring about an eventual apprehension of the true meaning of force, and of energy in its dual aspect—internal vibration and external radiation; it

will produce the centering of the attention of all advanced students upon the centres—in this case *not* the physical centres on etheric levels but upon the psychical centres, such as the Ego in the causal body and egoic groups. This will produce later a better comprehension of the effect of one consciousness upon another consciousness on the physical plane, and this knowledge will be scientifically utilised to produce specific results in group evolution, and thus some of the world problems will find solution. Finally, the laws of fire will be studied, the nature of heat, of radiation and of flame will be occultly investigated, and the action of one fire upon another fire, the result of radiation from one conscious sphere to another will be realised; the method of arousing consciousness on the different planes by action upon the fires of the causal body and their stimulation will be gradually revealed.

The whole question is slowly, very slowly, coming to the fore in human thought (even though this is little realised) through the study of vocational education, business efficiency, and the place of the human unit in any trade or enterprise. Men are being spoken of and considered in terms of potential force factors, and this is a step in the right direction.¹⁴

As the Third and Seventh Ray initiates do their work on the planet, our Western corporations will gradually be transformed into the externalisation on the mental plane of ashramic endeavour. Individuals will find their way into their working groups in response to a spiritual call or vocation rather than through convenience, opportunity or purely for the financial means to ‘make a living’. Rather than ‘making a living’ employees will ‘respond to Life’. They will be internally called by the specific note of Purpose emanating from their ashram on buddhic levels and being stepped down through the causal bodies of initiates who will then be found at the centre of these organisational forms.

Organisations will become organisms built around a body of fire in exactly the same way our physical bodies are built around our etheric body and that etheric body connects via the agnichaitans on the gaseous subplane of the dense physical plane.

The analogy is accurate. The buddhic plane is the fourth cosmic ether and the Will of the monadic ashrams qualified by solar fire is focused through initiates on the mental plane, to drive the activity in the three worlds according to the Plan. Think this through.

4. Identification

It is the capacity for identification which allows the human Hierarchy on the buddhic plane to be the central bridging 'Son' principle for all of the seven planes of the solar system. It is the human soul which is able to identify with the highest and the lowest plane of the system.

We might think of Mercury as 'that which sees' and Venus as 'sight', the capacity to see or relate our self to that which we perceive as the not-self. When Mercury, the human soul, 'looks' into the three worlds Venus falls, the causal body is built and becomes the lens through which Mercury can identify with the vehicles of the personality, with other personalities and with events in the three worlds. We as Mercury, are the source of our own incarnation. As souls we 'invest' through the help of the solar angel in the three worlds. We release ourselves when we 'disidentify' with the three worlds. In effect, we 'lose interest'. This 'loss of interest' cannot be engineered by the separated personal self seeking to escape responsibility in the three worlds. It can only be engineered by the soul itself, and the soul will only

‘lose interest’ when its purpose for incarnating is complete. By ‘incarnation’ here I am not speaking of the soul taking a physical body but of the soul incarnating on the mental plane in a causal body. The soul will not end its ‘investment’ in the three worlds until its purpose is complete, however through disidentification the consciousness of the soul can be increasingly liberated. In effect the soul gives up seeking a return on its investment ‘in’ the three worlds and begins to seek to return its investment ‘from’ the three worlds.

If the human soul on the buddhic plane is able to ‘identify’ with the three lower worlds of matter, it is equally able to identify with the three higher worlds—the fiery worlds of the higher cosmic ethers. To do this the soul must lift its gaze from Matter to Spirit. The midpoint of this transfer of identity is of course the Crucifixion Initiation; however it should be remembered that initiation is a process and not an event. The event merely marks the completion of one stage in a process. The soul is freed progressively from matter and so it is quite appropriate for disciples past the Second Degree to begin the process of liberating portions of their soul consciousness at high meditative moments. The antahkarana is built out of soul consciousness in various different states of liberation and therefore focused on different planes. At the Second Initiation there is a touch of monadic energy that the soul uses to master the astral body under extreme tension. From then on the higher antahkarana can be developed consciously, and as more of the soul consciousness is freed from the three worlds to build this antahkarana, more monadic energy is able to flow into the soul.

When the disciple is able to sustain the focus of his attention on the buddhic plane during meditation and identify with the ashram, he then in a sense becomes the ashram looking through his causal body and focusing a small piece of the ashram’s store of spiritual purpose on the mental plane.

We must also remember that human souls do not operate independently and thus there is also a collective process that occurs in the life of humanity as a result of this progressive soul liberation. This process allows the 'eye of God', our Planetary Logos, to 'look more fully into his creation.' Let me illustrate by an example:

The buddhic plane is related to the whole theme of spiritual vision. The ashrams found there are like great 'eyes' through which the events in the three worlds can be perceived by Hierarchy and through which the Will of Shamballa may be directed. One of the functions of those who are consciously souls incarnated in the three worlds—and therefore part of Hierarchy—is to keep the outer rings of the eye functioning. The Third Degree initiates, as outer workers of the ashram, focus the eye through their manifested work in the three worlds. When they teach, write and express the energy of Hierarchy they create a double channel for the flowing in of Hierarchical power and simultaneously a 'window' through which the Masters can perceive.

It is the Will of the Fifth Degree initiate wielding atma from the atmic plane that is able to penetrate through the ashramic eye, held open by the Fourth Degree initiates and then focused through the work of the Third Degree initiates in the world. The atmic plane is the plane of the Libran Hierarchy, the triads, and therefore the source of Justice and Light Supernal. Justice would indeed be blind without the ashramic eyes upon the buddhic plane. The Master's 'will' at the centre of an ashram is in fact a spiritual principle resulting from his growing identification with Shamballa. This principle is experienced by the initiate in the world as a 'fixed immovable will', and it is the expression of this will through some project or initiative in one of the seed group areas that the energies of the soul of the planet may pour.

The Third Degree initiate is focused upon the direction of Hierarchical energy in the three worlds. This focus eventually liberates his consciousness from the three worlds altogether. A Fifth Degree initiate is focused upon the direction of spiritual will within the realms of the spiritual triad. Thus the link between the Fifth, Third and First Degree initiates carries the will of the Master all the way down to the physical plane and it is this link that will eventually result in the clarification and mastery of the three worlds of the planetary personality by the planetary soul. The Second, Fourth and Sixth Degree initiates are also linked in another way. Each of these initiations sounds the keynote of duality, while those upon the odd numbers sound the note of synthesis. The initiate on the even number is acutely aware of the 'dual movement of energies'. The result of this awareness is the maintenance of a point of equilibrated tension. It is this that guides the group of Fourth Degree initiates in their maintenance of the 'open eye' of the buddhic ashram. In times of great tension the 'pupil' of the eye is constricted. This constriction has a peculiar by-product however, in that it allows for a much deeper penetration of the inpouring energies into form, and conversely it allows those on the highest planes of the solar system to become aware of those upon the lowest. The 'light of Shamballa' is focused like a laser and is able to penetrate into the depths of matter. The creation of the atomic bomb during the crisis of the Second World War was a direct result of this 'focusing'. The massed appeal to the "Lords of Liberation" was made possible by reflex action.¹⁵

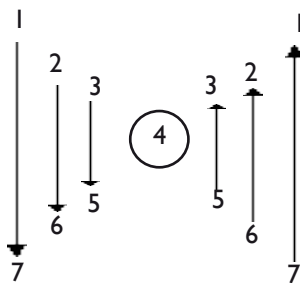
The 'dilation' of the pupil of the ashram upon the buddhic plane undergoes cycles, one of which is a seven year cycle. The greater the constriction, the greater the penetration of Will. Greater dilation produces greater illumination.

2000/1 the year of the Shamballa impact, saw the pupil at maximum constriction. This allowed for the penetration of energy from the first to the seventh plane and laid the seeds for the coming cycle.

2001/2 the year of the Great Decision, saw the emphasis upon the flow between the second and sixth planes. The result to look for in humanity was within the emotional body. The esoteric cause of the ‘September 11’ crisis was a major impact upon the astral body of humanity by the monadic Will. The First Ray energy of the planetary monad was directed via the fourth plane ashrams into the astral plane. The result was a massive emotional upheaval triggered by the events in New York, humanity’s solar plexus centre. Some of these energies were lifted up in aspiration—both through grief and a determination to find a global heart response. Others were directed out through the etheric/physical plane both in anger and a determination to address the underlying external causes. The astral body of humanity was engaged in all its Sixth Ray reactivity as well as its idealism.

2002/3 saw the ‘dilation’ of the ashram so that the particular flow of energies came from the atmic plane to the mental. Once the initial astral turmoil and immediate reactions resulting in the wars in Afghanistan and Iraq had been initiated, it was time for the mental body of humanity to be engaged. What resulted was an unprecedented interest in the underlying principles and rationale for war on this planet. Hundreds of millions of people became more informed and debated the key issues of international law and governance. The mental field was clarified and polarised as the fundamental principles were teased out of the many opinions and perspectives. The distinction between buddhi, manas and kama-manas became more apparent.

2003/4 saw the maximum dilation of the ashram—the energies were contained within the buddhic plane itself. This is the festival of Hierarchy. All triadal workers come together within the ashram at a point of maximum inbreath. It is in this fourth year of the cycle that least activity is noted upon the outer plane and yet the most intense activity is occurring within Hierarchy. It is analogous to a point of utmost inspiration within the consciousness say of a poet or artist, which will later be translated into words and images.



The last three years of the cycle are similar to the first three, but the ‘focus of the flow’ is reversed. There is always a movement in both directions but the initiation of the flow is different. In the first three years the flow is initiated by Shamballa. In the fourth year the flows are balanced and ‘at-oned’ on the buddhic plane. In the final three years the flow is initiated by humanity.

2004/5 sees the American elections and humanity as a whole has an opportunity to assess the results of the inflow in the early half of the cycle and decide for itself those principles it wants to anchor in the mental field to govern the last half of the cycle. In its higher reaches an invocation goes up to the atmic plane seeking the higher Will and ‘Light Supernal’.

Humanity experiences a crisis and is divided into those focused in the concrete mind who seek to resolve it with their own intelligence and according to past patterns, and those

focused in the abstract mind who call forth new solutions and inflow from the Will of the planetary soul.

2005/6 sees the conscious invocative appeal rising from the astral plane as the new ideas and thoughtforms encounter resistance and are either rejected or break through into popular acceptance.

2006/7 sees the call from the physical plane to the logoic, and the result—if the cycle has proved positive—is to be seen on the etheric/physical plane in lasting changes in the underlying economic, legal and organisational structures of humanity. If the cycle is negative (in other words rejecting of the inflowing energies) then the result is a crystallising of old forms, which become the target for the next First Ray impulse. In reality each cycle normally has a mixture of positive and negative results. The last three years allow Hierarchy to assess the response of the previous inflow and make intelligent adjustments for the new cycle.

Soul consciousness is driven through these cycles into the three worlds and then abstracted from the three worlds on a rhythmic basis.

When the human soul—Mercury—drops its gaze into the three worlds its devic counterpart, the solar angel, falls into matter. When Mercury lifts his gaze to the monad, the angel becomes the Angel of the Presence.

These planetary cycles have their correspondence in the meditative life of the disciple. As he meditates he will find that there are times when he reaches high points of abstraction where the energy of Purpose is imbued into the very substance of his upward penetrating solar gaze. There are other times when his sense of communion within the ashram is expansive and his vision and sense of inner relationship is thus enlarged. There are times when he is focused outward and his full attention is directed into the causal body and

through that into the three worlds. The potency of his gaze into the three worlds is a result of his capacity to 'see' being potentised by the solar angel having been directed to the heights.

What the initiate of the Third Degree realises is that he is able to have an effect in the outer world through the way in which he directs his consciousness. The effect itself results from directing his gaze outwards, but the power of this effect comes as a result of directing it inwards through the three worlds of the triad towards the monad. Rather than considering himself the pinnacle of achievement in the three worlds, he realises that he is in reality the farthest outpost of Hierarchy and any power he has is derived from beings whose consciousness is far more exalted than his own. He is able to be 'causal' in the three worlds to the extent that he is able to align with the Plan and take responsibility for implementing a piece of it.

Chapter Three

Meditative Practices

I. Preliminaries

There are a number of different meditative techniques that help facilitate the liberation of consciousness from the three worlds and in every tradition they can be found. Two things are common to all these practices: Firstly the individual embarking on them must be at a certain level of development to benefit from them; and secondly he or she requires the help of someone who has already achieved. Words and ideas are not enough, belonging as they do to the mental plane. There must be a living transmission of energy from a bodhisattva, a liberated being who has pledged to help others liberate themselves.

Ultimately we are our own bodhisattva and our own Buddha, however in this solar system of the Second Ray we are given plenty of assistance to realise our Buddha nature from those who have already achieved.

Limbering exercises for Agni Yoga

The body that must be 'limber' for the practice of Agni Yoga is the mental or conceptual body. Just as in physical yoga we move the physical body and open our etheric chakras so that higher energies may work through us, similarly we move our

thoughtforms so that they may be refined by higher energies flowing through the abstract mind.

Conscious Dying

A Third Degree initiate is called ‘the conqueror of death’ because he is able to maintain consciously a transition out of the three worlds. Conscious dying is about practicing disinvestment—the gradual withdrawal of the inner identity from attachments in the vehicles. Physical attachments may be quite obvious, emotional ones less so but often more potent, and mental attachments even more subtle. What concepts, world views or ideas are we attached to? How have we reinvested ourselves as souls since our last ‘death’? Are our affairs in order—could we abstract if we were called? Would we if we could? Could we leave without leaving? There are many forms of this type of ‘disinvestment contemplation’.

Looking for the Witness

My favourite of this type of practice is the blade wheel of Vajrayana Buddhism. A popular introduction can be found in the book *Circling the Sacred Mountain* by Robert Thurman and Tad Wise.

Basically the idea is to use disidentification techniques until the focus of consciousness is causal or ‘witness’. Witness because you are able to witness your thoughts, feelings and actions without investment. Now having established witness consciousness, you actively seek the witness. By turning the attention of the self around and having it look for the self, some quite liberating experiences can be had. Here is how Thurman describes it:

The diamond is that sense of a unique, absolute and substantial inner core, and when it spins around looking for itself it becomes a drill...¹⁶

The 'self' that is the witnesser and observer of consciousness now turns its attention on itself and begins to unravel the core 'knot' of identity. The process intensifies until the whole subject-object illusion starts to dissolve.

Then suddenly you feel like you're open as the sky. Suddenly you can't even find the looker who wants to look, and you can't find what the looker hasn't found, and you can't find the not-finding. You just suddenly melt and become like empty space, as if the wind is blowing through you...And then your absoluteness melts itself, like fire sticks rubbing until they kindle themselves into flame, like a diamond cutting through itself, like nuclear fission or solar fusion.¹⁷

A Sense of Humour

Walking the spiritual path, or running along it in the forced acceleration of the modern initiatory process, has its share of trials and tribulations. Many develop a condition called SDS which does not respond well to treatment—the Serious Discipleship Syndrome. Many students studying Agni Yoga have renamed it 'Agony Yoga' for just this reason.

Striving can be a serious business. Fortunately these advanced meditations are also effective medication for that syndrome. In order to suffer from it one must first of all have a self to suffer, and Agni Yoga therefore removes the very core of the problem. The agony is merely the final and more virulent stage of the illusion of a separate self asserting itself. These assertions are really just the death throes of the Dweller. The joke can be summed up in the following quip

by a spiritual teacher: 'You are unhappy because 99% of everything you do is for the self—and there isn't one.' My adaptation would be: 'You are so serious because 99% of the time you think you exist and you don't!'

2. Higher Octave Meditation

The first specific meditative practice is a higher octave of Meditation One and Two as given by the Master DK in *Discipleship in the New Age II*.¹⁸

The purpose of Meditation One and Two was to free the disciple from his self-centred focus expressing through the solar plexus, into a group focus through the heart centre.

Meditation One began by linking the heart chakra, the solar plexus chakra and the crown. In Meditation Two by an act of soul will the energies gathered in the solar plexus are lifted to the heart centre. These Meditations have particular benefit for those working on the First and Second Initiations.

The Higher Octaves of these Meditations are designed for initiates working towards the Third and Fourth Initiations. Consider the following correspondences:

Meditative Correspondences				
CHAKRA		VEHICLE	SIGN	HIER. RULER
Crown		Logos	Leo	Sun
Ajna		Monad	Virgo	Jupiter
Throat		Atmic body	Libra	Saturn (eso) (exo)
Heart		Ashram	Scorpio	Mercury
Awakening point		Mental p.a.		★
Solar Plexus		Causal Body	Capricorn	Venus
Awakened point	Mental unit		Earth	★
Sacral		Desire Body	Sagittarius	Mars
Base		Etheric Body	Aquarius	Moon

The Higher Octave Meditations are designed to release the human soul (as a member of the Fourth Creative Hierarchy) from its (relatively) self-centred expression (the ahmkaric principle on the mental plane) into the group focus of the ashram on the buddhic plane. The correct use of the Meditations enables the building of the 'buddhic sheath' which eventually will allow the initiate to function free from the mental plane and the causal body altogether.

Meditation One

Meditation Two

Lower Octave

Head

Heart

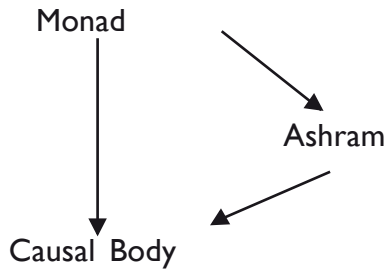
Solar Plexus

Higher Octave

Monad

Ashram

Causal Body



Meditation One & Two—Higher Octave

- Centre within the causal field.
- Breathe the soul's energy down into the centre at the base of the spine and allow the kundalini energy to rise up into the causal body. Project this energy into the ashram using the word of power for your soul ray.
- Assert the relationship which exists between the causal body, the ashram and through the Master at the centre of the ashram to the Chohan in Shamballa. This creates a triangle between the causal body, the ashram and the monad.
- Attempt to lift the consciousness now into the ashram on the buddhic plane and to draw into a closer connection with the Master at the centre of the ashram. When this has been somewhat achieved sound the OM silently, as the soul, in three directions:

Through the ashram itself—sounding the note of your soul to your Master (buddhic plane to atmic plane).

Through the Master to Shamballa—sounding the note of your soul to the monad (buddhic plane to monadic plane).

Into the abstract mental plane—sounding the note of your soul into the causal body (buddhic plane to abstract mental plane).

- These three factors now constitute a definite triangle, and after sounding the three OMs maintain your poise within the ashram as the response comes, closing the third side of the triangle. The monad 'sounds' an answering note directly towards the causal body (monadic plane to abstract mental plane). This is the equivalent in the triad of a 'Shamballic impact' upon humanity.

- The result of the inflow of electric fire from the monad into the jewel in the lotus should be an increased radiatory burning of the causal field. Much of this radiation will be released out onto the abstract mental plane, but some of it will be released up into the ashram on the buddhic plane. Lend your will to this abstraction process thus liberating more of the soul from the causal field.
- Then use the Invocation to the Central Spiritual Sun:

May the Sun in the head
 And the Sun in the heart
 Respond to the life emanating
 From the Central Spiritual Sun
 That the service of love
 May be rendered with perfection.

3. The Technique of the Presence

This technique outlined by the Tibetan in *Glamour: A World Problem*¹⁹ is a core foundational practice for disciples reaching towards the Third Initiation and seeking to practice Agni Yoga. I am going to include the entire section here with commentary.

By means of this technique, the soul assumes control of the integrated personality and of its relations, horizontal and vertical. This technique involves the unfolding of the flower of the intuition, dispelling illusion, revealing the Angel, indicating the Presence, and opening up to the disciple the world of ideas and the door of the higher initiations. Through the disciple's grasp and application of these divine ideas or seed thoughts, *he becomes initiate and the third initiation becomes possible as an immediate goal. The intuition is the applied power of transfiguration. This technique is related to the little known yoga called Agni Yoga or the yoga of fire.*²⁰

“The intuition is the applied *power of transfiguration*”. This statement runs counter to many modern presentations about the intuition where it is seen as something that occurs without effort and one need but be passive and open to receive it. The Agni yogi precipitates the intuition just as he ‘causes’ synchronicity through the power of his striving at a high point of tension. It is not personality striving but soul striving that is occurring here. Transfiguration is not so much an event as a process. Anything in the three worlds can be ‘transfigured’ to the extent that the inner life reveals itself through the form. An initiate is able to demand this revelation and therefore reach into the essential significance behind any outer form, be it a thoughtform or physical manifestation. He ‘causes’ synchronicity by demanding that the true underlying coherent pattern of things emerge, and this very emergence of pattern is what we call synchronicity.

The Technique Itself

(Quotes from the Tibetan. Commentary and bolding is mine.)

1. The evocation of the stage of tension. This is basic and essential. It is a tension brought about by complete control of the personal self so that it is “fitted for contact with the real.”

Not a small preliminary step. This tension is held at the anja centre as the seat of the integrated personality and is achieved through the mind.

2. The achieving of a state of fusion with the soul or with the Angel which guards the approach to the Path of the Higher Evolution.

This tension is achieved in the causal body where the identity is transferred from mind to soul—soul here referring to the descended essence of the triadal solar angel who has built the causal body on higher mental levels but is not confined to it except by free sacrificial Will.

3. The holding of the mind steady in the light of the soul, which remains the attitude of the lower self for the entire remaining period of work, held at the point of tension by the soul and not by an effort of the personality. The soul undertakes this holding when the personal self has done its utmost to achieve the desired tension.

This is an important insight. The soul undertakes the holding of the personality point of tension once the lower self has achieved the requisite point of tension. This allows the incarnating identity—the disciple—to be free for a time from his own lower vehicles without them losing their focus. This requires the transfer of identity from mind to solar angel to Fourth Creative Hierarchy in two fluid steps. Identity is a shifting process, but the capacity to identify is the result of the combined functioning of the Fourth and Fifth Creative Hierarchies. The human soul can be considered masculine to its devic feminine counterpart, the solar angel. The human soul considered as triadal operates on the three planes of the triad, but it operates through the devic life of those planes and this life is part of a three-fold ‘entity’ of its own.

This entity could be called the ‘Angel of the Presence’. The other entity composed of the intelligence of substance with which we are familiar is the ‘Dweller on the Threshold’, which could be said to be the combined intelligence of the three vehicles of the personality. Where this intelligence has not been ‘solarised’ it remains resistant to fusion with the Angel.

The human soul first of all thinks it is (identifies with) its personality vehicles until finally it integrates a coherent sense of identity called the personality, which is able to formulate a purpose and direct the lives that compose its three vehicles. This sense of self is gradually transferred into the soul via the causal body on the higher mental plane. The human 'soul' now must go through a further disidentification process from the matter of the planes of the triad in order to integrate itself into a coherent purposeful identity on the atmic plane as a 'Master', and eventually realise itself as the monad who operates through the Angel in the same way that the soul operates through the Dweller or the personality.

The Angel of the Presence then is part of the same triadal being that also consists of the solar angel and represents the devic counterpart to the human soul. The aim of the human evolution is to gradually disidentify itself from the devic evolution before realising its identical source on the monadic plane.

These are the three preliminary steps for which the practice of alignment should have prepared the student of the higher mysteries. These steps must precede all effort to develop the intuition, and this may take several months (or even years) of careful preparation. *Fire is the symbol of the mind and these are the first three stages of the Agni Yoga discipline or of the yoga of fire* for which Raja Yoga has prepared the student.

In effect these early stages result in the bridging of the antahkarana on the mental plane. The Fifth Ray integration formula of "three minds unite" is useful here.²¹ It is on the mental plane, the plane of fire, that the energy of the lower mind, the higher mind and the 'son of mind' come together and recognise their synthetic source. Hence this plane is also referred to as "*the council chamber of the Three Divinities*".²² The symbol for Agni on the front cover of this book will be

a helpful meditative focus for understanding and achieving the above synthesis.

Next come six more stages in the Technique, and these must be thoroughly understood and form the basis of prolonged brooding and intelligent reflection, carried on whilst the daily avocations and duties are being performed and not carried out at certain set times. The trained intuitive or disciple lives ever the dual life of mundane activity and of intense and simultaneous spiritual reflection. This will be the outstanding characteristic of the Western disciple in contradistinction to the Eastern disciple who escapes from life into the silent places and away from the pressures of daily living and constant contact with others. The task of the Western disciple is much harder, but that which he will prove to himself and to the world as a whole will be still higher. This is to be expected if the evolutionary process means anything. The Western races must move forward into spiritual supremacy, without obliterating the Eastern contribution, and the functioning of the Law of Rebirth holds the clue to this and demonstrates this necessity. The tide of life moves from East to West as moves the sun, and those who in past centuries struck the note of Eastern mysticism must strike and are now striking the note of Western occultism. Therefore, the following stages must follow upon the three earlier. We will continue with the numbering as given, for what I here suggest is *a formula for a more advanced meditation attitude*. I said not form.

The movement of souls from East to West is a reflection of the emphasis moving from the Sixth to the Seventh Ray in the Aquarian Age. The Sixth Ray abstracts the consciousness, and when operating at a personality level assists in the contact with the soul. The Seventh Ray **externalises** consciousness. If the Sixth Ray has not done its work then the consciousness which externalises is a personality consciousness. The result of this would be a very material age indeed. If however, the

transition of identity has taken place between personality and soul, then that which externalises is the kingdom of souls.

In a world where personality consciousness dominates, then what is needed to contact the soul is ‘withdrawal and abstraction’ from the prevailing thoughtforms in order to stabilise the consciousness in the higher mind. When the battle for the mental plane of the Earth is won however—as it has been—what is required is the transformation of consciousness by the externalisation of the soul of humanity.

Thinking this through in the individual situation we find that meditative practice is particularly useful when seeking to abstract the indwelling consciousness from its preoccupation with the unreal in order to contact the real. Once the soul has been contacted then the identity must shift into the soul. It is at this stage that Agni Yoga can begin. The identity is now causal and so the entity meditating is the soul and not the personality. The soul contemplates the monad—it is empowered. The soul contemplates the three worlds—they are empowered.

Meditation becomes a way of life because it is inherent in the identity rather than a practice which is engaged in from time to time. **Meditation on the soul results in transformation. Meditation as the soul results in transfiguration.**

4. Definite and sustained effort to sense the Presence throughout the Universe in all forms and in all presentations of truth. This could be expressed in the words: *“the effort to isolate the germ or seed of divinity which has brought all forms into being.”* I would point out that this is not the attainment of a loving attitude and a sentimental approach to all people and circumstances. That is the mystical way and though not intended to be negated in the disciple’s life, is not used at this time in the process of effective approach. It is the effort primarily to see in the light which the Angel

radiates the point of light behind all phenomenal appearances. This is, therefore, the transference of the mystical vision to the higher levels of awareness. It is not the vision of the soul but the vision or the spiritual sensing of that which the light of the soul can aid in revealing. The flickering soul light in the personal self has enabled the disciple to see the vision of the soul and in that light to reach union with the soul, even if only temporarily. Now the greater light of the soul becomes focussed like a radiant sun and it reveals in its turn a still more stupendous vision—that of the Presence, of which the Angel is the guarantee and promise. As the light of the Moon is the guarantee that the light of the Sun exists, so the light of the Sun is the guarantee, did you but know it, of a still greater light.

The disciple has become aware of the light of the soul hidden in the personality life and has aligned his intent with the intent of the soul. He then transfers his identity into the soul, realising that he is and always was the soul. Except that he then notices a light—the dark light of Spirit—that flickers at the core of the soul and thus begins to align his soul intent with the intent of the monad, which is ultimately the intent of the Logos.

This process works internally and externally. When the self-as-soul focuses on itself, it finds at its core a deeper self. When the soul focuses outwards into matter it—by definition of its focus—is adding soul light to the light of matter and revealing the light of Life itself through the fusion of the lesser lights. This is obvious philosophically.

If everything including matter is in fact Spirit, whether we are conscious of it or not, then consciousness is both that which allows us to realise this, and the field of that realisation itself.

When the personality looks out on the world of forms it sees only forms. When the soul looks out it sees not only

forms but the indwelling soul light within those forms. The soul then naturally seeks to bring the soul light and personality forms together. A partly soul-infused human will naturally try and 'transform' his world by bringing the outer forms into alignment with the inner vision that he 'senses' as a soul. A non-soul-infused being will merely accept the world for what it is and seek to manipulate it for his own purposes. A fully soul-infused being will no longer seek to transform the world because his own transformation will already be complete. He will then see the world of form and the world of soul as two aspects of one reality, dual only in the time and space necessary to complete their fusion. He is seeing in the light which the Angel radiates, the dark light of Purpose that lies behind all manifestation whether in consciousness or form. He begins to see the world as evolving perfection, because of course our purpose is perfection, and this perfection is ever present beyond the time and space of 'perfecting' and lies at the core of all existence. It is the blueprint that we are evolving into, already present at the beginning. We cannot become that which we are not already.

5. Then, having sensed the Presence—not theoretically but in vibrating response to its Existence—there next comes the stage of the ascertaining of the Purpose. Hope of identification with the purpose lies too far ahead even for the average initiate, under the status of Master. With that unattainable stage (for us) we are not concerned. But we are concerned with the effort to achieve an understanding of that which through the medium of form is seeking to embody the high purpose at any particular point in the evolutionary cycle. This is possible and has been achieved down the ages by those who have rightly approached and duly reflected upon the Way of the Higher Evolution. This Way is revealed to the disciple, e'en though it may not concern the intuitive message which he may bring back from his high adventure.

The Way of the Higher Evolution concerns the monad. It is not the soul which must choose one of the cosmic paths that lead out of the cosmic physical plane but the monad, which also came in along one of these same paths. When we speak of soul purpose we normally are speaking of the underlying purpose that the soul has for taking incarnation in the lower three worlds. Monadic purpose concerns the purpose for incarnation in the whole of the seven planes of the cosmic physical plane. Monadic purpose lies behind soul purpose and it is through this higher purpose that we are able to contact the purpose of the Planetary Logos, as it is his note of purpose to which the monad responded in the first place. This purpose lies behind consciousness altogether and yet can be contacted and registered by consciousness, or the soul. This purpose is revealed to the soul in a similar way that the soul is revealed to the aspiring personality.

At first it is contacted infrequently and is highly 'coloured' by both the quality of consciousness and the vehicles of consciousness which are being employed to contact it, if I can use such a convoluted sentence. The purpose expresses itself through cycles of time and space as vast to the soul as the soul cycles appear to the personality. When the soul contacts the purpose for a particular cycle—be it a two-thousand year cycle or a two-hundred-thousand year cycle—it is in effect encountering the perfected archetype that it is the goal of that cycle to produce. Again we must use the analogy of soul-personality contact to get a sense of this.

Contact between the soul and personality (in kama-manasic consciousness) is relatively rare during long cycles of incarnation, becomes more frequent as discipleship is entered, and becomes permanent at the Third Initiation. Of course the soul has always been the underlying reality, and yet this has not been realised by the personality. The duration

of time required for the fusion is partly determined by the personality. When it moves towards the soul then the time between contacts increases; when it moves away then time between contacts decreases.

An analogy in the outer world is the phenomenon of ‘red shift’. When a galaxy is moving away from its point of observation the wavelength of light lengthens. When the observer and the galaxy are coming together then the wavelength of light shortens. No real change is taking place in the wavelength of emitted light however.

For radical transformation to take place it is not enough for the personality to approach the soul—it must realise that it IS the soul. This realisation is a reality at soul level but remains unrevealed to personality consciousness.

At the Third Initiation it is realised that there has never been any actual separation between soul and personality, but only this illusion of separation perpetuated by the personality of the planet and of the disciple himself.

Once fusion between soul and personality has become a fact, whether for a moment in meditation or more permanently through initiation, then direct contact between personality and monad becomes possible. The personal identity contacts the monad ‘in soul consciousness’ (or in the light of the soul) first at the Second Initiation and then more and more rapidly until fusion takes place at the Fifth Initiation. Monadic influence effectively speeds up the process of evolution dramatically and hence the possibility of taking the Second, Third and Fourth in a single life. Of course the speed is an illusion—nothing is actually happening except the ‘realisation of essential identity’ which closes an illusory gap between the core identity of the monad and its outpost, the personality.

6. He then carries some world problem, some design which his mind has evolved or his heart desired for the helping of humanity into what is esoterically called “the triple light of

the intuition.” This light is formed by the blending of the light of the personal self, focussed in the mind, the light of the soul, focussed in the Angel, and the universal light which the Presence emits; this, when done with facility through concentration and long practice, will produce two results:

In effect the meditator is taking a form—in this case a thoughtform—solarising it and then seeking to transfigure it—ie. have its essential underlying nature revealed to him through relating the form to its monadic archetype. This relationship will result in the apparent acceleration of the thoughtform towards its future destination.

a. There will suddenly dawn upon the disciple’s waiting mind (which still remains the agent of reception) the answer to his problem, the clue to what is needed to bring relief to humanity, the information desired which, when applied, will unlock some door in the realm of science, psychology or religion. This door, when opened, will bring relief or release to many. As before I have told you, the intuition is never concerned with individual problems or enquiries, as so many self-centred aspirants think. It is purely impersonal and only applicable to humanity in a synthetic sense.

This is all linked to the Fifth Ray integration formula—a key descends into the mind of the scientist in his laboratory. The real scientist is the soul and his laboratory is the causal body. That which is descending is in effect the future. **The Agni yogi makes of himself an instrument by way of which some aspect of the relative perfection of the future is revealed to the consciousness of the present.** An historian links humanity to its past. An Agni yogi links humanity to its future. That future arrives through him.

b. The “intruding agent of light” (as the *Old Commentary* calls these adventuring intuitives) is recognised as one to whom can be entrusted some revelation, some new impartation of truth,

some significant expansion from a seed of truth already given to the race. He then sees a vision, hears a voice, registers a message, or—highest form of all—he becomes a channel of power and light to the world, a conscious Embodiment of divinity, or a Custodian of a divine principle. These forms constitute true revelation, imparted or embodied; they are still rare but will increasingly be developed in humanity.

This is a wonderful image—an “intruding agent of light”. Light is the symbol for the soul—an agent of light is a solar being; and yet what is it that this agent of light is intruding upon? Perhaps it is the peaceful silent Will of the monad—or in a planetary sense, the Council Chamber of Shamballa wherein Purpose is contained as in a reservoir held by a ring-pass-not. This ring-pass-not keeps out those who cannot be trusted to know something of the Purpose of Sanat Kumara. It keeps out in effect, the non-solarised consciousness of the Black Lodge. However this ring-pass-not can be pierced by an intruding agent of the White Lodge. In fact it requires the pressure of striving to penetrate it—the kingdom of heaven is taken by force—the force of self, of the initiating soul striving, and not the force of the personal will.

The ‘revelation’ of the underlying archetype through the solarised form can express in a number of ways. It can be revealed through the mind—the recipient formulates and expresses the insight into the mental plane and it thus ‘inspires’ others. It can be revealed through the heart—the recipient is inspired to express the insight in some salvatory endeavour on behalf of the human race. It can also be expressed as an embodiment—here the fiery energy of the monad pervades all the vehicles of the personality and the life of the individual becomes a living embodiment of a higher principle rather than an expression of an aspect of one. We might imagine that as the Seventh Ray increases in potency and as the externalisation process continues we will see much more of this culminating form.

7. The next few stages are called, in preparation for the revelation:

- a. The relinquishing of the Higher Way.
- b. The return to the Angel, or a refocussing in the soul.
- c. A pause or interlude for constructive thinking, under the influence of the Angel.
- d. The turning of the mind to the formulation of those forms of thought which must embody the revelation.
- e. Then again a pause which is called “the pause preceding presentation.”

In this stage the direct relationship with the energy of Purpose is released and the consciousness returns into the triadal realms and refocuses in the causal body. The three aspects of the triad are also seen reflected in the three levels of operation of the soul within the mental plane. Firstly it **focuses** there (corresponding to atma), then it **contemplates** (buddhi) and finally it **formulates** (manas) by building thoughtforms.

8. The presentation of the revelation or of the imparted truth and its precipitation into the world of illusion comes next. In that world of illusion, it undergoes the “fiery ordeal” wherein “some of the fire within that which is revealed wings its way back to the source from whence it came; some of it serves to destroy the revealer, and some to burn those who recognise the revelation.” This is a phase of Agni Yoga which, as you can see, is only for those who can penetrate beyond the Angel into the place “where fire dwelleth,” and where God, the Presence, functions as a consuming fire and waits for the hour of total revelation. This is a symbolic rendering of a great truth. In the case of the individual initiate, the third initiation, the Transfiguration, marks the consummation of the process. Only glory then is seen: only the voice of the Presence is heard and union with the past, the present and the future is reached.

It should be realised that the ultimate ‘thoughtform’ is the causal body itself—created out of the substance of the solar angel to provide a relatively permanent (to the personality) storehouse for an aspect of monadic Purpose to be carried out in the three worlds.

At the Third Initiation this causal body is reaching its apex of expression. It is a body of fire being constructed out of mental plane matter but originating from the source of fire on the logoc plane—in the same way that the ahamkara principle which reaches full flower on the second subplane of the mental plane has its origin in the unshakeable identity of the monad.

When the causal body is brought into relationship with the monad it begins to burn. This burning needs to be a sustained fire. Some of the fire that is entering the causal field is reflected back to the monad—this energy is too potent to be absorbed by the causal body as it would be too destructive. Some of the fire is absorbed in the causal field and increases its radioactivity upon the plane of abstract mind. This radioactivity is itself the result of the gradual destruction of the causal body—a sustainable destruction. Some of the fire is channelled into the three worlds through formulated expression.

Others are ‘burned’ indirectly through coming in contact with the ‘formulated fire’ or directly via the ‘radiated causal fire’.

9. The succumbing of the revelation to the prevailing illusion, its descent into the world of glamour, and its subsequent disappearance as a revelation and its emergence as a doctrine. But, in the meantime, humanity has been helped and led forward; the intuitives continue to work and the inflow of that which is to be revealed never ceases.

This refers to the outcome of 'formulated fire' as it enters the mental, emotional and physical planes of our earthly civilisation. The potency of the realisation is gradually degraded as it comes in contact with forms that are vibrating at a lower frequency. The overall energy must be conserved however, so to the extent that the revelation is degraded the forms which it comes in contact with are upgraded. The same principle holds true for the revelation itself. If Spirit is 'entering' our civilisation through the process of revelation then something must also be 'leaving'. It is the 'identity' of the Agni yogi which is leaving, and this at the Fourth Initiation provokes a crisis for the soul as it must decide where its principal 'home' is—with the monad or the personality.

On a higher turn of the spiral we might wonder what it is that enters along the cosmic paths as the Sixth Degree initiates leave to 'locate' themselves in higher spheres.

This basic technique underlies both primary and secondary revelations. In the case of the first, the time cycle is long; in the second, the time cycle is short. A very good instance of this process is demonstrated by one of the secondary points of revelation in connection with the teaching which emanated from the Hierarchy (the Custodian of secondary revelations, as Shamballa is of primary) fifty years ago and which took the form of *The Secret Doctrine*. H.P.B. was the "penetrating, sensing, appropriating intuitive." The revelation she conveyed followed the accustomed routine of all secondary revelation from the Source to the outer plane. There the minds of men, veiled by illusion and clouded by glamour, formulated it into an inelastic doctrine, recognising no further revelation and holding steadily—many of the theosophical groups—that *The Secret Doctrine* was a final revelation and that naught must be recognised but that book, and naught deemed correct but their interpretations of that book. If they are correct, then evolutionary revelation is ended and the plight of humanity is hard indeed.²³

One wonders what might be an example of a primary revelation. Perhaps the revelation of atomic energy that took place as a result of the Shamballic impact during the Second World War might be part of a long cycle of revelation of the First Ray monad of the planet.

With regard to the secondary revelations, we are reminded through this whole process that the revelation is really the 'living fiery Presence' and not any formulation that has resulted from someone's contact with this Presence. For any teaching to 'live' it must lead those who study it into a direct relationship with that which stands behind and inspires the teaching itself. Any formulation of teaching must become obsolete. It—like the soul—is a middle principle which is designed to bridge and not itself be preserved or 'mummified'. Perhaps we need to regularly 'daddify' our teaching forms—taking them back into the Presence of the Father to have him burn away anything that no longer serves the present group of enquirers, until eventually all that is left is the diamond core of the Presence itself.

In conclusion, the Technique of the Presence is not so much a meditative practice but a way of life—a way of life that leads through the sustained sacrificial destruction of the causal body into a direct relationship with the Father. The Agni yogi is literally calling down fire in the service of humanity. The result of this is his own liberation out of the three worlds, through first the Third and then the Fourth Initiation taken as a by-product of the Fire of God entering humanity and consuming him—or his causal vehicle—in the process.

4. Group Pranayama or the Shamballic Breath

The purpose of this meditation is the circulation of fire from cosmic etheric levels through the group causal field into the three worlds and back up to the heights.

1. Centre the consciousness in the causal body and form a conscious link with the causal bodies of other group members. Visualise a sphere of fire containing within it the group causal bodies with currents of fire flowing between them.
2. Relate to the central fire or the 'jewel' of the group life representing the Master at the centre. This is the point through which the breath of Life flows.
3. First breath. On the inbreath visualise Life streaming in from Shamballa through the jewel into the group field. On the pause hold that Life within the group field. On the outbreath release the energy through the field horizontally on the plane of focus (either the buddhic field through the ashram or the higher manasic field through the egoic groups).
4. Second breath. Draw the inbreath down once again from Shamballa but include a current from Hierarchy so that there is a blend of Love and Will flowing into the group. On the pause hold this energy within the group field as before but on the outbreath send the energy vertically down through the mental, astral and etheric body of the group to the etheric base chakra.
5. Third breath. Draw the inbreath up from the base, hold it in the group field and then release the outbreath horizontally on the plane of focus as in (3). This mixes the Third Aspect fires with the Second Aspect or solar fires.
6. Fourth breath. Draw the inbreath horizontally through the group field taking in the blend of the lower two fires, pause, and

then release the outbreath back up through the jewel to the centre where the Will of God is known.

7. Continue the cycle of four breaths, attempting to raise the centre of focus from causal levels into the triad as the ashramic group centre that is doing the breathing.

5. Meditative Alignments

The Master's Heart

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

1. The disciple’s heart centre.
2. The heart centre in the head.
3. The egoic lotus, which (until the fourth initiation) is the heart centre of the monadic life.
4. The Master at the centre of His group.
5. The Christ, the heart centre of the Hierarchy.
6. The life of the Monad which begins to make itself felt at the third initiation.
7. The Lord of Life Himself, the heart centre of Shamballa.

The line of relationship then extends from these onward and outward, and upward (spherically considered) to the *Life* at the very centre of our Earth’s “alter ego,” the planet Venus, to Jupiter and thence to the solar Lord Himself and on to a point in the Sun, Sirius. You can see, therefore, how different this stage is from what might be imagined. It is one which marks a new departure or beginning and a great transition. It is a stage which one enters through the open

door of Nirvana, the beginning of the Path of the Higher Evolution. It is a stage which marks a specific location (if such an inappropriate word can be used) of the disciple upon that upward Way which is revealed by the lighted Way; it is the attainment of the innermost point of realisation, called esoterically “within the heart.”²⁴

The New Group Of World Servers Alignment

1. Link as a conscious member of the NGWS seeing the planetary group as a centre of focused light forming a bridge between Humanity and Hierarchy.
2. Link with the Nirmanakayas, the divine contemplatives, viewing them as a lighted centre bridging Hierarchy and Shamballa.
3. Link with the directing agents in Shamballa and the higher Nirmanakayas that form a bridge between Shamballa and extra-planetary entities.
4. Visualise these three centres of light in a triangular relationship and at the central point link with the Avatar of Synthesis.

...the constructive work of the Avatar of Synthesis will be apparent to you in the name He is known by; He is coming to the Earth in order to further the manifestation of unity, of oneness and of inter-relation, and He comes, therefore, to wield and apply first ray energy. He will charge or galvanise the three groups—the directing Agents in Shamballa, the Nirmanakayas and the New Group of World Servers—with dynamic energy and, in a mysterious way, relate them to each other so that a new synthesis and alignment will be present upon the Earth.²⁵

The Galactic Centre Alignment

This alignment takes the form of a series of triangles—each with a central eye:

1. The Synthesis Ashram. The First, Second and Seventh Ray Masters with the Christ at the centre.
2. Shamballa. The three Buddhas of Activity with Sanat Kumara at the centre.
3. The Solar Logos. The three Lords of the synthesising planets (Uranus, Neptune & Saturn) with the Sun at the centre.
4. The Sirian Logos. The three aspects of the Sun (Physical Sun, Heart of the Sun, Central Spiritual Sun) with Sirius at the centre.
5. The Cosmic Logos. The lords of the three constellations (Great Bear, Sirius, Pleiades) with the galactic centre as the 'eye'.²⁶

6. Mantrams, Prayers and Formulas

The Mantram of Fire

I seek the Way; I yearn to know. Visions I see, and fleeting deep impressions. Behind the Portal, on the other side, lies that which I call home, for the circle hath been well-nigh trod, and the end approacheth the beginning.

I seek the Way. All ways my feet have trod. The Way of Fire calls me with fierce appeal. Naught in me seeks the way of peace; naught in me yearns for earth.

Let the fire rage, the flames devour; let all the dross be burnt; and let me enter through that Gate, and tread the Way of Fire.²⁷

Stanza I: Stanzas of Dzyan

The Secret of the Fire lieth hid in the second letter of the Sacred Word. The mystery of life is concealed within the heart. When the lower point vibrates, when the sacred triangle glows, when the point, the middle center, and the apex, connect and circulate the Fire, when the threefold apex likewise burns, then the two triangles—the greater and the lesser—merge into one flame, which burneth up the whole.²⁸

Surrender Prayer

I have no idea of what is best Father
and yet I would have, in that realisation
your Life flow through me anyway.

It is not understanding I seek
in my deepest nature
but identification with you.
Reshape this soul
into any instrument
moment by moment
that serves your will.

There is nothing I can fashion
capable of containing Shiva's ecstasy
and I would no longer be
a builder of forms to contain Life
but rather Life itself.

Graduate me, if that be your will
lift me into that eternal dance.
Leave nothing of me
that will not ignite
flame up
fire.

Prayer to Shambhala

Thou Who called me to the path of labor, accept my ableness and my desire.

Accept my labor, O Lord, because by day and by night Thou beholdest me.

Manifest Thy hand, O Lord, because great is the darkness. I follow Thee!²⁹

Invocation

May the Holy Ones Whose disciple I am show me the light I seek; give me the strong aid of Their compassion and Their wisdom. There is a peace which passeth understanding; it abides in the hearts of those who live in the Eternal. There is a power which maketh all things new; it lives and moves in those who know the Self as one. May that peace brood over us, that power uplift us till we stand where the One Initiator is invoked, till we see His star shine forth.³⁰

Formulas of Identification

As regards identification, the reactions of the illumined initiate are made available to his intelligence in symbolic form, but if these forms were described, they would be completely misunderstood. When the third initiation takes place and the wider open door looms before the initiate, he will then discover the meaning of that type of realisation which is here called (for lack of a better name) Identification.

Ray One

“The Angel of the Presence stands within the light divine—the centre and the meeting place of many forces. These forces meet and blend. They focus in the head of him who stands before the Angel.

Eye to eye, and face to face, and hand to hand, they stand. Will reinforces will, and love meets love. The will-to-power merges with the will-to-love and strength with wisdom meets. These two are one. From that high spot of unity, the One who is released stands forth and says:—

‘I return from whence I came; from the formless to the world of form I make my way. I will to be. I will to work. I will to serve and save. I will to lift the race. I serve the Plan with will, the *Whole* with power.’”

Ray Two

“The Angel of the Presence draws the wanderer to him. Love divine attracts the seeker on the Way. The point of merging is achieved.

Mouth to mouth, the breath is drawn forth, and the breath is drawn in. Heart to heart, the beating of these twain is merged in one. Foot to foot, the strength is passed from the greater to the less, and thus the Way is trodden.

Force inspires the Word, the Breath. Love inspires the heart, the life. Activity controls the treading of the Way. These three produce the merging. All then is lost and gained.

The word goes forth: ‘I tread the Way of Love. I love the Plan. Unto that Plan, I surrender all I have. Unto the Whole, I give my heart’s deep love. I serve the Plan; I serve the *Whole* with love and understanding.’”

Ray Three

“The Angel of the Presence stands within the centre of the whirling forces. For ages long, thus has he stood, the centre of all energies from above and from below.

With intelligence, the Angel works to make the One Who is above and the one who is below to blend and be as one.

With twelve clear notes, the hour sounds forth, and then the two are one. The Angel stands entranced.

Ear to ear, breast to breast, right hand to left, the two (who are the three) produce the merging of their lives. Glory shines forth. Truth is revealed. The work is done.

Then man, who is the soul, cries forth with power:—'I understand the Way—the inner Way, the silent Way, the manifested Way, for these three *Ways* are one. The Plan proceeds upon the outer Way; it shews itself. The *Whole* will stand revealed. That Plan I know. I *will*, with love and mind, to serve that Plan.'

Ray Four

"The Angel of the Presence stands in his beauty rare upon the lighted Way. The glow of the Presence pours throughout the field of combat and ends, in peace, the strife.

The warrior stands revealed. His work is done. Back to back, the Angel and the Warrior stand, their auras meeting in a radiant sphere of light. The two are one.

The Voice goes forth:—'Harmony is restored and the beauty of the Lord of Love shines forth. Such is the Plan. Thus is the Whole revealed. The higher and the lower meet; form and the formless merge and blend, and know themselves as one. In harmony with all united souls, I serve the Plan.'

Ray Five

"The Angel of the Presence serves the three—the One above, the one below, and the One who ever is. [This refers to the fact that on the fifth plane the Angel is definitely met and known, and the three aspects of the higher triad, buddhi, the abstract mind and spirit, plus the ego in the causal body, and the lower mind are here blended and fused.]

The great Triangle begins its revolutions, and its rays reach out in all directions, and permeate the *Whole*.

The man and Angel face each other, and know themselves to be the same. The light that radiates from the heart, the throat, and from the centre which stands midway meet and merge. The two are one.

The Voice that speaks within the silence can be heard: ‘The power that reaches from the highest point has reached the lowest. The Plan can now be known. The Whole can stand revealed. The love that stretches from the heart, the life that issues forth from God, have served the Plan. The mind that gathers all with wisdom into the boundaries of the Plan has reached the outer limits of the sphere of God’s activity. That power informs my life. That love inspires my heart. That mind enlightens all my world. I therefore serve the Plan.’”

Ray Six

“The Angel of the Presence reaches down, and, at the midway point, pierces the fog of glamour. The Path stands clear.

The One who treads the path and stops to fight, who wrestles blindly with the two who seek to hinder and to blind, sees the Way free. It stands revealed. He ceases from the clamour and the fight. He finds his way into the Presence.

Knee to knee, and foot to foot, they stand. Hand to hand, and breast to breast, forehead to forehead, see them stand. And thus they merge and blend.

The trumpet call goes forth: ‘The warfare is no more. The battle ends. The glamour and the clouds have disappeared. The light and glory of the *Day* is here. That light reveals the Plan. The Whole is with us now. The purpose is revealed. With all I have, I serve that Plan.’”

Ray Seven

“The Angel of the Presence lifts one hand into the blue of heaven. He plunges deep the other into the sea of forms. Thus he connects the world of form and formless life. Heaven to earth he brings; earth into heaven. This the man, who stands before the Angel, knows.

He grasps the meaning of the painted sign which the Angel holds aloft. [Then follows a phrase which is incapable of translation into modern language. It signifies that complete merging which the mystic endeavours to express in terms of the “marriage in the heavens”, and which has been wrongly twisted into the false teaching anent sex magic. This phrase, expressed by a painted symbol, symbolises complete unity between the outer and the inner, the objective and the subjective, between spirit and matter, and between the physical and the essential.]

The two are one. Naught more remains to grasp. The Word is manifest. The work is seen complete. The Whole is visioned. The magic work is wrought. Again the two are one. The Plan is served. No word need then be said.”

These phrases are an attempt to express some of the realisations of the true initiate when he stands—at the third initiation—before the Angel and sees that Angel also pass away, so that naught is left but conscious knowledge and realisation.³¹

Formula V

Deals with the first aspect, with the Will. Relates to divine Purpose. Shamballa.³²

THE SUN . . . BLACK . . . ANTAHKARANA

These words constitute, and when placed in their correct order create, a most potent magical and mantric formula.

It has a tenuous yet definite connection with the third initiation...³³

A hint that may be useful when contemplating this formula is to consider the relationship between the Second and First Aspects. The lower antahkarana is constructed between the personality and the soul. The higher antahkarana is constructed between soul and Spirit. One of the definitions of Spirit is 'pure darkness'.

The outer symbols for the two levels of the antahkarana are:

Lower: the relationship between Earth and the Sun.

Higher: the relationship between our Sun and its own great centre—the black hole at the centre of the Milky Way galaxy.

7. Transmission or “Raising the Dead to Life”

One of the main purposes of the soul in meditation is to serve as a vehicle for the transmission of energies from the higher planes into the lower. This transmission is as ever, of a triple kind, although this triplicity should be understood within the context of the Second Aspect or solar fire.

1. Fire of Intelligence

The flow of higher manas through the knowledge petals results in the generation of lighted thoughtforms which are then released, either esoterically on the abstract mental levels or exoterically in the form of written or spoken thoughts and ideas. These ideas encounter the minds of others and are absorbed or rejected via the frictional fires of the mental plane.

2. Fire of Love

This flow of energy is the result of the soul's radiatory quality and is released from the buddhic plane through the love petals of the egoic lotus. It is the energy of coherence and results in the building of relationships between souls and their cohesion into geometrical patterns on egoic levels.

3. Fire of Will

This is the energy of atma flowing through the sacrifice petals and results in the empowerment of others through the release of the energy of Will, the substance of the Plan.

All these energies move through the soul of the individual and the group as it engages in meditation and directs its attention into the three worlds.

There is also a fourth synthetic energy that is held in the centre of the soul under tension. This is the energy of the jewel and forms in effect a 'reservoir of Life'.

It is not radiatory in the same sense as the triadal energies moving through the tiers of petals, but held or contained at the centre it flashes forth upon demand.

It is the lowest expression of the electric or monadic fire of the First Aspect.

Within the group life this energy can be consciously accumulated and held in reserve. It is generated as group members participate in the 'Life' through penetration into the Higher Way and is the natural consequence of group initiation. It is the inner energetic correspondence to the outer process of forming esoteric sections in worldly organisations.

The release of this energy in service follows a different process than the transmission of solar fire. The three solar fire energies play upon and interact with the tiers of petals in egoic lotuses—individual and group. Electric fire is transmitted from

jewel to jewel and therefore is causal in the sudden opening of petals from within.

It is only released when the call from the soul (and not the personality) reaches the level of an energetic demand for the assistance that only the Life principle can provide. This call penetrates into the group soul and the group responds by the giving of its 'Life' that others may 'live'.

Groups form a Hierarchy and as soul interplay occurs they naturally reach out energetically, and it is to these inner calls that this type of transmission occurs in response. The result is like a miniature release of Shamballic energy that produces sudden crisis and change, shifting that which the power of the soul alone is unable to shift.

That Which Endures

There are times
on the inner journey
when the path ahead
shrinks down to three
visible steps
then one
which must be taken nonetheless
...and the next
until the soul's foot
will no longer lift
to the command of spirit

What remains
is the will to stand
a persistent drum, anchored in
the central chamber of the heart
a lion roaring in the blizzard,
a tawny flame
that will not be put out
a stubborn stone
of waiting,
demanding
Life

SECTION TWO
STUDY

Chapter One

Introductory Notes

The keynote of the new yoga will be synthesis; its objective will be conscious development of the intuitive faculty. This development will fall into two categories: first, the development of the intuition and of true spiritual perception, and secondly, the trained utilisation of the mind as an interpreting agent.

In the book *Agni Yoga*, some of the teaching to be given has filtered through but only from the angle of the will aspect. No book has as yet made its appearance which gives in any form whatsoever the “yoga of synthesis”.³⁴

This current work is a treatise on Agni Yoga approached from the angle of the Second Aspect. The attempt is to provide a synthetic approach in consciousness to the Life Aspect using triadal awareness. Therefore the foundation of the approach is to be found upon the atmic plane and is derived from the Will emanating from the ashram of the Master Morya. This is the Will to register the teaching within the incarnated consciousness of humanity. This Will is primarily invisible however, and is revealed via the comprehensive intuitive grasp of the Plan as it is distributed through the ashram of Master Koot Humi (and in particular the Master Djwhal Khul) and the particularised understanding of the detailed manifestation of that Plan via the ashram of the Master Rakoczi upon the

higher mental plane. These three ashrams operating together generate the energy of Synthesis.

In order to work consciously with this energy of Synthesis some significant changes in the approach to study by the student are required. While the direction of the teaching proceeds from the top down, the registration of it in the mind of man works from below up. Accordingly many details have been seeded into human consciousness via the work of the Masters over the last two centuries, and in particular in the trans-Himalayan tradition via the teachings through H.P. Blavatsky and Alice A. Bailey. These works have laid the foundation for occult science by providing a detailed understanding of the spiritual perspective. HPB provided an initiating impulse which drove a wedge into the prevailing materialism of the Western mind, opening it up to a reorientation of perspective. Humans have a spiritual origin and that origin can be grasped and known by the mind of man. AAB provided the psychological key to this understanding by bringing through a vast and intellectually comprehensive map of the processes by which this spiritual origin is working out on Earth via the human kingdom.

Firstly we have the reorientation of the mind, its equipping with spiritual information and then the conversion of this knowledge to wisdom via the initiatory process. The next step is the synthesising of this wisdom in such a way that it reveals the Will that lies behind consciousness altogether. The doorway to this revelation is on the atmic plane, just as the doorway to spiritual consciousness is on the mental plane.

The key to the development of the synthetic approach was given in the final section of *A Treatise on Cosmic Fire*:

In connection with this final section...dealing with the Electric Fire of Spirit it should be remembered that it will be quite impossible to impart information of a definite character; this subject is considered (from the standpoint of the esoteric

student) to be devoid of form and therefore incognisable by the lower concrete mind. The nature of Spirit can only be intelligibly revealed to the higher grades of the initiates, that is, to those who (through the medium of the work effected in the third Initiation) have been put in conscious contact with their “Father in Heaven,” the Monad.

...The student of the new era will approach much that he has to master through the medium of the eye, learning thereby to appreciate and solve that which is presented to him in the form of lines and diagrams. All is symbol and these symbols must be mastered.³⁵

Throughout this book a number of charts are used in an attempt to convey an appreciation of consciousness or the Second Aspect as it works through and conditions the Third Aspect of Matter. We are in the second solar system and the principle of Love/Wisdom is being generated out of the impact of the energies of the First Logos upon the Third.

The Master DK has said that the portrayal of states of consciousness as ‘planes’ placed one upon the other was almost obsolete and this is because it is primarily a ‘Third Aspect’ representation. In this teaching I am attempting to integrate the Second Aspect with the Third by introducing more fully the use of spheres.

The basic thought-form for *the second system* embodies the green swastika of the first manifestation, and adds to it concentric and interlaced circles in blue, in groups of three, linked by one large circle.³⁶

The planes, while useful, have perpetuated the idea of ‘higher’ and ‘lower’ according to a linear view. They give the false impression of Hierarchies of beings and states of consciousness sitting ‘one on top of another’ instead of the interpenetrating fields of energy which they truly are.

In working with the charts in this book it should be realised that:

- The charts require the faculty of contemplation as well as analysis.
- The planes refer primarily to the vibrational gradations of matter while the spheres represent the consciousness expressing through the form. The planes are best understood through manas, the spheres require buddhi. By linking them together we balance the two 'eyes' as the divine hermaphrodite, and the purpose operating through their fusion is revealed.

The following distinctions with respect to consciousness will also be useful:

- Matter consciousness—the intelligence of substance itself. There is devic life and therefore 'intelligent substance' on all the planes, and often confusion in the minds of students between the devas of the lower three planes and those on higher planes. This confusion is a result of the current state in the evolution of self consciousness. This matter consciousness is related to the devas.
- Self consciousness—the awareness of the entity who is expressing through the devic life of the planes. Self consciousness implies 'choice' and therefore the cooperation or non-cooperation of these self conscious lives with the Purpose of the entity in which they form a part. This consciousness is related to the Hierarchies.
- Group consciousness—the united directed awareness of groups of self conscious lives operating together to form centres within the ring-pass-not of the entity in which they live, move and have their being. This consciousness is related to the rays and to the Heavenly Men.

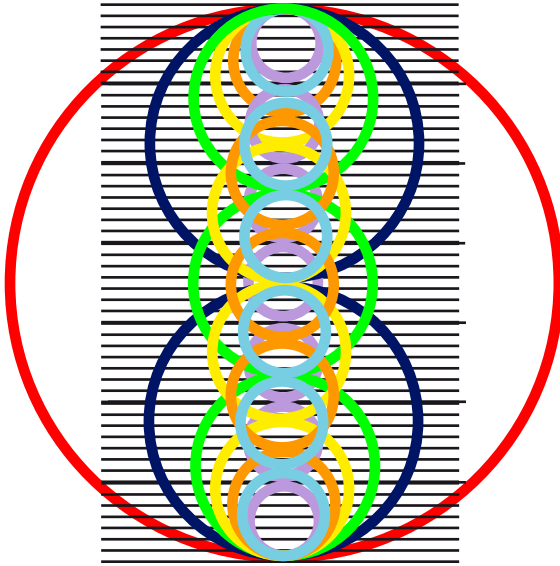
- God consciousness—the synthetic directed awareness of the entity who is attempting to pervade all lesser lives within its sphere of responsibility and manifestation. This consciousness is related to the Solar Logos.

In relating consciousness with form then we are seeking to relate the rays to the planes via the Hierarchies within the solar sphere.

In *Letters on Occult Meditation* we have the following indication of this new direction:

Some day some student of colour and of the Divine Wisdom should compile a large chart of the seven planes, and superimposed upon those planes should be placed a seven-coloured serpent of wisdom. If correctly drawn to scale some interesting geometrical patterns will be found as the circles cut across the planes, and some impression will be conveyed occularly of the complexity of the matter of the seven rays...³⁷

Figure 5 Rays and Planes I



In the above chart the circles are a simple division of the cosmic physical plane into 7, 6, 5, 4, 3, 2 and 1. While still somewhat two-dimensional it conveys something of the idea. Note the places of intersection between the different circles—for example divisions 3, 4 and 5 on the higher atomic and lower mental. Divisions 2, 4 and 6 in the centre of the buddhic plane.

For the purposes of this treatise we will confine ourselves to the development of a simple and progressive revelation of the energies of the rays and planes as they work together. We will attempt to build gradually on what has been given before so that the antahkarana of understanding is not broken. Eventually however it should be possible to create comprehensive three-dimensional models of this interaction which include rotational direction and movement that can be examined from every angle. A two-dimensional example of the increasing complexity is shown in **Figure 6**.

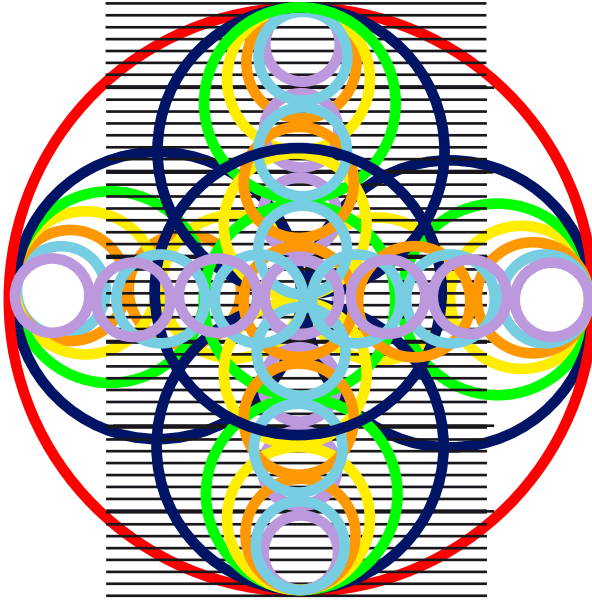
In connection with these two types of spheres we might, by way of illustration and for the sake of clarity, say that:

a. The planes rotate from east to west.

b. The rays rotate from north to south.

Students should here bear carefully in mind that we are not referring here to points in space; we are simply making this distinction and employing words in order to make an abstruse idea more comprehensible. From the point of view of the totality of the rays and planes there is no north, south, east nor west. But at this point comes a correspondence and a point of real interest, though also of complexity. By means of this very interaction, the work of the four Maharajahs or Lords of Karma, is made possible; the quaternary and all sumtotals of four can be seen as one of the basic combinations of matter, produced by the dual revolutions of planes and rays.³⁸

Figure 6 Rays and Planes 2



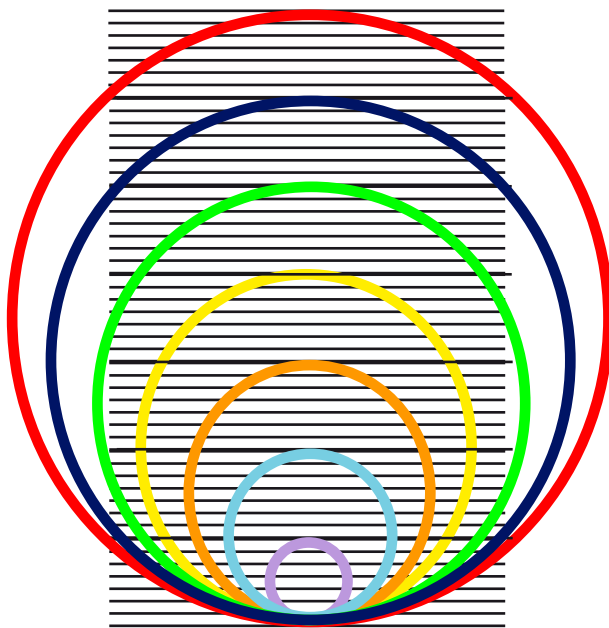
In the above chart we must also conceive of two more dark blue spheres contained within the ring-pass-not: One above the page and one beneath, making three vertical spheres and four horizontal. All the spheres are rotating and one can begin to glimpse the way in which the model of rays and planes is not dissimilar from that of schemes and chains.

Having introduced the theme of interpenetrating rays and planes and encouraged a more three-dimensional way of approaching them, I would like to introduce you to a slightly more complex interaction of these two essential ingredients of consciousness and form. This approach views the ray energies as synthesising consciousness on different planes.

The rays in effect group the Hierarchical lives operating on the different planes into entities of different magnitude. So for example, in **Figure 7** we have the Third Ray synthesising

consciousness on the lower five planes (which relates to the first solar system), the Second Ray synthesising the lower six (the monadic plane as synthetic plane in this system), and so on. When a ray influence predominates then we can expect the consciousness of entities that span several planes to be put together in specific ways. For example, we currently have a focus on the incoming Seventh Ray which tends to synthesise consciousness in each plane. The Aquarian influence adds to the emphasis upon the physical plane—systemic and cosmic.

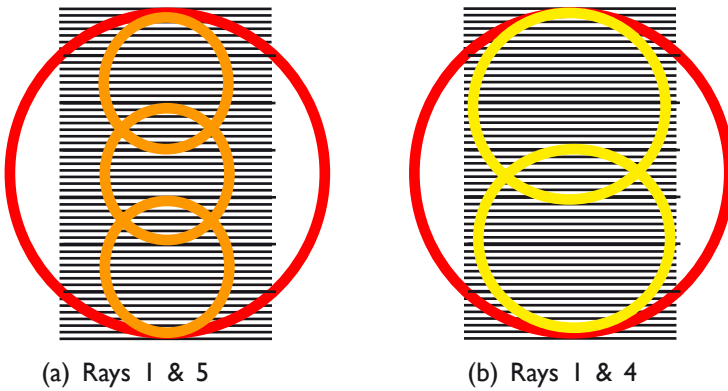
Figure 7 Rays and Planes 3



We must remember that when considering the cosmic planes, the red sphere that represents the grouped consciousness of the whole cosmic physical plane becomes the violet sphere within the greater whole. This reveals the intimate relationship between the First and Seventh Rays.

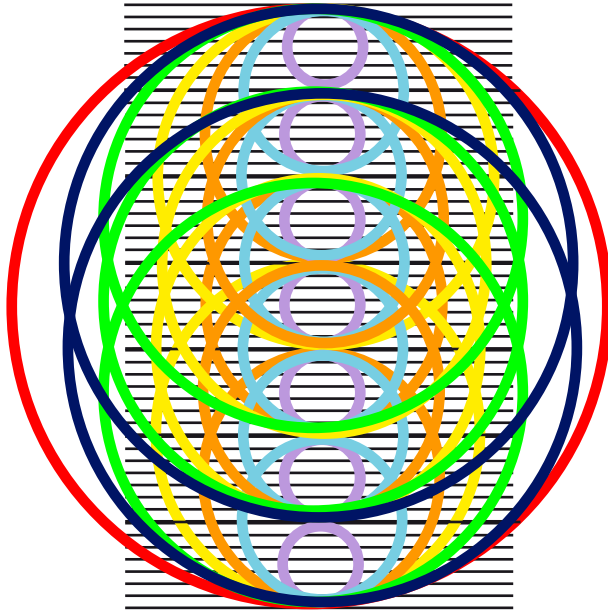
When we examine the planes through the lens of a particular ray influence, our attention is drawn to different combinations of consciousness. For example in **Figure 8a** the Fifth Ray influence draws our attention to the three-fold divisions of Spirit-Soul-Personality, while in **Figure 8b** the Fourth Ray focuses our attention on the Spirit/Matter duality.

Figure 8 Ray Influences



The next step is to 'propagate' the spheres within the ring-pass-not of the seven planes. When dealing with the Second Ray there are two spheres that can encompass six planes; with the Third Ray there are three spheres that can each cover five planes, and so on. Each spherical division can give us specific information about the synthesis of consciousness within that sphere.

Figure 9 The Rays Propagated on The Planes

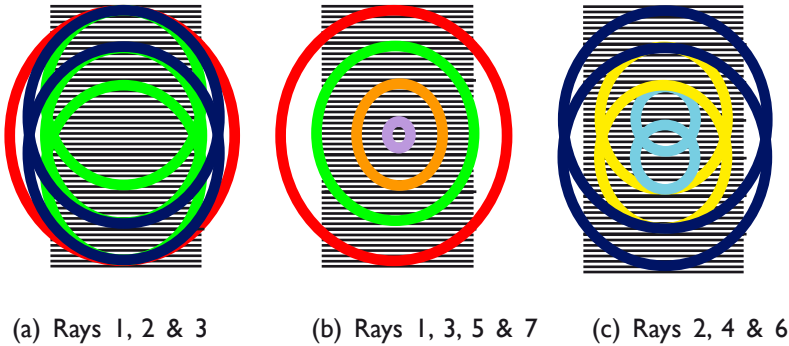


When all of the rays are considered, we have in total 28 (7!) distinguishable spheres of activity on the planes. Compare this with the chart on the Pleroma by Valentinus: “Such are the Contents of the Pleroma or Completion, the *Ideas* in the *Divine Mind*, 28 in all...”³⁹ Remember also that there are 28 stars in Capricorn and 28 groups found on the third subplane of the mental plane.

While much information is conveyed intuitively by examining the patterns as a whole, the key to using these patterns to increase our specific understanding of the way consciousness expresses on the planes is to focus on one portion of the overall map, allowing us to relate the Hierarchies involved in revealing ways.

Note the focus on the central three and five planes which is generated out of the relationship of Rays 1, 2 and 3 in **Figure 10a**. A ‘bull’s eye’ can be generated from the 1, 3, 5, 7 combination in **10b** and the even numbered rays express an essential duality in **10c**.

Figure 10 Ray Influences 2



Perhaps the most significant combination of ray energies relevant to the current study is the combination of the Third, Fourth and Fifth Rays. These are the rays of the triad, and it is triadal consciousness that we are trying to develop.

Finally, the student should very carefully study here the significance of the numbers three, four and five in the evolution of consciousness. Numerology has hitherto been studied primarily, and rightly, from the substance aspect, but not so much from the standpoint of conscious energy.⁴⁰

Figure 11 Rays 3, 4 & 5

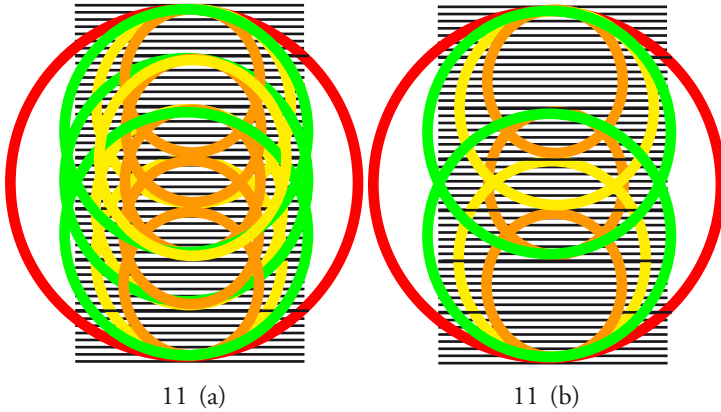


Figure 11a shows all the interactions of these rays on the seven planes. **Figure 11b** focuses particularly on their interaction to create the triad.

If we remember that these ray energies relate specifically to group entities which are the result of the united functioning of Hierarchies we may be able to identify some of these entities.

The Third Ray energies divide the seven planes into a higher five, a lower five and a central five. Fourth Ray energies give us four spheres each covering four planes, and the Fifth Ray five spheres each of three planes. All these divisions provide us with twelve ‘entities’—for that is in effect what they are—illustrating various ways in which the Creative Hierarchies group themselves and interact.

Let’s try and get a sense of some of these groupings. Some of them are well known to us while others are more mysterious.

Groupings of Three—Ray 5 (orange circles)

In **Figure 11b** we have the well known spheres of:

- the personality
- the triad
- the monad

This is an essential grouping that creates the nine-fold expression of consciousness on the seven planes.

As to the interim circles in **Figure 11a**, both seem to be related in some way to Agni.

The following quote relates to the fourth, fifth and sixth planes, although in *Esoteric Astrology* the count is from the bottom up and refers to the Hierarchies on the cosmic astral⁴¹—we will deal with this more later.

Three hierarchies are, in this mahamanvantara, of profound significance, the fourth or human Creative Hierarchy, and the two deva hierarchies, the fifth and sixth.

The fourth Hierarchy in the larger scheme is literally the ninth, for five hierarchies have earlier passed on and are considered as pure abstractions. In this system concretion concerns us, and the blending of form and of energy into one coherent whole. In the ninth, tenth and eleventh Hierarchies lie the clue to the nature of Agni, the Lord of fire, the sumtotal of systemic vitality. He who understands the significance of these figures, and their relation to each other as *the triple division of a Unity in time and space* will have discovered one of the keys which will unlock a door hitherto fast closed.⁴²

As to the triplicity on the second, third and fourth subplanes:

I would point out that the Lord Agni shows forth His fiery life on the atomic subplane of each plane; He shows forth

as solar fire on the second, third and fourth, and as ‘fire by friction’ on the fifth, sixth and seventh.⁴³

Note how all the Fifth Ray divisions seem to have a relationship with Agni—we will find out why in due course.

Groupings of Four—Ray 4 (yellow spheres)

In **Figure 11b** the lower circle has to do with man in incarnation:

Thus it can be seen that where man is concerned, the fourth, fifth, sixth and seventh hierarchies are, during the cycle of incarnation, his very self.⁴⁴

While the highest sphere comprises the four cosmic ethers. Together they make up the duality of Spirit/Matter.

The two middle circles in **Figure 11a** are harder to identify, but one links the atmic and astral planes (the link between Rays Three and Six?) while the other links the monadic with the mental (the link between Rays Two and Five?) Another quote from *A Treatise on Cosmic Fire* may also have relevance here:

In the process of treading that Path and of achieving the goal, man is resolved into the five-pointed star, finally into the triangle of Spirit. Between these two stages is a mysterious esoteric stage wherein he is resolved into the four,—not this time the four of the lower quaternary, but a higher four.⁴⁵

Groupings of Five—Ray 3 (green circles)

The lower five planes refer to the five planes of human and superhuman evolution.

All soul-infused personalities are creating *the* human antahkarana which will unite, in an indissoluble unity, the three aspects or energies of the Spiritual Triad and the three

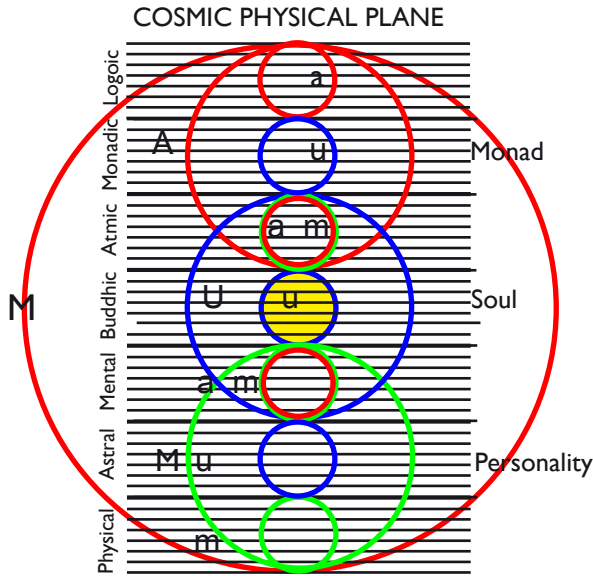
aspects of the soul-infused personality in the three worlds. In time to come, the phrase “life in the three worlds” will be discontinued; men will talk in terms of “life in the five worlds of the manifested Kingdom of God.”⁴⁶

The higher five planes concern the manifestation of a Heavenly Man; and the central five concern man, the perfected manasaputra once the physical body is discarded.

This should be enough to get the basic idea. The understanding of the way the rays and planes interact is a key to unlocking many of the passages in *A Treatise on Cosmic Fire* that refer to the operation of the Hierarchies upon the various planes.

Let us return for a moment to the three primary divisions of three generated from the Fifth Ray. **Figure 12** is a reproduction of **Figure 1** which we looked at in the Meditation section. The large red circle represents the consciousness of the whole seven planes, and I have coloured the smaller circles red, blue and green to illustrate the three Aspects as they express in these particular entities.

Figure 12 Nine-fold Manifestation of Consciousness



The many seeming paradoxes contained within the teaching concerning colour and number can be somewhat resolved by the attempt to determine which entities are being discussed and what the relative relationship is between them.

For example, when talking about ‘the three’, confining the discussion to the manifestation of a human being illustrated in this particular chart, the following possibilities are evident:

- The three aspects of the monad.
- The three aspects of monad, soul and personality.
- The three aspects of the triad.
- The three aspects of the personality.

This example illustrates what I call the **Law of Relative Identity** which states that you can only interpret the colour

or number or function of an entity when you understand the relationship of that entity to those around it and containing it. The lower aspect of the Fifth Ray would like to have everything tidily in boxes behaving predictably; rays assigned to chakras to planes to planets in one coherent and repeatable system. The many paradoxes in the presentation of the teaching are most frustrating to those held in the concrete mind. The higher aspect of the Fifth Ray understands that all depends upon 'relationship', and that paradoxes merely indicate that a level of relationship has yet to be grasped in context.

For example in **Figure 12** it will be seen that *atma* and *manas* are both dual, being both the First Aspect of one trinity and the Third Aspect of another. For this reason they are represented as being both red and green in a three-colour system. They are planes where the great cry of identity 'I am' rings out—first in mastery of a lesser trinity, and then in humility as the greater trinity is recognised and the identity is transferred. Their dual nature has a correspondence to the duality of the solar plexus and throat centres. Under different ray energies however, they can operate as Second Aspect or relational planes—for example the mental plane operates as the centre or 'heart' of the five-fold manifestation of man.

Other points to note in the chart: Planes 1, 3 and 5 are linked in that they all represent the First Aspect in one sense. Planes 2, 4 and 6 are all considered 'hearts' in some sense and relate to the second system. Planes 3, 5 and 7 together represent the Third Aspect. Planes 1 and 7 are polar opposites, each representing a relatively 'pure' expression of one Aspect—they turn into each other as the focus shifts from cosmic to systemic and back, as already pointed out.

Careful examination of the chart will also reveal the 1, 3, 7 and 10.

The lower six of nine are eventually synthesised in the seventh, being the Third Aspect of the primary triad in the same way in which Saturn synthesises the schemes. Atma is the 'mountain' top of the five worlds where the fires of consciousness and matter blend. There is a curious relationship here between exoteric and esoteric Saturn, the throat and alta major centres. We will explore the duality of the mental plane more fully later.

We might also pause with this chart to consider another key which I call the **Law of Reflective Action**, which describes the phenomenon of 'inversion' that occurs when the 'light' of higher planes is thrown into the lower without a consciously functioning antahkarana. The primary reflection on the cosmic physical plane is generated by viewing the buddhic plane as a double mirror. Atma then is reflected into manas, the monadic into the astral, and the logoc into the etheric/physical planes. In *The Secret Doctrine* HPB expresses this phenomenon in her explanation of the old Kabbalistic adage 'Demon est Deus Inversus':

...*Demon est Deus inversus*, being a very old adage. Indeed, evil is but an antagonizing blind force in nature; it is *reaction, opposition, and contrast*,—evil for some, good for others. There is no *malum in se*: only the shadow of light, without which light could have no existence, even in our perceptions. If evil disappeared, good would disappear along with it from Earth.⁴⁷

The reflection of the 'essential self', the monad, into the astral plane is one of the reasons that the pull of emotions is so strong and why many are so reluctant to leave them, as if they were abandoning their 'true' self. The unconscious seeking of spiritual identity in addiction also has its roots here. In the search for our 'daimon' (Plato's expression for that which holds the soul's purpose), we can end up dancing with our 'demon'. The crucial importance of the soul is

highlighted here. It is the linking mechanism that can relate the personality to the monad in a conscious manner.

We are told that in order to relate the monad to his reflection two connecting principles are needed:

There are two statements in the *Secret Doctrine* which are often overlooked by the casual reader but which, if duly pondered upon, convey much information. Let us make note of these two statements:

1. Two connecting principles are needed. This requires a living spiritual Fire of the middle principle from the Fifth and third states of Pleroma. This fire is the possession of the Triangles.
2. These Beings are Nirvanis from a preceding Mahamanvantara.⁴⁸

Also we are told that our mental plane is the reflection of the third and fifth states of Pleroma in the three worlds.⁴⁹

We are here on the edge of a deep mystery which we will explore further later. It concerns the five liberated Hierarchies who developed manas in the previous solar system (whose collective symbol is a blazing altar of pure fire out of which is escaping a bird of green and gold plumage with five wings outspread) and the functioning of the Lord of the Fifth Ray (one of whose symbols is an inverted five-pointed star with a triangle in the centre).

I hope I have given enough in these notes to assist the reader in viewing the rays and planes in a more synthetic way and to emphasise the importance of the Fifth Ray, aided by the Fourth and Third, to our study of Agni. The Fifth Ray is crucial to the Third Initiation when the human soul is able to fuse with the personality through the wise and loving understanding of the form.

The Fifth Purpose of Deity

The thunders crash around the mountain top; dark clouds conceal the form. The mists, arising from the watery sphere, serve to distort the wondrous.....found within the secret place. The form is there. Its note is sounding forth.

A beam of light illuminates the form; the hidden now appears. Knowledge of God and how He veils Himself finds consummation in the thoughts of man. The energies and forces receive their secret names, reveal their inner purpose, and all is seen as rhythm, a returning on itself. The great scroll can now be read. God's purpose and His plans are fixed, and man can read the form.

The plan takes form. The plan is form. Its purpose is the revelation of the mind of God. The past reveals the form, but the present indicates the flowing in of energy.

That which is on its way comes as a cloud which veils the sun. But hid behind this cloud of immanence is love, and on the earth is love and in the heaven is love, and this,—the love which maketh all things new—must stand revealed. This is the purpose back of all the acts of this great Lord of Knowledge.⁵⁰

Chapter Two

Macrocosm

Fire is not an element but a divine thing. Fire is Divinity in its subjective presence throughout the universe.⁵¹

Agni has a particular relationship to the cosmic mental plane but his activity is not confined to this plane. He is the pervasive Life behind the whole of the solar manifestation—it is this Life which coheres the three solar systems in time and the three lower cosmic planes in space. He synthesises all lesser lives within the solar ring-pass-not.

In order to grasp something of the synthetic nature of this being we must step outside our linear developmental view of the planes and the systems. We are used to thinking of the three solar systems as evolving over time—the first system is past, we are just past the middle of the second system and the third system is in the future. And so they are, manasically considered. And yet they all exist at once, now. This is the buddhic perspective. The Hierarchical lives that function on the planes progress sequentially, mastering the system subplane by subplane. And so they do. And yet their essential nature is fire—that fire which is also the planes which they are mastering and the reason behind their intent.

The paradox is that when we stand in the Presence of this—our God who is a consuming fire—all distinctions are experientially lost and yet there they are, laid out before us in exquisite order.

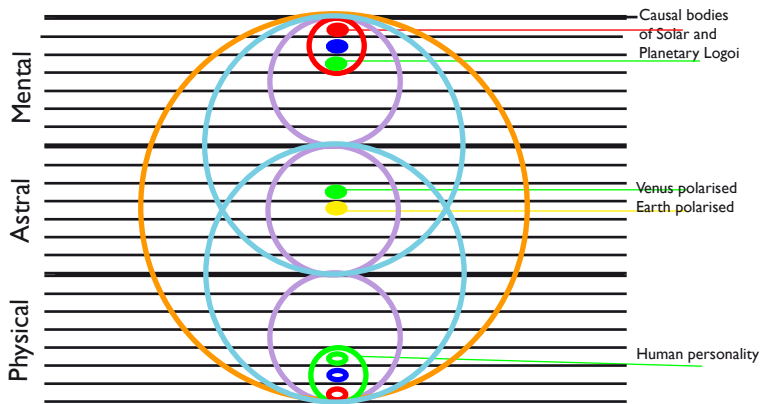
DK gives a wonderful definition of the intuition as “the applied *power of transfiguration*”.⁵² Transfiguration is simultaneously the infusion of the personality with the life of the soul and the liberation of identity from the personality. Outside the personality the soul is able to see clearly into the personality because it no longer has any confusion between the self and the not-self.

We do not seek through understanding to go deeper into manas, we seek to release ourselves from it through revelation as to its true nature. This revelation simultaneously frees us from the manasic perspective and allows the intuitive faculty to work more powerfully from our essential nature.

Let us begin by examining Agni as a unity in ‘space’.

He is not the solar Logos on the cosmic mental plane, for the egoic consciousness of the Logos is more than His physical manifestation, but *Agni is the sumtotal of that portion of the logoiic Ego which is reflected down into His physical vehicle; He is the life of the logoiic Personality, with all that is included in that expression.*⁵³

Figure 13 Agni - The Solar Personality On Cosmic Planes



In Figure 13 we can begin by viewing through the lens of the Seventh Ray (violet spheres), and Agni reveals himself as a three-fold being, each of which has a seven-fold division:

- On the cosmic mental plane he is the ‘seven spirits before the throne’ or “the seventongued power of the Will” to quote Aurobindo.⁵⁴
- On the cosmic astral plane he is the seven Heavenly Men, the seven rays of Light.
- On the cosmic physical plane he is the seven ‘sons of fohat’, the great deva lords of the planes.

When viewed through the duality-creating lens of the Sixth Ray, Agni reveals himself as two-fold (the two light blue circles). I call these divisions Agnishiva and Agnishakti. The lower sphere links the cosmic astral body with the etheric/physical resulting in desire for form life. The higher sphere creates a form of cosmic kama-manas or aspiration for the soul.

When viewed in terms of the Fifth Ray we see the synthetic orange sphere of Agni as the solar personality. It is important to remember that Agni himself is the Third or Brahmic Aspect of a higher trinity that includes the solar soul and solar monad. In a sense, Agni wields the Fifth cosmic Ray, which is how he is able to permeate the whole of the lower three planes.

When we sum the spheres of Agni we get the following:

Agni as a unity	1
Agni as a duality	2
Agni as a triplicity	3
Agni as seven-fold Will	7
Agni as seven-fold psyche	7
Agni as seven-fold form	7
	—
Total	27

There are in fact 27 Laws of Fire⁵⁵—one perhaps for each manifestation of this God of Fire.

Now let us briefly consider Agni as a unity in ‘time’ as he expresses himself through the three solar systems.

In System One he is building his forms of manifestation. He is attracting to himself those atoms of substance that carry a vibration with which he can work to eventually fulfil his Purpose and evolve these lesser lives as a result.

In System Two he is developing his Love or sentient nature in two directions—through the solarisation of the etheric/physical body and the development of his capacity to respond to the Will.

In System Three he is developing his Will nature so that he will simultaneously be able to transfigure the lower three cosmic planes and also liberate himself from them.

These processes are sequential and yet can be seen operating together in the 'eternal now' of the present.

The first solar system is present in the very vehicles we are attempting to work through, and manifests its influence as karma. The third solar system is present in all that is not yet manifested, and we respond to its call as 'destiny'.

The best way to get a sense of this is to use the microcosm—man—as an analogy. A human being is trying to work out his soul 'vision' through the current mechanism with which he is karmically connected. From time to time as a result of the stress of the process, unresolved psychological issues emerge from the past—from the very substance of the unconscious—to be dealt with. At other times the future calls him so strongly that he is able to move forward at a great pace. It is a dynamic process experienced in the present.

While Agni is the very substance of the three cosmic worlds, this does not mean that he is connected in 'consciousness' with all the lesser fires of his manifestation. There are elements of his own nature that are unconscious to him, as well as elements that are superconscious. Thus it is also for man.

Some idea of the dynamic nature of the process can be grasped by considering that which is unconscious to the solar personality. We come up directly against an uncomfortable fact. **We are unconscious to him.** At least that is until after the Third Initiation. As units of solar consciousness trapped within the three lower worlds of the cosmic physical plane, we collectively form no more of a principle to him than our physical bodies do to us. We do not participate in his sentient nature when we are not conscious upon the cosmic etheric planes.

The higher three subplanes of the mental plane form a bridge of light between his unconscious and conscious nature. This bridge also enables him to increase his penetration into

these worlds—usually required when he becomes aware of a pocket of resistance to the unfoldment of his Purpose.

On Earth we are in effect ‘behind the Life wave’. Along with Saturn and Mars, we experience the ‘pain of rebellion’ resulting from a refusal to move on and let go of what we are attached to—namely the three worlds.

There are still a large proportion of Third Ray monads working through their karma on Earth—they are called the “failures” of System One.⁵⁶ Their work was to complete the mastery of the five lower planes of the cosmic physical plane primarily through the exercise of the Creative Intelligence aspect of deity. Similarly many of those stepping on to the path now are those who individualised on the Moon chain—the time and place of a similar failure to complete the mastery of the lower three worlds.

Closer to home, the lives that make up our bodies are also termed the “failures” of System One:

The work of building forms will never be understood till the true function of the etheric body is realised. It is the attractive agent for those lives which are so low an order as to be occultly *inert*. These lives, which are not included in the list of hierarchies, are acted upon by the sixth and seventh groups and by the energy emanating from them. They are stirred from the inertia in which they have rested, and are driven to take their place, and to form the concrete vehicles of all that is. They are the lowest manifestation of that which is abstract; they are the densest concretion of Spirit; they are the failures of the system preceding this, and their failure is so complete (from the standpoint of consciousness) that all the response they can make to the positive vibration of the seventh Hierarchy is simply to be attracted. They can be occultly drawn into place but only at the close of this solar system will they be in a condition to pass into and become the seventh Hierarchy of the next solar system.⁵⁷

If we apply this thinking on cosmic planes we discover ourselves to be the equivalent of inert matter able only to be attracted to the Seventh cosmic Hierarchy operating on the cosmic etheric planes and being built into the form nature by our capacity to respond.

The goal for that which is not a principle is that it shall become a vital principle through the play of energy upon it. We are dealing here with that mysterious something which has been called “the refuse of that which earlier was seen,” with that latent energy which hid the lowest vibration of the system before ours, and which was so heavy, and so inert, as to be regarded beyond the ken of the Logos. He was unaware of it, and the object before these peculiar lives which live (and yet are occultly dead) is that they must force themselves into the range of his *conscious* control by response to those lives which are consciously directed by Him, and who are therefore, the Saviours of the lowest.⁵⁸

Perhaps this lies behind a prevalent view in those who have developed the Intelligence principle to a large degree but not yet balanced it with Love. This view is that God has abandoned man. Further those who tend towards cynicism in the intelligentsia might add ‘if he ever existed in the first place.’

This is a human-centric position that has some truth, but can equally be balanced by the alternate view that man has abandoned God. And God might add ‘if he ever existed’ as we slip beneath his consciousness!

The previous solar system was not marked only by failure. The harvest of this system were the five liberated Hierarchies who now function upon the cosmic astral plane. Having mastered the lower five planes of the cosmic physical plane they are now both in a position to help those lives who are currently working there, as well as karmically responsible for

the quality of material which is to be found there. The cosmic physical plane has become for them a field of expression, of service and of completion.

In the current system the Logos is developing his Love nature. In the first half of the second or middle system the astral nature is related to the cosmic physical plane through the 'Shakti' nature of Agni. In the second half of the system the Logoic astral nature is related to the cosmic mental plane through the action of the 'Shiva' nature of Agni.

During the second system a Planetary Logos masters one subplane of the cosmic astral plane with each round of his scheme. The Logos of Venus has mastered the third subplane and is working on the second. The Logos of Earth is currently undergoing the Fourth Initiation on the fourth subplane of the cosmic astral plane. This Fourth Initiation is really the fourth sub-initiation of Air, which will culminate in the Second cosmic Initiation taken on the third subplane of the cosmic astral plane in the next or fifth round of the scheme. Venus has already taken this Second cosmic Initiation and is therefore a sacred planet and able to assist Earth in the initiatory process.

The polarisation of the Logos of Earth on the fourth subplane of the cosmic astral is reflected in the fact that the majority of humans are polarised on the fourth subplane of the systemic astral plane, and that 'graduation' from the Earth School takes place on the third subplane of the astral plane. We will achieve this en masse when the Planetary Logos achieves and vice versa.

We can see the importance of this fourth sub-initiation to our Logos when we see that it marks the shift of emphasis from the Shakti to the Shiva nature of the Solar Logos. These are the equivalent on the cosmic astral plane to the Spirit and Matter aspects that the initiate stands between at the Fourth Initiation on the cosmic physical plane. Will our planetary God be able to lift

his desire nature from its focus on the outer plane of manifestation represented by the three worlds to the planetary soul represented by the causal body on the cosmic mental plane?

We might obtain some insight into the timing of this process of planetary initiation. We know that a Planetary Logos is the Logos of a scheme. If that scheme is to take the Second cosmic Initiation it is likely to do so in the fifth round and on the fifth chain. In the fourth round on the fourth chain therefore we should expect to see the completion of the fourth sub-initiation or the initiation of Air which represents mastery of the fourth subplane of the cosmic astral.

We would expect this to take place in the fifth subrace of the fifth Roottrace—ie. now. The reasoning for this is as follows:

A man is a Master when he takes the First cosmic Initiation on the third subplane of the cosmic physical plane—the atmic plane—and becomes a Master of the five lower planes.

It is likely that this initiation ‘takes place’ upon the third subplane of the atmic plane because:

- a) This subplane is where ‘all knowledge’ is developed.⁵⁹
- b) It is where merging with monadic consciousness takes place.⁶⁰
- c) Two thirds of humanity must achieve in this world cycle.⁶¹ The third subplane of the atmic represents the two-thirds point of the cosmic physical plane counting from below up. $\frac{2}{3} \times 7 = 4.666$.

A Heavenly Man masters one subplane of the cosmic astral plane with each round.⁶² Venus is in the fifth round as a scheme, and Earth is in the fourth.⁶³ In the fourth round the emphasis of the incarnating Logos is on the fourth globe,

our Earth. Mastery of this fourth globe is therefore likely to occur at the two-thirds point—ie. the fifth subrace of the fifth Rootrace. Here we can expect the externalisation of the Hierarchy as the Logos expresses 'soul control'. An alternative view would be that a smaller initiation is taking place now and that the sub-initiation of Air occurs in the fifth chain round of the fourth chain and therefore on the Mercury globe. This is a 'chain judgement day', with the scheme judgement day occurring in the fifth scheme round on the Mercury globe of the Mercury chain.

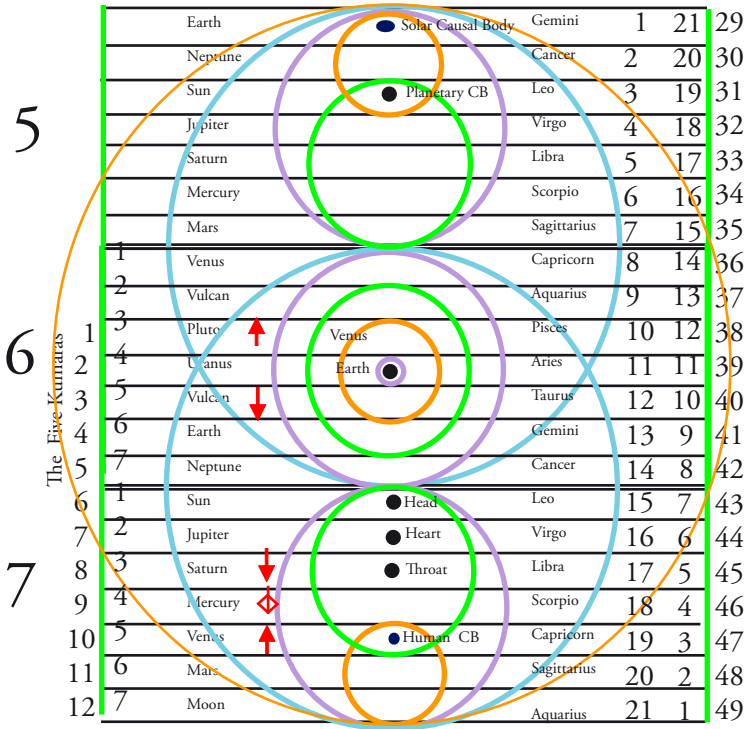
This scheme judgement day is likely to mark the taking of the Second cosmic Initiation.

Whether our Logos is currently undergoing the fourth sub-initiation or the fourth sub of the fourth sub, the principle is the same. Now is the time when the battle of Atlantis that marked the midpoint of the fourth round is brought to its conclusion. The forces of Light must demonstrate their mastery, and this mastery must become the foundation for a new cycle of growth leading eventually to the mastery of the cosmic astral plane and the Second cosmic Initiation. At this point our Earth will become a sacred planet in the technical sense.

Interestingly, from the point of view of the Planetary Logos the withdrawal of Hierarchy from the physical plane at the height of the War in Atlantis may have been seen as a successful attempt to abstract his Love/desire nature from the three worlds.

Fortunately with the passing out of the Sixth Ray we may be able to drop the whole phraseology of success or failure and see events in the unfoldment of the solar system from a more detached view—as an interesting and dynamic process resulting from the exercise of free will by units within the ring-pass-not. The result of these choices has consequences that can be viewed from a variety of different contextual angles.

Figure 14 Agni



In Figure 14 we have a more detailed picture of Agni. I have taken the liberty of continuing the signs and rulers up from the cosmic astral plane as per *Esoteric Astrology*,⁶⁴ reversing Sagittarius and Capricorn in the higher spheres. Whether it is legitimate to extend the signs upwards I do not know, but it does produce some interesting observations. Gemini rules the first subplane of the cosmic mental plane where the causal body of the Solar Logos is found, thus ‘the head of the cosmic Christ’.⁶⁵ Earth thus rules the first subplane, with the Sun ruling the third subplane where the causal body of the Planetary Logos is found. The relationship between these

two causal bodies is a higher antahkarana. Much of interest can be revealed also through examining the numerical and astrological significance of the subplanes, but that will have to wait for now.

For the present it is useful if we can obtain a sense of Agni as one being who is unfolding through time and space. In the first system the aspect of Intelligence was developed. The result of that development is summed up in the five Kumaras—those liberated Hierarchies on the lower five planes of the cosmic astral plane who are the “returning nirvanis” of the earlier system.⁶⁶ The current system which is developing the Love principle is aided by the energy of the five Kumaras pouring in from the cosmic astral plane and carrying with it in its higher octave the energy from the planetary and solar causal bodies. There are five Kumaras because five planes were mastered in the first system, liberation being obtained on the atmic plane. Just as the devic lives of our own etheric body ‘graduate’ to become ‘astral devas’, so the liberated Hierarchies of the first system become the astrally ensouling Hierarchies of the second. In this system liberation is achieved on the monadic plane after mastering six subplanes of the cosmic physical, and in the third system seven subplanes will be the goal. In the third system the five Kumaras continue their evolution on the cosmic mental plane, and those of humanity who achieve liberation will take their place on the cosmic astral plane aiding the evolution of the then humanity on the cosmic physical. When the third system flowers the antahkarana will be fully built from the solar causal body all the way to the physical plane, and the Solar Logos will then be in a position to take the Third cosmic Initiation. The personality is then an integrated whole in time and space and fused with its soul.

This operation is a clue to the mystery of Makara and the coming of the solar angels to aid Earth humanity. The five fingers of Makara are the liberated Hierarchies from the first system who are in a position to infuse the cosmic ethers with the Love principle derived from the love petals of the causal body of the Solar Logos, or the ‘heart of the Sun’. They are synthesised through the Third Ray and act as an astral throat chakra that is fast becoming an astral heart chakra due to the achievement of Venus on the second subplane of the cosmic astral.

As we know, these Hierarchies are not entirely liberated. The Fifth or Cancer Hierarchy is still in the process of freeing itself from the cosmic physical plane. This whole mystery is revealed at the Third Initiation; but I can give some further clues that are worthy of consideration:

The most important key to this mystery is the inner realisation through identification, that we ARE these returning nirvanis, or rather, form an integral part of them.

The sacrifice of the solar angels brought the fourth kingdom in nature into being. The “returning nirvanis” (as they are called in esoteric literature), with deliberation and full understanding, took human bodies in order to raise those lower forms of life nearer to the goal. These were and are ourselves. The “Lords of Knowledge and Compassion and of ceaseless persevering Devotion” (who are ourselves) chose to die in order that lesser lives might live, and this sacrifice has made possible the evolution of the indwelling consciousness of Deity.⁶⁷

It is therefore true that we are both the failures of an earlier system AND the saviours who have come to redeem them and at-one with God.

We utilise the very capacity to identify which has allowed us to fuse with our lower selves, to remember our

higher selves. We remember our mission to Earth as our very own bodhisattvas! We fuse the first and second solar systems in ourselves.

To explain this further I need to draw some analogies—activating this Law of Relative Identity. Our challenge is to understand something of the nature of Agni’s operation on the three lower cosmic planes when our **experience** of Agni is restricted to the cosmic physical, and somewhat limited even on this!

Let us consider the three synthesising planets—Uranus, Neptune and Saturn. In a certain way these three planets can be related to the three levels of the Solar Logoic causal body, and synthesise all life in the three lower cosmic planes into the ‘Son’. They relate to the three higher subplanes of the cosmic mental. However when considering the Logoic personality as a whole, we might say that Uranus relates to the whole of the cosmic mental plane, Neptune to the cosmic astral and Saturn to the cosmic physical. When considering the cosmic physical plane alone we might relate Uranus to the higher three planes, Neptune to the middle three and Saturn to the lower three.

Figure 15 Three-foldness

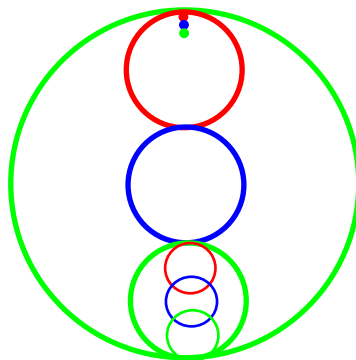
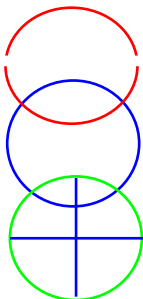


Figure 15 illustrates this using three colours to represent the three Aspects of divine expression operating in different parts of manifestation. Synthesis is only possible because it **already** exists—indeed forms the basis for existence—and these three are in reality one.

So on the cosmic physical plane we might consider the planets Mercury, Venus and Earth as the representatives of this primary three within the cosmic physical plane.

Figure 16 Mercury, Venus & Earth



The glyphs make this apparent. The upper circle of Mercury is bisected as the monadic or sixth plane is the goal of this system. The Third Initiation is taken on the mental plane and fuses the Second and Third Aspects. The Fifth Initiation of Mastery is taken on the atmic plane and fuses the First and Second Aspects. The full depth of the role of Mercury on the path of initiation has yet to be revealed—and rightly so, as we are still legitimately focused upon Venus. A hint towards the role of Mercury lies in the fact that we are not only our own bodhisattva, but our own buddha as well.

In the second or Love system we have a situation on the cosmic physical plane where there is the lack of a bridge or connecting principle between the monad and the

personality—the Will of God and the material substance which had been developed through the action of the Kumaras in the first system.

Enter the solar angels during the third cycle on the fourth chain. They are us. We are them. And yet we are not only them, and we are only them for a while in time and space. They enter from the cosmic astral plane via the second and third cosmic ethers. They are—we are—the extension of Vishnu into Brahma, Neptune poured into Saturn, Venus come to Earth.

The heart is a centre not only distributing Love but also Will, and we are this also, as well as being the objects that we Will-to-Love. We the human Hierarchy, as the central Hierarchy on the cosmic physical plane, have to unify the three Aspects of our own being.

It is important to realise here that identity is both relative and composite in time and space. We are truly only 'human' in the sense of being identified with the Fourth Hierarchy for the period of time between the Third and Fourth Initiations when we have our 'home' or locus of identity on the buddhic plane. Prior to this we 'are' the Seventh, Sixth and Fifth Hierarchies, and afterwards the First, Second and Third. The Fifth Ray allows us to identify with three Hierarchies at once, and through triangulation shift our identity from one to the other. Remember that I am defining a plane or deva as intelligent but 'unselfconscious', a Hierarchy as 'self conscious', a ray as 'group conscious' and a Logos as 'God conscious'. On our way to identifying with God we must pass through the other levels.

As extensions of the Love of God from the Heavenly Men on the cosmic astral plane then, our job is to bridge between the monad and personality with the eventual aim of synthesising all three in our consciousness so that what lies

behind them can be realised. It is a truism in occultism that we cannot become that which we are not already. We must be God realising himself, otherwise we would be inherently separate from God. We identify with the soul because we are it. We identify with the monad because we are it. We choose to take a cosmic path to the cosmic astral plane because we already are it. And we have already walked that path, or one similar to it, on the way IN!

Take time to register this. We are and have always been that which we seek. We are, could we but realise it, the Will of the Solar Logos in manifestation—ie. Agni. It is this realisation in fact that allows some members of Hierarchy to choose with confidence the first Path of Earth Service.

Figure 17 AgniShakti

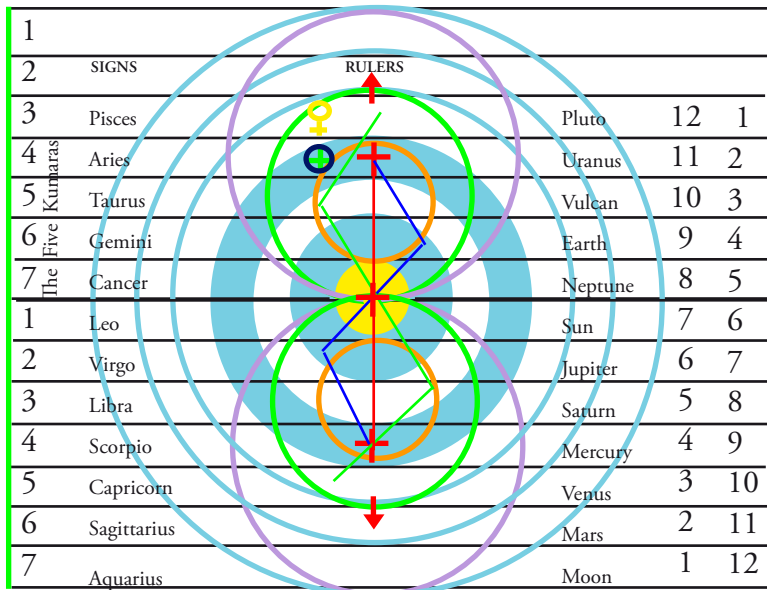


Figure 17 illustrates the relationship between the cosmic astral and physical planes, seen as a part of one entity.

What is displayed is in fact a section of the antahkarana created by the dual activity of the solar angels and man, Venus and Mercury, between the highest two subplanes of the cosmic astral and the lowest two subplanes of the cosmic physical. We must remember that only five of the seven Hierarchies in the first system were successful in liberating themselves. Two of the Kumaras ‘fell’—which again connotes ‘failure’ only from a certain point of view. The five liberated Kumaras (or ‘liberating’ because the Fifth Hierarchy is not yet entirely free of the logoc plane) are continuing to develop on the cosmic astral plane. The Lord of Venus has mastered the third subplane of the cosmic astral and is now working to develop mastery upon the second. The second subplane is the astral correspondence to the heart centre, and so Venus is able to serve as a distributing agent for this energy within the system. Earth is mastering the fourth subplane of the cosmic astral, working towards the Second cosmic Initiation which will be taken on the third subplane.

Consider now the green and orange circles representing the colours of the previous system and the Third and Fifth Rays. On the cosmic astral plane we have the five Kumaras (green circle) with an expression of Agni (orange circle) in their centre being the fused operation of the Ninth, Tenth and Eleventh Hierarchies. (Remember the symbol of the five-pointed star with the triangle in the centre).

There are three signs...which provide the subtle or subjective realities of the will-to-be (Aries), the desire-to-know (Taurus) and the establishment of relationship (Gemini), and these constitute the triple incentive to the manifestation of man and of the human kingdom.⁶⁸

Under the Law of Reflective Action the light of these higher planes is reflected through the centre and operates inversely in

the lower sphere. Thus the energy of Venus is reflected from the third subplane of the cosmic astral into the fifth subplane of the cosmic physical. The direction of expansion is upwards on the cosmic astral, but the unconscious response of man in the three worlds is allurements downward towards the astral and dense physical planes. Man is in effect the inverted pentagram facing matter and penetrating more deeply into it.

Fortunately there is not only Reflective Action at work but also the passing of consciousness down the antahkarana so that the lower Hierarchies can become self-aware and then choose whether to cooperate by becoming a part of that antahkarana.

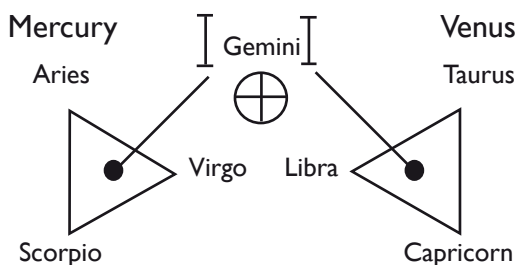
The green and blue lines in **Figure 17** represent pathways through the planes that this consciousness takes. The green line of Venus (—the solar angels are Love, yes, but loving mind—) moves from the third subplane of the cosmic astral to the fifth subplane, to the atmic plane, to the mental plane. Consider the astrological rulerships of this line. Venus is exalted in Pisces and a ruler on one level of Taurus, Libra and Capricorn. Pluto the ruler of Pisces is brought into relationship with Venus, the ruler of Capricorn. The solar angels leave the Father's house, under law, and descend to retrieve their reflected light.

The blue line is the Mercury alignment and descends from the fourth subplane of the cosmic astral via the sixth, to the monadic plane and thence to the buddhic. Mercury rules each of the four signs involved—Aries, Gemini (which remember is ruled by Mercury, Venus and Earth), Virgo and Scorpio. This line brings the energy of Uranus, hierarchical ruler of Aries, into relationship with Mercury, hierarchical ruler of Scorpio. The human Hierarchy 'awakens' to 'Life'. The Tibetan has this to say about Mercury:

Mercury, the Messenger of the Gods, carries to humanity a certain type of force and this precipitates a point of crisis; it

brings about the next great revolution which will lead mankind on to new experience, and to the revelation of the divinity which it is the destiny of man to reveal.⁶⁹

Initiated man is the combination of two Hierarchies—the divine hermaphrodite created from the union of Mercury and Venus, the Fourth and Fifth Hierarchies. These are the energies involved in building the antahkarana because we ARE the antahkarana. Two astrological triangles are involved:



Gemini is the linking energy. This sign is ruled by Mercury, Venus and Earth—the three energies we are considering that need to be brought into right relationship on the cosmic physical plane. When we consider too that Gemini rules the Fourth Hierarchy (counting from above down), we deepen our penetration into the mystery of the origin of man.

Returning to **Figure 17** we must now focus on the red line that represents the sushumna thread of this antahkarana. It links three crucifixions—that of our Planetary Logos on the fourth subplane of the cosmic astral, the Fifth Hierarchy, and the Ninth (or Fourth) Hierarchy who are ourselves as we approach the Fourth Degree. It was at the Fourth Initiation that Jesus on the buddhic plane was overshadowed by the Christ on the monadic. The link then extended to Sanat Kumara (consider the central point of **Figure 17** as a crown chakra), and thence to the Planetary Logos polarised upon the

fourth subplane of the cosmic astral. Thus a great alignment of Will took place.

[The Christ] established for the first time in planetary history a contact between the Hierarchy, Humanity, Shamballa and the Spirit of Peace in His Own high place... in the words: "Father, not my will but Thine be done," thus carrying the thought up to the highest plane for He addressed the Father, the first Aspect of Divinity. He then focussed in Himself the two major divine attributes and aspects—will and love...—and because of this, His consciousness became extra-planetary as is the consciousness of the Lord of the World, and He could then touch certain heights of awareness and contact certain solar Agencies which had never before been contacted by man.⁷⁰

The education of humanity regarding the science of the antahkarana, both personal and planetary, is crucial to solar evolution. Unenlightened in this regard, man is drawn deeper and deeper into the three worlds which are not a solar principle. Now this in itself is not bad—because man, regardless of his confusion IS the light of the soul and therefore of the Sun, and is thus enlightening matter. It is not the descent of man's consciousness that causes so much of the problem—it is the fall of his identity.

The cosmic antahkarana allows man's identity to gradually shift up the planes while his consciousness is able to penetrate further into their depths. The externalisation of the Hierarchy, consciously undertaken, is an example of this on a large scale.

It is Christ's ability to reach up into the extra-planetary spheres which also gives him the power to fully externalise on the physical plane.

When the Solar Logos is able to demonstrate full mastery of the cosmic physical plane he will have solarised the matter in his ring-pass-not and carried out his Purpose. At that time the

Third cosmic Initiation having been taken, he will abstract his focus into higher spheres.

Agni as Lord of the Fifth cosmic Ray, is only one aspect of the Solar Logosic triad. He is the loving intelligence of God extended to his creation. Consider this definition of a solar angel:

...those agents who pass the life of God through their bodies of flame as it descends from the higher into the lower, and again as it ascends from the lower into the higher.⁷¹

We can equally apply it to Agni in the cosmic sense. He provides the coherent sacrificial fiery sheath that allows the Life of the Logos emanating from cosmic monadic levels to descend into manifestation and re-ascend into obscurity. Agni is a cosmic solar angel whose loving sacrifice allows all within the lower three cosmic planes to 'Live'.

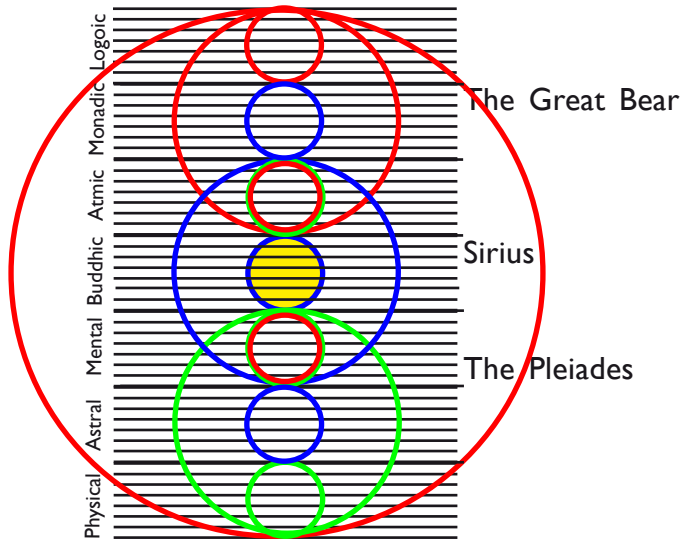
Just as in a planetary sense the solar angels are related to Venus, in a cosmic sense Agni is related to Sirius, which is why the Sirian influence is felt strongly at the Third Degree.

Sanat Kumara is a disciple of the Solar Logos. The Lord of Venus is a disciple of the Sirian Logos. Venus is to our Earth what Sirius is to our Sun. The Lord of Venus has taken the Second cosmic Initiation and is helping the Lord of Earth to do likewise—to graduate on the third subplane of the cosmic astral.

The Logos of Sirius has already taken the Third cosmic Initiation and is helping our Solar Logos to do likewise—to fuse his triad with his personality and thereby liberate his identity from the three lower cosmic planes.

Just as Venus forms the bridge in consciousness between Mercury and Earth, so Sirius performs the same function between the Great Bear and the Pleiades.

Figure 18 The Seven Cosmic Planes



These three ‘super constellations’ are related to the three-fold expression of a Cosmic Logos. The Pleiades correspond to the cosmic personality, Sirius to the cosmic triad and the Great Bear to the cosmic monadic life. Sirius is thus the cosmic Christ in the sense of bringing the middle principle or cosmic manas to the cosmic personality.

Our Solar Logos is intimately connected to the Sirian Logos and therefore Agni—as that portion of the solar triad which is focused downward within the three lower cosmic planes—is an expression of the Second great principle manifesting within the Third.

The Pleiades has a particular relationship with the cosmic buddhic plane because this is where the synthesising energy for the cosmic personality originates, in the same way that the egoic groups on the mental plane step the energy of the ashrams into the lower three worlds.

Sirius likewise has a particular connection to the cosmic monadic plane because it is here that the triadal energies are synthesised.

Monadic and buddhic energy should not be viewed so much as above their respective three-fold expressions but at the centre of them, and when the solarisation process is complete, permeating them completely.

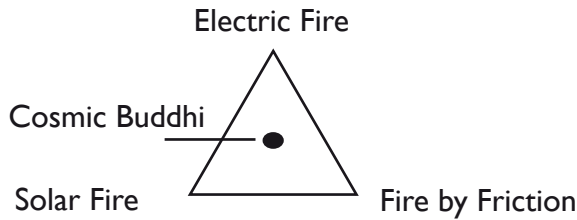
This type of activity is best addressed diagrammatically in relation to a fourth dimension of space.

Fourth Dimensional Movement through a Sphere

The building of a conscious antahkarana as illustrated in **Figure 18** brings each of the three fires into play—the rotary motion of fire by friction, the spiral cyclic motion of solar fire and the straight line motion of electric fire.

These three fires are one however—three aspects of a single reality which is revealed on the fourth plane of any system. This fourth energy must be able to permeate the whole of the system even though it remains unrecognised in consciousness until the antahkarana is completed. It is this mechanism that lies behind the truth that at the heart of each and every atom lives cosmic buddhi.

This fourth ‘flow’ of energy pre-dates all of the other three and yet is only revealed when the other three have completed their work. It is in fact the instinctual reaction to the pre-existing flow of this fourth energy which provides the blueprint for the building of the antahkarana via the other three. This fourth flow is connected to the fourth quality of deity and can be represented by the point or eye within the triangle of the three fires.

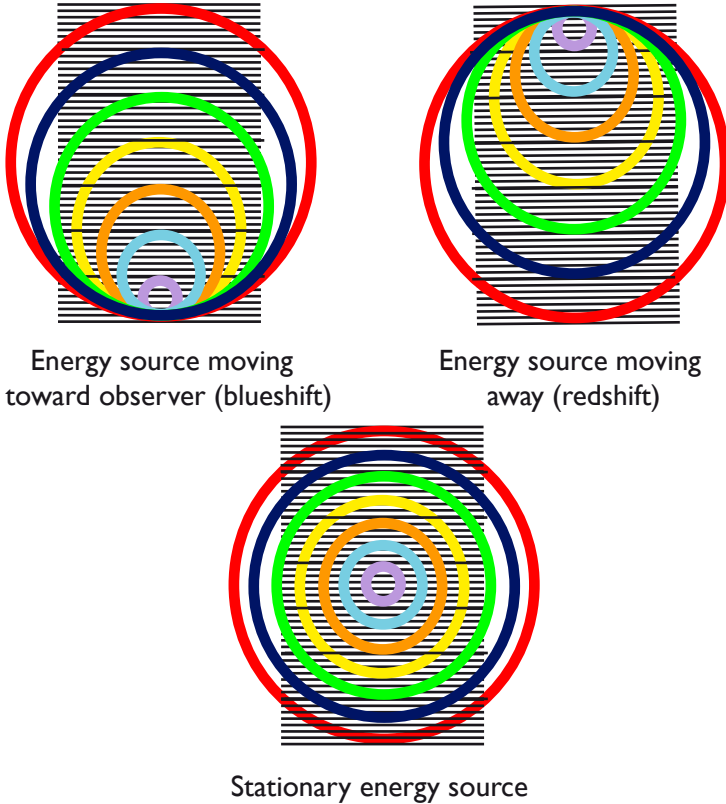


In simple terms this fourth flow of energy links the centre of any sphere directly to the centre of the larger sphere of which it is a part. (For technical details concerning the nature of this flow try James Perkins' *The Geometry of Space*.⁷² For the discussion of the fourth dimension as 'permeability'—see *The Secret Doctrine*⁷³).

We might also look at the phenomenon of redshift and blueshift to give us an idea of how the fourth dimensional movement reconciles the straight-forward movement of electric fire or the First Ray.

This ray is governed by the Law of Synthesis, and is the basis of the systemic movement which may be best described as that of *driving forward through space*, or forward progression. Little can be predicated anent this ray and its expression. It controls the movements of the entire ring-pass-not in connection with its cosmic centre.⁷⁴

Figure 19 Spirit - Matter - Buddhi



This phenomenon is the reason we know that the galaxies are all moving away from each other and the universe is expanding—the light reaching us from distant galaxies is redshifted. If we apply this process to the operation of consciousness it illustrates how the processes of involution drive consciousness towards the material planes and evolution drives consciousness towards the planes of Spirit.

It is only on the buddhic or central plane of any ring-pass-not that peace or at-one-ment is found, which is why the Fourth or human Hierarchy is so important on the cosmic physical plane.

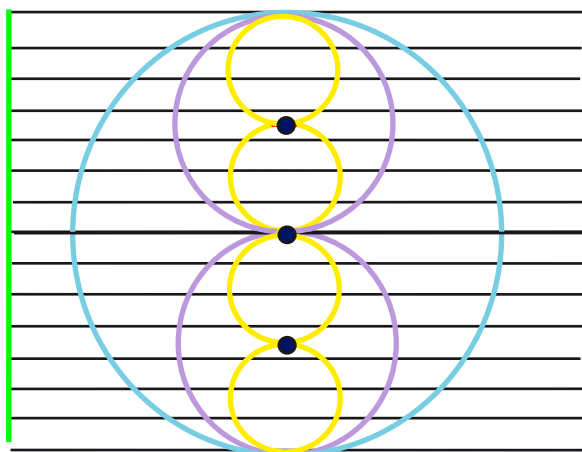
In its highest sense the 'peace which passeth understanding' is related to the cosmic buddhic plane where the energies of cosmic Spirit and Matter are 'at-oned'.

The three fires that we experience making up the three-fold nature of Agni are in reality three aspects of the cosmic 'fire by friction', the Brahma Aspect, and therefore governed by a cosmic Law of Economy.

The Sirian Law of Freedom operates on the higher three subplanes of the cosmic mental and is thus the lowest expression of a cosmic Law of Attraction which would govern the cosmic triadal planes. This is why contact with the energy of Sirius occurs after the Third Degree when the human Hierarchy is 'free' of identification with the lower three worlds. Thus the qualities of divinity which we know—Will, Love and Intelligence—relate to the three lower cosmic planes. Behind them is a fourth quality, connected with cosmic buddhi, waiting to be revealed. Indra is revealed through Agni.

Let me illustrate by taking the same diagram used in **Figure 17**:

Figure 20 Cosmic Astral and Physical Planes

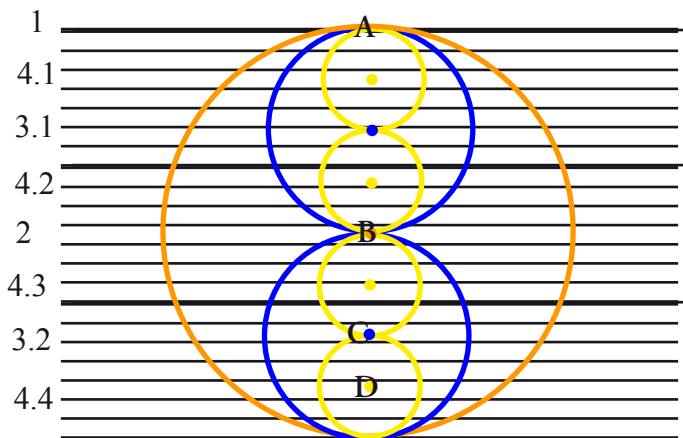


We see that the three Hierarchies taking the Fourth Initiation are all precisely at the centre of their respective spheres and thus linked through this fourth dimensional flow.

The same analysis can be followed for any sphere or system of spheres.

Figure 21 applies it to Agni and we see the power of the placement of the Planetary Logos of Earth upon the fourth subplane of the cosmic astral—the very centre of the system.

Figure 21 Three Lower Cosmic Planes

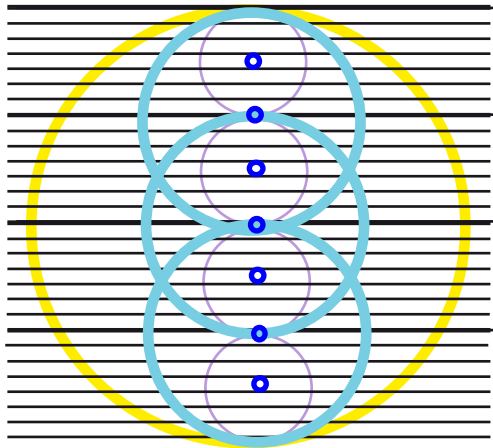


- 1 = 21 subplanes
- 2 = 10.5 = 4th subplane astral plane (4th sub)
- 3.1 = 15.75 = 6th subplane mental (3rd sub)
- 3.2 = 5.25 = 2nd subplane physical (6th sub)
- 4.1 = 18.375 = 3rd subplane mental (5th sub)
- 4.2 = 13.125 = 1st subplane mental (7th sub)
- 4.3 = 7.875 = 7th subplane astral (1st sub)
- 4.4 = 2.625 = 5th subplane physical (3rd sub)

If we look at the four divisions A, B, C, D which progressively bisect this sphere into lesser spheres, we find something truly remarkable:

- A = Causal body of Solar Logos
- B = Polarisation of the Planetary Logos
- C = Human monad
- D = Human causal body

Figure 22 Four Lower Cosmic Planes



In **Figure 22** we see how cosmic buddhi operates through three major centres (those between planes) and four minor ones (those in the middle of the planes) on the 28 lower subplanes of the cosmic system.

Figure 23 The Four Qualities of Deity

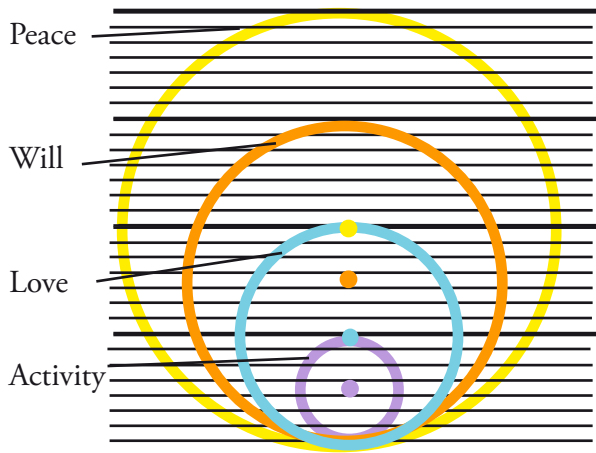
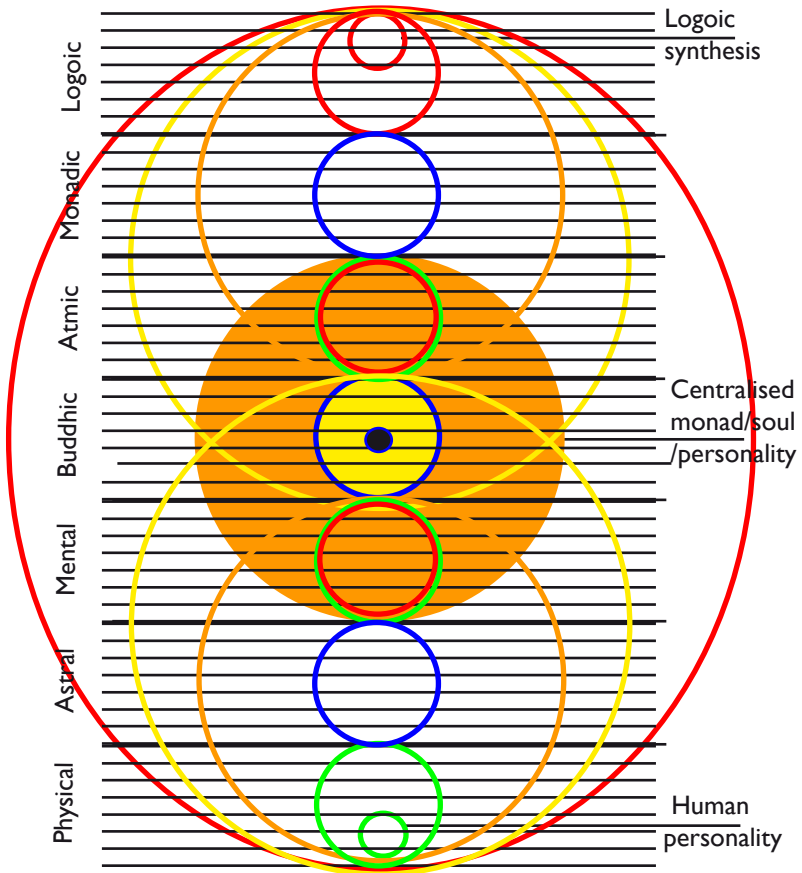


Figure 24 The Buddhic Plane as the 'Eye' of the Seven-fold Cosmic Planes



Chapter Three

Microcosm

The “greater light” is that of the soul, who is light itself illuminating the manifestation of the three-fold personality. Herein lies the correspondence to the macrocosm as it is symbolized for us in God, the manifesting light of the solar system. The solar system is three in one, or one in three, and the light of the Logos illuminates the whole. The “lower light” is that which is hidden within the human being on the physical plane. This light, at a certain stage of man’s experience, is awakened throughout the physical body and blends eventually with the “greater light”. The light and life of God Himself may emanate from the central Spiritual Sun, but it is only as the light within the solar system itself is awakened and aroused that there will come that eventual blazing forth which will typify the glory of the Sun shining in its strength. Similarly, the light of the soul may emanate from the Monad, but it is only as the light within the little system (directed by the soul) is awakened and aroused that there will come the eventual shining forth of a son of God.⁷⁵

Let us follow the descent of the energy of the Second Aspect or Son principle from the cosmic planes to the physical body of man.

We begin with the Sirian energy, the cosmic Christ entering the cosmic planes via the monadic and expressing

through the three-fold cosmic triad. On the fifth cosmic plane—the cosmic mental—this energy finds its lowest expression stimulating the love petals in the solar egoic lotus.

The energy is now carried via the synthesising planet Neptune to the cosmic astral plane. It is now stepped down through the Planetary Logoi and enters the cosmic physical plane via the monadic plane and the planet Jupiter. As Venus, the energy encompasses the planes of the triad finding its lowest expression through the solar angel and the causal body of a human being.

From here the extension is through the love petals of the human egoic lotus via the astral body and into the etheric via the heart chakra on the second etheric subplane. As the energising life of the etheric body, this energy now expresses as the 'etheric triad', the lowest expression being through the agnichaitans on the gaseous or fifth subplane of the dense physical plane.

When relating cosmic life to systemic, the correct correspondence will be between a human soul and a Solar Logos. Just as a Solar Logos is working out his incarnational Plan through three cosmic planes and seven Planetary Logoi, so a human soul is working out his incarnational plan through three planes and through seven centres.

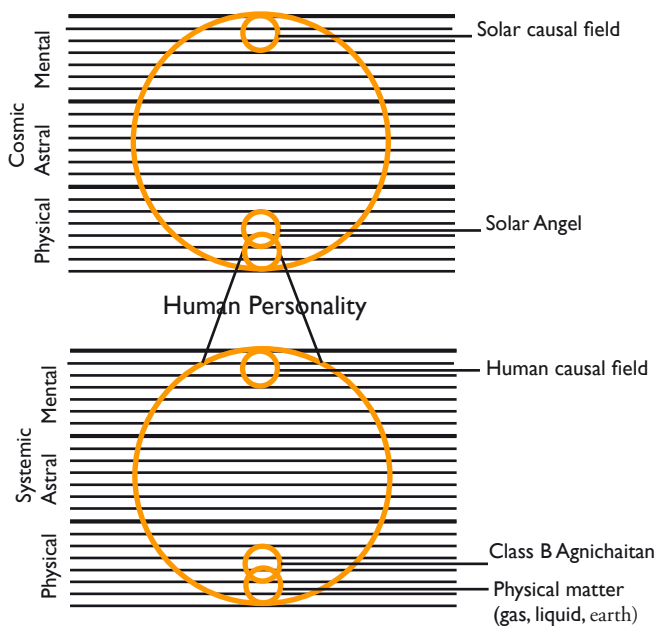
A Solar Logos is able to create in the three worlds via Agni, and a human soul is able to create via a solar angel. If we extend this correspondence into the three worlds we will see that a solar angel is to Agni what an agnichaitan is to a solar angel.

The three lower subplanes of the cosmic physical plane are not a principle to the Solar Logos, just as man's physical body on the lower three subplanes of the physical plane is not a principle to him.

However it is only when the hidden light within the outer form is awakened and stimulated that the full glory of a son of God, human or cosmic, is revealed.

This is achieved through the full arousing of the kundalini in both a human and planetary sense and results in the freedom of the consciousness or soul aspect from the form nature.

Figure 25 Human/Solar Correspondence Solar Personality

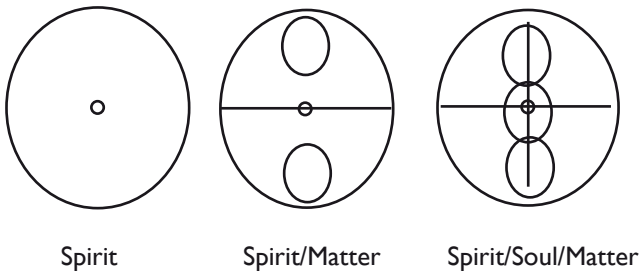


We are normally used to viewing the operation of the human soul from a perspective within the three worlds because this is where we are polarised prior to the Third Degree. However the human soul is Mercury, and the proper perspective is to attempt to view all activity on the seven

planes of the cosmic physical from the point of view of the buddhic plane.

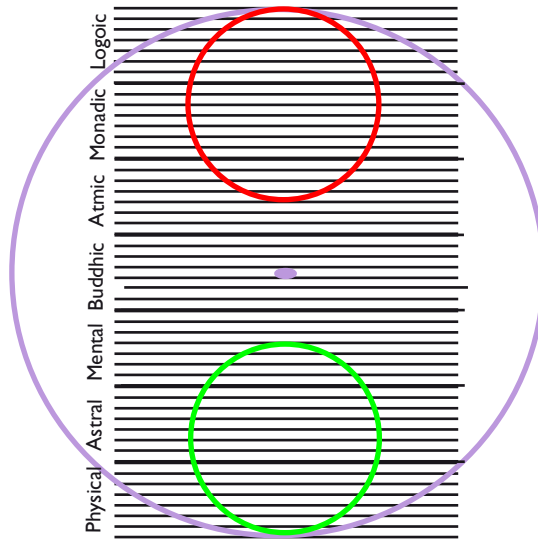
In order to facilitate this viewpoint let's begin with a review of the role and development of consciousness or the Second Aspect within the broader system of seven planes.

In the first two and one half rounds or planes or rootraces the body or Matter aspect is being developed. In the last two and a half the Spirit aspect is expressed. In the middle three we have consciousness developed and expressed. Clear enough. Spirit, in its non-dual sense, is of course always present and so is prior to the development of Spirit/Matter. We can illustrate this as follows:



As human beings prior to the Third Initiation we are only able to grasp this three-fold expression from within the time and space perspective of the Matter aspect and it is not until the consciousness is able to be held on the buddhic plane that the whole can be seen. Time as it is understood from the personality perspective, is transcended and the three-fold manifestation of monad-soul-personality can be sensed from the triadal perspective as the functioning of a single life.

Figure 26 Manifestation - in Space



Within the sphere of manifestation (represented by the violet sphere in **Figure 26**) there is a dual arising of Spirit and Matter.

The energy of Purpose and the energy of form are both triple. We can see this illustrated in the three energies of Shamballa:

1. Logioic plane—pure Life energy—sea of fire.
2. Monadic plane—Life energy formulated into Purpose.
3. Atmic plane—Purpose directed as ‘Will’.

In this second system we are dealing primarily with the Second and Third Aspects of Shamballa force represented by the division into the ‘Registrants of the Purpose’ and the ‘Custodians of the Will’. Purpose is an ‘energy’—the energy of Life itself—held on the monadic plane within the ‘Council Chamber’. This energy of Purpose is focused or

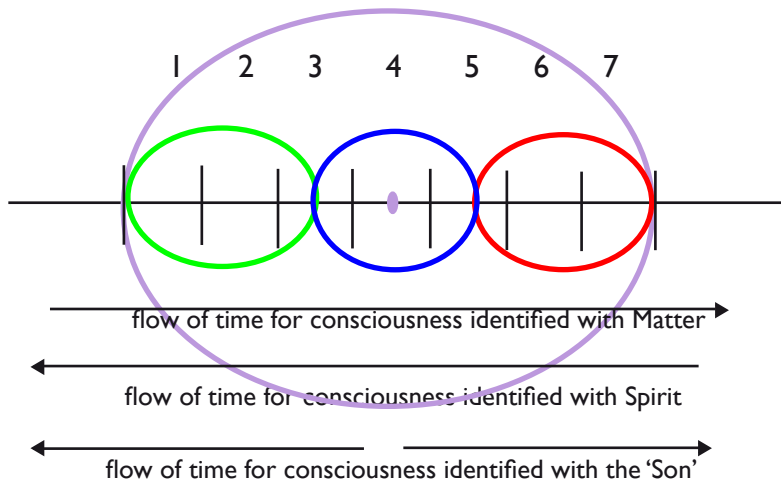
directed, becoming 'Will' upon the atomic plane. Matter is also three-fold:

1. Physical plane—pure Matter energy.
2. Astral plane—Matter 'formulated' into desire.
3. Mental plane—desire directed or fixated in 'thought'.

The duality of Spirit/Matter is the father and mother of manifestation. They are Uranos and Gaia born together from Night. They are two spheres of darkness—one the darkness of pure Spirit, the other the darkness of Matter—and they do not 'know' each other. Each covers eighteen subplanes, and between them are thirteen subplanes of unconsciousness. It is the Second Aspect or the 'Son' who must unite them in consciousness. (An esoteric hint here is given about the number 13 representing Jesus and his twelve disciples as well as many other such energetic configurations which illustrate the workings of the Son between the two parents.)

We see a similar process at work when we examine manifestation over 'time':

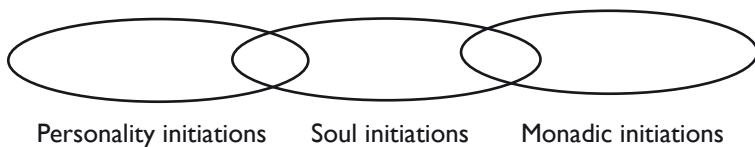
Figure 27 Manifestation - in Time



We see that the development of the Son or consciousness aspect takes place over the middle three phases in the timeline whether it be rootraces, rounds or solar systems. Strictly speaking this development takes place between individualisation in the third-of-the-third and initiation in the fifth-of-the-fifth of any series.

From the perspective of Matter the time arrow flows forwards—Matter becomes self aware, then becomes aware of soul and finally Spirit. From the perspective of Spirit however, it is aware of itself, then of consciousness and finally of Matter. From the perspective of soul however, Spirit and Matter are both present and are realised simultaneously through the expansion of the eternal now.

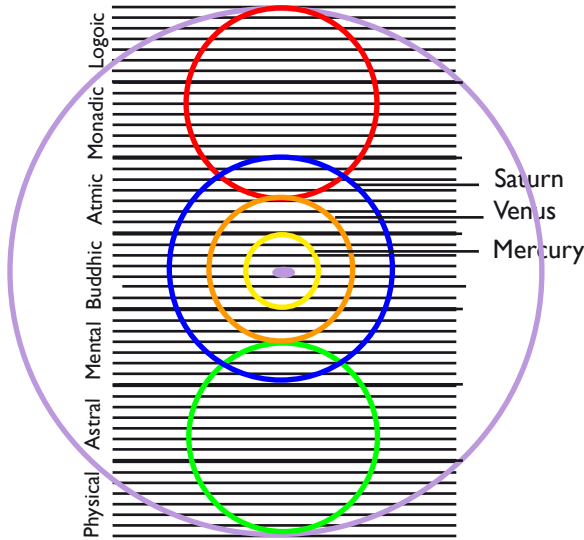
When dealing with solar systems we must realise that we are in the second system with respect to the development of the ‘Son’, but in the fourth system overall. From the fourth system—solar, scheme, chain, round and so forth—consciousness expands into the past and the future at the same time. This is why the Third Initiation is the first initiation from the soul’s perspective, although the third from the perspective of the personality. We could classify the seven initiations in the following way:



The Third and Fifth Initiations are dual in the sense that the identity is in the process of transferring between one three-fold identification and another.

The aim of development during the ‘Son’ cycle of initiations is to expand consciousness throughout the seven planes in space and throughout the seven systems in time.

Figure 28 The Triad as the Link Between Spirit/Matter



The duality which is the Fourth and Fifth Hierarchy or Mercury/Venus must expand outward to solarise the realm of Saturn in both its higher and lower octaves—the four lower subplanes of the mental plane as well as the four higher subplanes of the atmic plane. Individualisation and initiation are thus part of the dual activity of soul consciousness as it seeks to simultaneously encompass the realms of the personality and the monad. Once the soul has built the bridge between monad and personality these entities become consciously aware of each other and begin a fusion process.

In the second solar system individualisation and initiation proceed through the process of electrical duality—polar opposites being brought into conscious relationship. In the first system the process was through the latent activity of matter and in the third system it will be a process of occult abstraction using the Will.

For the soul, expanding from the buddhic plane, the first opposites are manas and atma—the higher and lower aspects of the triad. The second pair of opposites are the monadic plane and the astral plane.

Here the soul encounters the dragon energy which arrived in the second Round and will have a second Roottrace correlation. Just as the higher ‘life’ of the soul-as-triad is located on the monadic plane, so the lower ‘life’ is astral.

The secret of life lies hidden in the serpent stage,—not the life of the Spirit, but the life of the soul, and this will be revealed as the “serpent of the astral light” is truly approached, and duly studied.⁷⁶

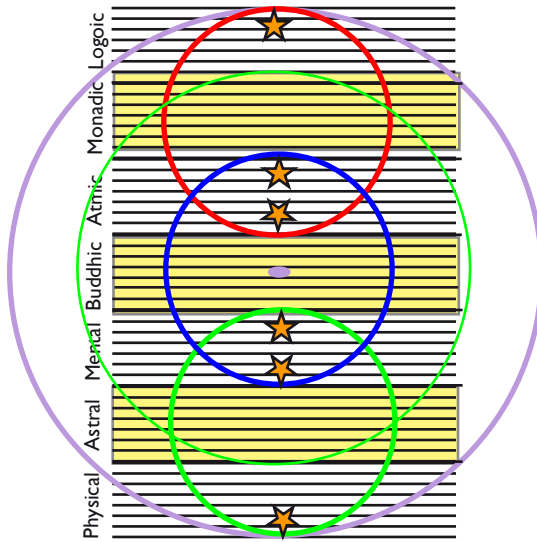
This lower instinctual life is powerful and can only be safely handled when its polar opposite and origin, the monad, is a balancing energy in consciousness. This is why Hierarchy expand simultaneously towards Humanity and Shamballa. Life energy is more potent than consciousness and is found above and below the expanding sphere of the soul.

Eventually the soul must reconcile the polarity of the physical plane with the plane of adi to fully externalise itself upon the outer and bring Spirit and Matter to final consummation.

When the lowest of the low, the densest of the dense, and the highest of the high have all been lifted through the little wills of men, then can the One in Whom we live raise into radiating light the vivid lighted ball of Earth, and then another greater Voice can say to Him: ‘Well done! Move on. Light shines.’⁷⁷

In the mystery of polarity the lowest and the highest are related—which is fortunate for humanity in the greater scheme of things as we represent the ‘densest of the dense’ within the solar Life.

Figure 29 The Highest and the Lowest



We see in **Figure 29** that the Fifth Hierarchy still present on the highest three subplanes of the logioic plane is reflected in the lowest three subplanes of the physical. There is also a reflection from causal levels through the astral. The five-pointed star or energy of Venus is upright on plane 1, inverted on plane 7 and dual on planes 3 and 5. It is the work of Mercury to reconcile these dualities, and when complete the whole of the cosmic physical plane could be said to be ‘solarised’.

When the soul encounters the involutory lives that make up the physical body it is dealing with the equivalent on the human level of the planetary entity. These lives are busy building forms and will not step on to the evolutionary path until a later system when they will become part of the human and systemic etheric bodies respectively.

We could speculate that the failure of the Fifth Hierarchy to achieve full liberation in the last system has the reflexive result

in this system of an over-allurement and therefore increased attention upon that which was not due to be solarised until the next system.

We are told that in the third system there will not only be the human and devic evolutions but a “mysterious third evolution” which in this system is involutory and must be ‘bound back’ until its time has come.⁷⁸

The planetary entity is the sum total of the involutory or elemental lives and can be seen operating on both cosmic and systemic levels.

In man the very substance of his physical body responds to the magnetic power of the Life principle inherent in the planetary entity. This elemental substance is held by the Will of the spiritual man or monad through the soul into a separate coherent form, and yet also responds to the instinctual life pull of matter. The conflict between these two pulls is ‘disease’. At the Third Initiation the higher Will of the monad must overcome the instinctual pull of the elemental lives to be reabsorbed by the planetary entity. This is one reason for the initiate appellation ‘the conqueror of death’.

The equivalent of the planetary entity from the perspective of the Planetary Logos would be the involutory lives that make up the lower three subplanes of the cosmic physical plane. He is struggling to overcome the pull inherent in these lower planes in the same way that the human monad is seeking to offset the pull in his physical nature. The personality elemental or Dweller on the Threshold is brought face to face with the Angel of the Presence at the Third Degree and so we must wait for our planet to reach this stage of cosmic evolution before the planetary Dweller is fully conquered.

In this system the battle is primarily between the astral or desire nature of the planetary entity and the buddhic or intuitional nature of the Logos. Thus the mental plane is the central battleground for this conflict.

The agnishvattas are to the Logos what the agnichaitans are to man. The human soul must gradually learn to control the energies of the lower fires and to release its own 'prisoners of the planet', the elemental lives which make up the physical body.

Class 5 B grade agnichaitans⁷⁹ make up the base of the spine centre which marks the lowest point of the evolutionary lives. The C grade agnichaitans make up the fires of matter and therefore the kundalini fires themselves. The fire and the substance of the petals of the base chakra are negative and positive to each other, forming the meeting place of the electrical duality existing between evolutionary and involutionary lives.

A similar process takes place for man on the buddhic plane where, as he is released from the higher mental plane, he takes his place within an ashram or centre on cosmic etheric levels. In the next round when three-fifths of humans have developed their buddhic vehicle then it will be possible for the Logos to direct the kundalini energy higher. The solar fire like the kundalini fire is dual, having latent and active components. The latent or inherent power of kundalini is its response to the involutionary pull of the planetary entity. The latent or inherent power of the soul is its response to the spiritual Will or the monad.

The fires of the physical body are of the same nature as the fires in the centre of the Earth. Earth fire is controlled by the Manu. Human earth fire must be controlled by the monad and the Will.

As a man approaches the Third Degree he is identified as the soul-infused personality and not as the monad. Therefore he is not in a position to apply the necessary force for the control of the agnichaitans and the raising of the kundalini. This lies outside his power, and the realisation of this powerlessness in the face of

the lower will is part of the humbling experience on the mountain top which brings the would-be initiate to his knees.

The soul-infused personality may be a channel for this power, but not the source of it. The soul is like a sheath of flame which carries this power from the heights to the depths. The striving disciple must open, must surrender to this higher power and allow it to pass through him and so direct the lower serpent fires.

This is part of the reason why brothers who walk the path of materialism may take the Second Initiation but not the Third. They will not surrender in consciousness to that which is recognised to be more powerful. The Love principle is not strong enough. This refusal, running counter to the reality of Hierarchy, means that they leave themselves open to be controlled and directed unconsciously.

The raising of kundalini fire occurs in three stages:

1. It fuses with the pranic fires at a point between the shoulder blades.
2. It fuses with the manasic fires at the top of the spine in the alta major centre.
3. It fuses with the fire of Spirit in the crown chakra.

The three fires—the fire of matter, the fire of mind and the fire of Spirit—are then experienced as the three-in-one or the one fire in three-fold expression.

We have journeyed from the macrocosm to the microcosm following the three-fold fire of Agni from the Solar Logos to the human being, to the agnichaitan. We have seen that the fire that makes up the substance of our physical body is in reality the same fire that is to be found on the cosmic buddhic plane. There IS only one fire and this fire is God.

The apparent separation of this fire into the three and then the seven and then the forty-nine and so on, occurs

in the time and space of the three solar systems and all the smaller time and space ring-pass-nots that they contain. Countless million flickering points of fire each working to awaken, solarise and synthesise the fiery substance in which they find themselves.

The consummation of the work of fire in the solar and the human entity occurs when the column of fire extends from the highest to the lowest and the fires of matter are lifted up to take their place as Shakti to Shiva, as the twin aspect of the one flame.

The Seventh Ray Age with its focus on sacredising matter will see a great upsurge in this descent and upliftment of fire. The fire of matter may not be 'principled' in the sense of being solarised or included in the evolutionary consciousness. It is nevertheless 'divine' and when that divinity is recognised the time of exile in the most dense prison of matter draws to a close.

In the human being the rising of the serpent fire results in a stimulation of the latent fire in all the atoms of the body. A vitalising and a refinement process takes place as the 'dross' is burned away.

There is the radiant body of the soul itself, found on its own plane, and called, frequently, the Karana Sarira or the causal body.

There is the vital or etheric body, the vehicle of prana which is the body of golden light, or rather the flame coloured vehicle.

There is the body of "dark light", which is the occult way of referring to the hidden light of the physical body, and to the light latent in the atom itself.

These three types of energy are referred to in the *Old Commentary* under the following symbolic terms:

“When the radiant light of the Solar Angel is fused with the golden light of the cosmic intermediary, it awakens from darkness the rush light of anu, the speck.”⁸⁰

The soul operating through the etheric body (the cosmic intermediary) awakens the ‘dark light’ of the tiny atoms which compose the body.

It is interesting that we come across this phrase ‘the dark light’ in reference to another energy—the light of Shamballa. It is the soul’s journey to reconcile this higher and lower darkness to bring these two fires together through the agency of fire itself and then to penetrate into that which lies behind the three-fold fire of Spirit, Soul and Matter.

“He who sees in the dark light of Shamballa penetrates to that which lies beyond our little sphere to that which can be sensed behind the holy triangle...”⁸¹

Chapter Four

Synthesis

The solar personality (Agni) is three-fold and masters one cosmic plane in each of the three systems in this order:

System one—physical

System two—astral

System three—mental

The solar soul is also three-fold and extends itself consciously through the systems in this order:

System one—mental plane

System two—astral plane

System three—physical plane

Thus the three-fold energies of the soul and the three-fold energies of the personality are brought together and fused in time and space under the impulse of the solar monad.

In the second solar system there is a duality and therefore a battle for control of the cosmic astral plane between the energies of cosmic Love and cosmic desire.

The Planetary Logos of Earth is incarnate in the fourth scheme and polarised on the fourth subplane of the cosmic astral and therefore located at the centre of this 'War in the Heavens'.

Within his body of manifestation the Logos of Earth has three main etheric centres on his globe of physical manifestation. These centres are composed of monads on the First, Second and Third Rays making their own triplicity and showing forth on the seven planes as another triplicity of monad, soul and personality. Collectively these three etheric centres are known as Shamballa, Hierarchy and Humanity. The polarisation of the majority of units in his incarnate body is as follows:

Personalities—astral plane

Souls—buddhic plane

Monads—monadic plane

The majority of the monads who make up his centres are Second Ray, although there are still many Third Ray monads from the first system who express on the atmic plane, and some First Ray monads who express on the logocic. Similarly there are some souls who are polarised on the atmic and manasic planes of the system. There are some personalities polarised still in the physical-etheric and a significant percentage who have achieved mental polarisation.

Thus the system is a dynamic interplay in time and space of a unity expressing developmentally in a three-fold manner.

The major battle for the astral plane occurred in the middle of the fourth Roottrace—which we call the ‘Battle of Atlantis’.

In the fifth Roottrace the graduation of large numbers of human personalities on to the third subplane of the astral is taking place as the Planetary Logos also works on mastery of the third subplane of the cosmic astral.

The percentage of human personalities who are ahead of their wave and working on the mental plane are representatives in their own process of the third system operating within the

second. Most of them are Third Ray monads, the failures of the last system who individualised on the Moon chain. Their personalities are focused upon the mental plane, and this allows their souls to focus atmic energy all the way through to the physical plane, resulting in the eventual fusion of soul and personality. Collectively this is part of the anchoring of the “germ of the solar will”.⁸² Our Planetary Logos being a First Ray monad, has with two other Logoi the task of forming a triangular anchor for the next system within this one. Remember that the three chakras which channel the Will are the crown, heart and base.

The process of grounding the energy of the triadal planes within the lower three planes on Earth is known as The Externalisation of The Hierarchy.

This Externalisation process is undertaken by the Christ with the aid of Sanat Kumara, and has the purpose of grounding the energy of the planetary soul fully into the life of the planetary personality, thus fusing the two centres Hierarchy and Humanity.

The current Seventh Ray cycle in Aquarius is the seventh time this has occurred in the fifth Rootrace, and sets the scene for Light Supernal—a seven-fold light—to be registered on the physical plane.

The Externalisation process has already gone through two steps and we await the third. The Buddha and the Christ were the two avatars who brought the energies of Light and Love on to the mental and the astral plane respectively.

This anchoring has effectively created two Temples of initiation on these planes. The coming avatar will anchor the Temple of initiation upon the physical plane and thus complete the externalisation of the Mysteries. Once this occurs then the First Initiation will become an exoteric event.

Later, the Avatar will emerge Who will embody in Himself all that the Buddha had of enlightenment and all that Christ had of acquiescing love. He will, however, also embody the energy which produced the *Approach of Appropriation*, and when He comes forth, there will transpire a great appropriation by humanity of its recognised divinity, and the establishing upon earth of a station of light and of power which will make possible the externalising of the Mysteries of Initiation upon earth. This approach is the cause of much of the present turmoil, for the Avatar is on His way.⁸³

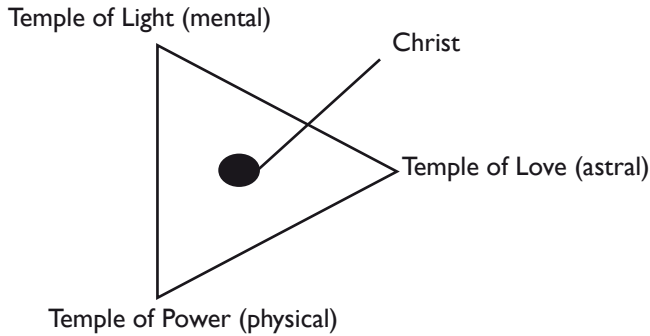
The Christ in taking the Seventh Initiation on the Path of Earth Service set the scene for his decision to return as the leader not only of the Piscean Age but also the Aquarian.⁸⁴ How should we understand his return? We might remember that at his last coming he did not take a physical form but chose to overshadow the Master Jesus. We are told that he has decided to make physical contact with humanity again. What does this mean? We know that at the Seventh Degree a Master no longer functions through his own etheric centres.⁸⁵ Further, his consciousness (if we might term it such) is extra-planetary—participating in the true ‘Life more abundant’. How is this ‘Life more abundant’ to be transferred to the etheric-physical plane? To understand this in the Aquarian sense we must realise that his etheric centres are no longer physical but buddhic—in other words the 49 ashrams on the buddhic plane. He is operating through the cosmic physical-etheric and not the systemic physical. The ‘body of Christ’ IS the lower three worlds and it is infused and directed from the planetary ethers. Whether or not Masters take physical bodies is not the point, except as demonstration of the highest in the lowest. The true ‘return of the Christ’ is a **planetary phenomenon**.

...there is a mysterious analogy concerned in the manifestation of the three higher principles in man (which may be considered as demonstrating through the perfected Adept, the Bodhisattva) and the three higher principles of the solar Logos as they demonstrate through the major three aspects. They form but one principle showing forth in three ways. So it is with the unmanifested Monad (unmanifested from the standpoint of the lower man). That Monad can—at a certain very advanced stage in evolution, and one far beyond that of the Adept—have its triple simultaneous manifestation, and show forth as a Master in the three worlds, as a Bodhisattva on His own plane and as the emancipated Dhyani Buddha; yet these Three will be but One...⁸⁶

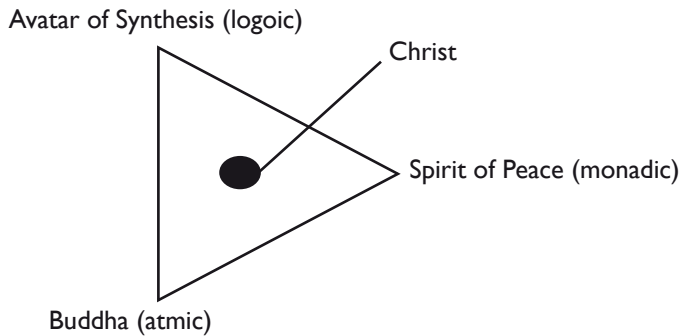
At the Third Degree the lower three vehicles are fully integrated and come under synthetic control of the buddhic plane and the ashram. This is why the development of the New Group of World Servers is so important to the Externalisation process for they collectively serve as the outer expression of the body of Christ controlled by the planetary etheric. The Return of the Christ is a 'demonstration' of his capacity to control the three worlds—not of his own vehicles but of the planet as a whole! Earth's civilisation will **become** the body of Christ, integrated with and directed by Christed energies flowing through the planetary etheric.

The three Temples on the mental, astral and physical planes are in effect 'solarised' centres within the planetary personality. All those whose minds are under soul control are part of the Temple of Light. All those whose hearts are open and 'Christed' are part of the Temple of Love. What remains is for the **demonstration** of this Light and Love upon the physical plane through the inauguration of the Temple of Power. This outer Temple is in effect the 'seed' of the coming Seventh Ray Aquarian civilisation where the wine (Life more abundant) and the bread (economics) will be shared according to the dictates of the planetary soul. When these Temples

are operating synthetically we will have the acquiescence of the planetary personality (polarised in the emotional body) to the planetary soul.



This lower synthesis is the result of the transmission of energies from a higher triangle representing the monadic triad:



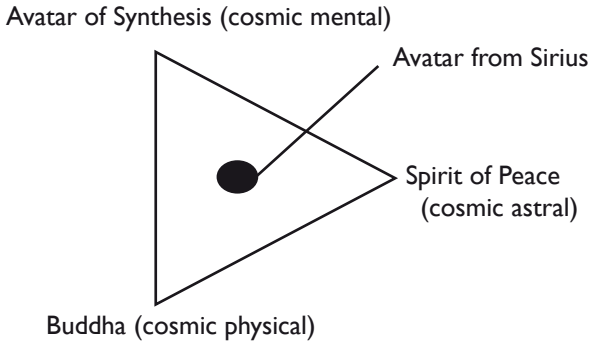
Thus the Christ serves as the 'at-one-ing' point between these triangles bringing atma to manas, monadic to astral and logioic to physical. He is able to do this because he has reached into the highest plane at the Seventh Initiation and is therefore able to transmit this energy to the lowest.

The Avatar of Synthesis is primarily a First Ray avatar, assisting the Second Ray Christ to establish his Seventh Ray kingdom on Earth—thus the three rays of the Synthesis Ashram all come into play. The antahkarana on the cosmic physical plane is completed from the highest to the lowest.

In those three words—light, love and power—the energies of His three Associates (the great Triangle of Force which stands in power behind Him) are described: the energy of the Buddha: Light, for the light ever comes from the East; the energy of the Spirit of Peace: Love, establishing right human relations; the energy of the Avatar of Synthesis: Power, implementing both light and love. At the centre of this Triangle the Christ took His stand; from that point His Aquarian work began, and it will continue for two thousand five hundred years.⁸⁷

Extending this thought of synthesis on to the cosmic planes we must realise that the Solar Logos is similarly engaged in a project to synthesise his lower three vehicles. He is working towards the Third cosmic Initiation and needs to coordinate his three systems and the three lower cosmic planes into one functioning unit.

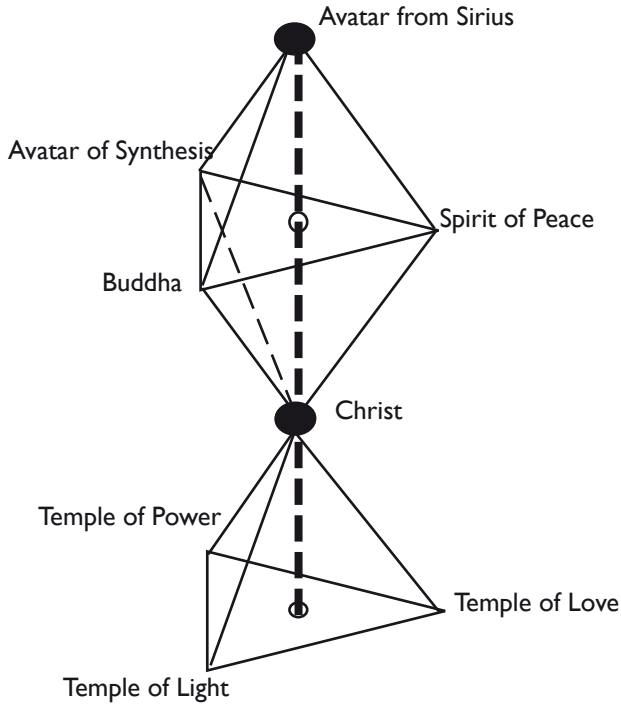
The Avatar of Synthesis is a cosmic avatar and thus liberated from the two lower cosmic planes.⁸⁸ The Law of Synthesis is that of the cosmic mental plane, so this Avatar could be said to represent that energy. The Spirit of Peace is along the Second Ray line, so could be said to represent the cosmic astral plane as it is infused with cosmic buddhi; and the Buddha represents the flower of the earlier system and therefore the cosmic physical plane. If we put these Avatars—cosmic, solar and human—in a triangle, the centre would be taken by the Avatar from Sirius, a cosmic Christ sent to aid in the synthesis of the solar personality or Agni:



The effect of such a visit as that of the Avatar from Sirius is seen as the sumtotal of civilisation and culture, viewing these from the standpoint of the entire system and in one flash of time.⁸⁹

Sirius then, would serve to build the cosmic antahkarana allowing eventually for the descent of energy from the highest cosmic plane to the lowest. Thus when we speak of avatars we must include the cosmic, solar and planetary process as expressions of one underlying synthesis. A planetary avatar arrives to initiate humanity, a solar avatar arrives to initiate a Planetary Logos and an avatar from Sirius arrives to initiate a Solar Logos. The descent of the Christ energy moves through the centre of a series of triangles:

Figure 30 The Return of the Christ



There is a Law of Being of which the three cosmic Laws of Synthesis, Attraction and Economy are but subsets.⁹⁰

We might imagine this Law of Being to function on the cosmic buddhic plane, and that Sirius serves to step the energy of this Law into the cosmic mental via the Sirian Law of Freedom—the Freedom to descend from above and save. It is under this same Law of Freedom that Sanat Kumara became the Great Sacrifice for our planet; and remember there is a potent channel of power between Earth and Sirius forming the fourth great cosmic Path.

It is also interesting that the Law of Being has particular reference to the base chakra, which we know is on the fourth

ether. If the Solar Logos is taking the Third cosmic Initiation then it must awaken its base chakra and raise the kundalini fire through the whole system.

The Centre at the Base of the Spine. This centre is, above everything else, controlled and governed by the Law of Being...and is established where spirit and matter meet and where matter...is translated “into Heaven”...⁹¹

Thus we have a relationship between cosmic buddhi and the kundalini fires governed by the Law of Being. This Law stands behind and is the synthesis of the three lesser Laws that work through the time and space of the three solar systems. As human units on the fourth cosmic ether or buddhic plane enter the higher Way via the monadic plane, they take the cosmic Paths which all eventually lead to the cosmic buddhic plane. We are essentially cosmic buddhi.

Similarly the agnichaitans that make up the human base chakra will one day make their way to the buddhic plane and become units within the planetary centres, and then eventually make their way to the cosmic buddhic plane—for they too are essentially cosmic buddhi.

The Law of Being makes all of us brothers regardless of our different identifications in the time and space manifestation of the solar system. We realise that brotherhood in the Aquarian Age via Agni and the agency of fire.

SECTION THREE

SERVICE

The Charge

What began in Lemuria
Is culminating in me now
I am a roaring lion
Charging the wheel of destiny and karma

If I am wrong, stop me
I mean no harm but
I AM
Spirit on the way back to the One

If my bodies must go, then be gone
Put the spear in the heart
Stop their charge
But my spirit will charge on
What could possibly separate me
From what I already AM

Who will stand in front of a roaring charging lion
Only the King
And on His spear I gladly die
He will find my centre
And I will found His

My charge is to THAT place on behalf of THIS
The highest for the lowest
My bones shake with the sound of
His spear pounding the ground
Here Here HERE!
A great shout taken up in the world
Of all free souls
Shamballa Shamballa SHAMBALLA

And I am charging you my brothers
I want what you want
I want what you want!
Join or resist
Lion or spear
Either way we come together in His embrace
His Will will be done not ours
On this earth, in these stones

This is our time to charge
This is my time
I am done with limitation
I am done with the wheel of Saturn
I sound the deep destructive note
Of my deathright
For there is a deathless hole
Birthing in the centre
of my charging life

I do not feel sorry
For the extinction of wild beasts
The lions and tigers are leaving earth
I feel blessed for the time
They spent here
The restraint they showed
In not leaping lifewards sooner
Holding form long enough
To imprint our weary souls
With the fiery mark of courage

A cherry blossom is not
A symbol of impermanence
A stone is

The blossom is so firmly anchored
In the inner worlds
That it can only spare three days
To bloom in this one
A stone has lived here so long
It must be taken into the deepest fire
At the centre of the earth
In order to remember its true name

Lions are like the blossoms
A few short days
And they must charge the wheel
Climb on to the King's spear
And return to the wild call
Of the monad
They will not rest
Until they roam once more
the fire mist
I would go when they go

Chapter One

Introduction

When you will be asked how you affirm the Teaching, answer, “Only by application to life.”⁹²

The rock on which Agni Yoga is based is simply this:

‘There are no external circumstances which can defeat the human spirit.’

Knowing this, the yogi is bold. Once having proven this in the crucible of his own life, the yogi is invincible.

Knowing something and being willing to put it to the test are two different things. To truly become fearless one must encounter and master great fear. To achieve liberation one must become fully aware of the extent of one’s imprisonment. To achieve victory one must be prepared to do battle.

It is right here that the chasm between the average esotericist and the true Agni yogi opens. Learning esoteric information is acquisition. Putting it into practice requires a stripping away. Once again we are confronted with the fact that Agni Yoga is a yoga undertaken by the soul and not by the personality. The personality seeks to acquire relationship with the soul on its own terms. The soul undergoing yoga requires the unconditional surrender of the personality. The

personality seeks the crown chakra. The soul seeks the base chakra.

A yogi seeks to demonstrate soul by fully externalising himself and thus becoming an embodiment of the principles he wishes to express and teach.

In fact a yogi may be a teacher, but most often his teaching is a by-product of his living rather than the purpose of it.

Thus there are three distinct forms of teaching:

- The Third Aspect teaching is by those who work with you and are perhaps a little further along the path. They are able to relate directly, almost horizontally, in that they have recently experienced the challenges which you face and are able to give direct practical assistance. It is summed up by the word 'Intelligence' and corresponds to the personality.
- The Second Aspect teaching is illustrated in the concept of a bodhisattva—a liberated being choosing to limit himself for the sake of lesser unliberated lives. This is a more vertical relationship and one that occurs primarily in consciousness and may have no outer personality form. However it is a 'personal' relationship in that the helping of the lesser lives is the 'primary' focus and motivation of the sacrificing consciousness. It is the Christ principle and summed up by the word 'Love' and corresponds to the soul.
- The First Aspect teaching has little to do with relationship at all and for this reason leads out of the realm of consciousness into 'Life' itself. There is no intended effect of one consciousness on another (or others). The purpose is not 'relational' and therefore the teaching occurs as a by-product of the interaction rather than as an intended outcome. The 'teacher' is focusing all his attention upon a principle and the only way for others to relate to him is for them to begin to relate to that

principle too. This is not really a relationship however but 'identification', the sharing in the life of a principle. This type of teaching is 'avatic', is summed up by the word 'Purpose' and corresponds to the monad.

A yogi may combine all three forms and is 'avatic' in the sense that he is striving to embody that which is not currently present within the three worlds. He confronts the past with the future and refuses to yield what he knows will be, in the face of what is accepted as possible now. This is how externalisation occurs.

The courage required by the Agni yogi is the courage of the soul and not the courage of the personality. It is the same courage that the Christ displays as he returns into a world that has crucified him. It is the courage of the soul to remain and not leave the battlefield; to maintain Presence and to refuse to withdraw consciousness from its identification with the Life principle regardless of the external circumstances. The personality draws its strength from the soul. The soul draws its strength from the monad. This strength arrives under spiritual law when a requisite point of tension has been reached.

The extremity of the disciple in service finally draws out the interest of the soul. After the third initiation, the extremity of the soul (speaking symbolically and conveying no true meaning to the aspirant) evokes the cooperation of the Monad. Thus service is the scientific mode, par excellence, to evoke spiritual integration and to call forth the resources of a divine son of God.⁹³

In the Sixth Ray Age that is passing away the emphasis on spiritual practice was ascent—the lifting of the consciousness out of identification with the three worlds and contacting the essential divinity that lies at the core of the human being.

Having realised this essential divinity, the direction of the Seventh Ray Age is outward in the expression of this divinity IN the three worlds.

The demonstration of the invincibility of Spirit opens a channel for the inflow of higher energies and the sacredising of the lower three kingdoms. It is the application of the power of transfiguration and empowers others both through induction and by example.

The Agni yogi is a true warrior of the Spirit and must recognise and overcome his adversary, which involves a battle of wills. We have seen in the 'Study' section how the will of the soul meets the will of the planetary Spirit concerning the elemental lives the soul has appropriated for incarnation. The first battle then is the overcoming of the will in the base chakra with the will of the soul via the crown. When a yogi then takes on work in the world he meets with greater and greater degrees of the lower resistance depending upon the project he has undertaken. He therefore takes on the work of defeating the lower will in greater and greater spheres of activity.

He does this by understanding and at-one-ing the two wills so that they are no longer oppositional but so that the lower serves the higher.

To do this his identification with the Spirit aspect as a soul must be greater than his identification with the Matter aspect of the duality, thus overcoming the fear of death.

A yogi is in effect a column of energy extending from the atmic plane down into the physical-etheric—a descending vortex or pillar in the externalising temple of the world soul. As such the foundation of the pillar is to be found on the higher planes in the monadic life and not on the lower.

The personality builds from the bottom up and its work can be symbolised by Maslow's pyramid with the high point being 'self realisation or actualisation as the soul'.⁹⁴ The soul

works in two directions—towards both the personality and the monad. The final choice between the two—of the monad over the personality—is taken at the Fourth Degree, which is why at least a Fourth Degree initiate is needed to anchor an outer project that is under Hierarchical control and not just Hierarchical inspiration.

Aspirants build from the bottom up—they begin an outer project and then seek to align this with spiritual inflow. Often the bottom line however is the survival of the outer project over the maintenance of connection to the spiritual source. A yogi works from the top down and will not let go of the inner anchor regardless of the outer consequence. As a result yogis in training often have many seemingly ‘failed experiments’ before learning to hold the vortex stably on the physical plane.

There is an old saying: ‘Before one can bring heaven and earth together one must decide which is home’.

Therefore a yogi first anchors his identity in heaven and then he meditates using white magic to slowly externalise his soul objective. He begins slowly to manifest, extending the vortex of energy outwards until it reaches the physical plane. As it begins to draw in more and more energy from the three worlds he must expand the central channel of the vortex and increase the inflow of higher energies to offset the increased drag and resistance from the lower. He eventually sets up his own crucifixion through the need to flow in more and more energy in order to keep the higher foundation in place. Thus he becomes the antahkarana—the pillar—and in his refusal to let go of either anchor, is eventually raised up in consciousness to the monad.

By the fulfillment of the task will you test the capacity of the tested ones. Freedom of will abides in all, and the planet itself is in the power of the human spirit.⁹⁵

Chapter Two Application

In the Application of Agni Yoga one can define four distinct stages:

1. Alignment with Purpose.
2. Commensuration & Commitment.
3. Leveraged Action.
4. Surrender to Life.

I. Alignment with Purpose, Spiritual Responsibility

Purpose itself is only an energy, released within the confines of the Council Chamber. There it must take shape.⁹⁶

There is really only one Purpose and that is the purpose of the Solar Logos as it is being implemented by the Planetary Logos. This is our monadic purpose further qualified by ray and ashramic affiliation. For those approaching the Third Degree the purpose could be defined as the soul purpose as it relates to the particular piece of incarnated work one is consciously undertaking on behalf of the Master's ashram. Individual contact with a Master is only possible when a disciple has taken some responsibility for externalising a piece of that

greater work for which the Master has taken responsibility. This responsibility is taken within the ashram and therefore there is always the group affiliation even if the disciple seems to be working in isolation on the outer plane.

Alignment with Purpose involves alignment with Shamballa and the cosmic mental plane. It is understood that the Planetary Logos is attempting to implement a part of the purpose of the Solar Logos who in his turn is attempting to implement a part of the purpose of the Cosmic Logos. Alignment with Hierarchy brings us into the stream of cosmic Love passing through the heart centre of each of these beings. Alignment with Shamballa brings us into the stream of cosmic Will. Alignment with Will is experienced by the initiate as 'empowerment'. His capacity to implement and sustain his purpose is reinforced by this flow. This idea of reinforcement is put poetically in "The Eye of God":

The eye is everywhere. There is no act it does not see, no desire it can not hold, no secret that can not be known. The heavens speak. The flame bursts on your cheeks. Things are possible. In a moment we live a million years, a thousand lives in a breath.

Behold the eye that holds you. Without hands, it made you. You will be its hands. Without tongue, you become its tongue. Your work is its will. If what you make—your body, your love, your peace—is good, it shall be looked on by gods and endure forever.⁹⁷

The capacity to endure is a function of the Will. One way to determine the Will of God is to look around and see what exists. Everything that exists is being sustained one way or another consciously or unconsciously, by the Will of God. This Will is not absolute however, but differentiated in time and space. The will of the Cosmic Logos, Solar Logos and Planetary Logos are not necessarily in complete alignment—which means

for example that energies and activities may exist within the Earth scheme that are not in alignment with the solar will. This alignment or misalignment between planetary and solar wills does not depend upon consciousness. The alignment can be unconscious, conscious or superconscious but it is still an alignment. Within consciousness there can be alignment and misalignment, which we might call the White Lodge and Black Lodge. There are also however unconscious forces of resistance and assistance as well as superconscious ones. To give but one example in the life of an individual: There may be forces of resistance in the unconsciousness of a disciple which the disciple himself tries with all his personal will to overcome and fails. In some cases that failure may be the result of the strength of these unconscious forces being reinforced by the soul itself in order to educate the zealous disciple about the gap between the true will of the soul and the will of the soul as interpreted by the disciple.

This is a crucial point to understand in working with the will: The will does not depend upon consciousness to operate. Purpose IS—whether we understand and cooperate with that Purpose or not. Being independent beings in time and space with free will, we can choose to limit the operation of that Purpose by resisting it within our sphere of activity—but this does not change the Purpose, only our conscious relationship to it.

A child may place his hands over his eyes but this does not stop others from seeing him and it certainly does not make the Sun disappear. The inherent problem with the ‘we create our own reality’ philosophy arises out of the fact that there are many different levels of reality, and the greater degree of creative control we want to have over reality the smaller ring-pass-not to which we must limit ourselves.

If we are willing to surrender to the Will of God however, we give up our need to control and instead we

come into alignment with greater energies and forces than we would have been able to generate ourselves. This is why someone with a very simple philosophy and a complete lack of esoteric understanding may often prove to be a much more effective worker with the Will than the most learned esotericist. Shamballa can and does impact humanity directly without being stepped down through Hierarchy. Alignment with the Will does not depend upon consciousness, and consciousness can be used to distort and cloud the flow of the Will energy. That being said, Will working through a consciousness that understands and intelligently cooperates with that Will is the most effective expresser of the Will.

We are told that there comes a time when each initiate must formulate for himself a conscious thoughtform that embodies for him an understanding of the Purpose of deity.

The purpose of Deity is necessarily embodied in a mental proposition; it is through this mental proposition that the three Buddhas of Activity implement Their work. I can put it no clearer. There will come a time in the experience of all initiates when—each for himself—a formulation of this mental proposition will be absolutely necessary. By means of this, each initiate will embody his individual understanding of the divine purpose as the Plan has been revealed to him.⁹⁸

It is also necessary not to confuse the mental proposition with the actual Purpose, which we have already discovered is not a thoughtform but an energy. Any thoughtform is a limited container for that energy to work through, just as a causal body is a container for the energy of the soul and monad to express in the three worlds. Also, the Will is not intention. If you intend something and it does not happen then the energy of Will was not working through your intention.

While there is really only one Purpose of deity, that Purpose expresses itself through a series of alignments from

Cosmic Logos to Solar Logos to Planetary Logos to Chohan to Master to soul to personality.

An initiate formulates his own incarnated purpose as a soul within the context of the purpose of his Master, and so on up the great chain of being. The flow of the energy of the Purpose of deity into his life will be dependent upon his alignment to this Purpose as well as his capacity to pass this flow through himself to others: Just as consciousness is made available from Hierarchy according to our capacity to utilise it and pass it on, so is Will made available from Shamballa.

“The wind...bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh nor whither it goeth. So is everyone that is born of the Spirit”⁹⁹

The Will of God is likened to this wind of Spirit. It is ultimately beyond our understanding or capacity to predict. When we build a mental proposition or thoughtform concerning the Will of God we are building a boat which we are learning to sail in that wind. To extend the analogy, manas is the boat with its controlled extensions into the three worlds, the antahkarana is the mast and the sail is composed of buddhi, the principle of Love and Pure Reason. Atma is the rudder with which we steer our course. The human soul is the boatman listening and sensing for the slightest shift in wind strength or direction.

2. Commeasurement and Commitment

First of all the soul must decide how great a responsibility it can realistically undertake on behalf of the ashram. This will depend upon how much monadic energy the soul is able to carry, or potentially carry. The soul must then decide how much of that

purpose can be expressed in the current personality incarnation, and what the capacity of the personality is to carry the fire of the ashram. When the soul is working through a group of personalities then similar assessments must be made. This commensuration can be likened to the tuning of a piano wire. Too much tension and the wire will snap, too little and it will not 'sound' out its true note. The soul 'stretches' itself between the monad and the personality creating a living antahkarana down which the fire of Spirit may flow.

Once a commensured responsibility is undertaken for a particular incarnation the process of full commitment of all available resources begins to take place. This is an absolute requirement and a stumbling block for many. I am not just talking about personal resources here but the resources of the soul garnered through many lifetimes. In order to grow, one must be on the growing edge. There is no room for what Morya calls 'halfwayness'. A full commitment of all resources to the task is required, with the prior understanding that THIS WILL NOT BE ENOUGH. It could not be enough if the soul is actually to develop its strength and power to serve. This is an important point. The soul does not have the resources required to complete its responsibility at the time of taking on the responsibility. Full commitment of the resources that it does have however is a prerequisite.

The commitment of the Agni yogi springs out of his alignment with Purpose. It is in reality a commitment to his own deep nature, the monad, and any achievements in the outer world are a result of this commitment. The Will is not desire, or determination which is really a form of coagulated desire. The way we normally understand 'commitment' is determination to achieve a specified outcome in the three worlds no matter what. Often in order to achieve the outcome the first thing that is sacrificed is spiritual principle in the name of

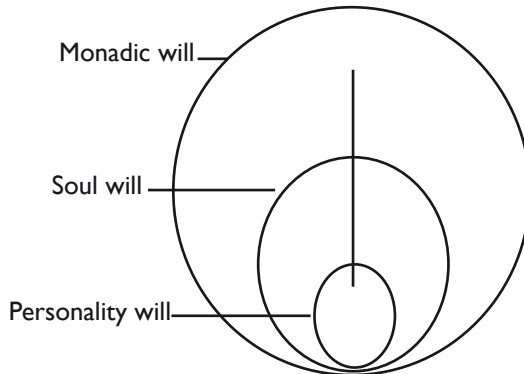
compromise and 'the way the world works'. We see this all the time in the political arena for example. This is not 'Will'.

In Shamballa there are two groups, the Registrants of the Purpose and the Custodians of the Will. The first are responsible for alignment to the energy of Purpose emanating from the cosmic causal levels. The second are responsible for the implementation of that Purpose in time and space through the release of Will energy from the reservoir of Will held in Shamballa. This reservoir is sustained by the commitment of Sanat Kumara to his purpose and supplemented by the will of the Solar Logos and so on. It is in effect the commitment of God to BE who he is in spite of seemingly difficult external circumstances. It is a commitment not to modify or qualify his essential nature. Earth has a First Ray monad, and we might assume that it is this very quality of the Will-to-be that is needed to overcome the inherent resistances in the matter of this planet. The will does not modify and adapt the way that intelligence does. Nor does it love and educate the way that the soul or consciousness does. It rests in its own nature, the nature of essential divinity, and refuses to entertain any other reality. Sanat Kumara 'lives' in Shamballa on the monadic plane but he is not 'of Shamballa'. He is not 'of the cosmic physical plane'. His choice to Be here is freely given, and therefore the principle of Freedom lies at the very core of the planetary life.

As monads we freely chose to serve his purpose and the purpose of the Solar Logos. This free choice, this commitment, lies at the core of our nature whether we are conscious of it or not. Because of this then, the same principle of free will has been passed through to the soul and the personality as limited expressions of the monadic life. The lesser levels of being having free will of their own bestowed by the monad, can choose to limit the alignment in consciousness with the monadic purpose; they

can even choose to actively work against that purpose. However from the perspective of the monad any misalignment is an illusion perpetrated in the relative time/space reality that each lesser entity works within. However the soul and personality choose to exercise their free will, it does not change the fact that they are operating WITHIN the sphere of monadic will and that their very capacity to choose DERIVES from the monad itself.

The reality is that there can be no ultimate separation between the will of the personal self and the will of the monadic self. There can be separation in consciousness and activity, but no separation in the essential Life aspect.



From the dual perspective of Spirit/Matter then, the personality is composed of all those elements most resistant to the will of the monad. It is the work of the soul to act as the middle principle, gradually conditioning the consciousness of the personality so that it is able to respond firstly to the will of the soul and eventually to the will of the monad. As part of this process the soul gives to the personality the ahamkara principle of self consciousness, a selfhood derived from the monad itself. The personality can now say 'I am' and therefore have choice. In exercising that choice it can refuse to cooperate with the higher Will and rebel instead. We are told that Earth is a planet

of rebellion and that it is this deliberate setting of the lower will against the higher Will that causes 'pain'. The 'pain' is a result of the deeper truth that there is no separation of wills and therefore an illusion has been created and must be sustained.

There is a deeper purpose underlying the process of rebellion that can be glimpsed as follows: If there is no real separation between the higher and lower will, then any rebellion by the lower will is merely illusory from the higher perspective. It must in fact be serving the purpose of the higher Will while appearing to be going against it from the lower perspective. The illusory separation must therefore serve to strengthen the sense of identity and self-will in the lower worlds so that when the higher and lower wills are consciously reunited in their essential unity, the capacity for the higher Will to act within the lower spheres is increased. What is being developed in the lower spheres is Will itself.

We know that the purpose of our Planetary Logos, in conjunction with initiatives undertaken in two other schemes, is to anchor a germ of solar Will that will form the nucleus of the third solar system. This is his great project undertaken in alignment with the solar Will.¹⁰⁰

The Law of Sacrifice combines with the principle of pain on Mars and Saturn as well, but nowhere so potently as on Earth.¹⁰²

If pain is the result of an illusory duality experienced in consciousness but non-existent in Life, then as the antahkarana is built between the lower and higher wills this experience of pain is gradually transmuted into the experience of bliss attested to by all who have transcended duality. The consciousness thread is built alongside the Life thread from the human heart to the monad. The wills of the monad, soul and personality are now aligned in consciousness as well as in fact, and a new energy is able to work through this alignment—the energy

that the Master DK calls the “saving force”, which is related to the Sirian Law of Freedom.¹⁰²

On a planetary scale this alignment takes place between Shamballa, Hierarchy and Humanity resulting in the direct conscious response of Humanity to Shamballic Will and our cooperation with this Will. When this occurs we will have the beginning of the end of pain on this planet, and that great revelation of a fourth quality of deity which lies behind Intelligence, Love and Will.

In this manner the three planetary centres arrive at the needed relationship, and another great triangle reaches true functioning activity. When this takes place, a revelation undreamt of will be manifested upon the Earth; a new divine quality, of which no knowledge at present exists, will make its presence felt...¹⁰³

The process can be summed up in this way:

1. The monad has already chosen service on the Earth scheme involving the voluntary circumscribing of its sphere of activity in order to assist the Planetary Logos in carrying out his own sacrificial project on behalf of the Solar Logos.
2. Because of this free choice all monadic extensions are also imbued with the quality of free will. They may use this free will to limit their conscious cooperation with the monadic will, however nothing less than the monad can change the original monadic choice.
3. The personal self is composed of matter with a past history of rebellion to the monadic will. The matter which makes up the personal self instinctively moves away from the impact of the higher Will, experiencing it as threatening to the survival of the lower self. This rebellion results in the development of will within the lower spheres, and will eventually allow the higher Will to anchor more deeply into matter.

4. The work of the transpersonal self or soul is to educate the lower self and solarise the matter of the lower three planes so that the higher Will can eventually operate there when the lower self decides to align with the higher.
5. When the lower will decides to end its rebellion and realign with the higher Will, then the Law of Destiny begins to supersede the Law of Karma.
6. When the wills of the personality, soul and monad are brought into alignment and there is a balanced flow between them, then the revelation of the Life which lies behind them and expresses through them can take place.
7. All the evolution through time and space of the monadic extensions has been in preparation for this revelation.

On a planetary level, this revelation underlies the purpose of incarnation by Sanat Kumara. On a personal level this revelation underlies the purpose of incarnation by a human monad. The reason that this purpose is hidden from the Black Lodge is because they are identified with increasing the misalignment between the higher and lower will. In the human system, the soul only reveals the monadic purpose to the personality when the personality has become a dependable disciple to the soul two-thirds of the way between the Second and Third Initiations. However as we have seen, the rebellion of the personal self appears to slow down evolution from one perspective; but from another it merely delays the at-one-ment process in consciousness. The more rebellion now, the faster will be the anchoring of the higher Will once the at-one-ment actually takes place. This is why it is truly said that from the perspective of the purpose of the Solar Logos the Black Lodge and the White Lodge are one.

They [the Black Lodge] form the great balancing force in evolution, and though they are occupied with the material side of manifestation and the Brother of Light is concerned with the aspect of soul or consciousness, they and their work, under the great law of evolution, contribute to the general purpose of the solar Logos, though (and this is of tremendous occult significance to the illuminated student) *not to the individual purpose of the planetary Logos.*¹⁰⁴

It is the monad itself which forms the bridging relationship between the purpose of the Solar Logos and of the Planetary Logos.

The Monad is the source of light, not only to the human family, but *it is the receiver of light from the threefold Sun*; it is the lens through which the light of the solar Logos can flow to the planetary Logos, preserving and holding steady in that light the vision, the purpose, the will and the creative intention of the planetary Logos.¹⁰⁵

The analogy in the human system is as follows: The disciple (—Sanat Kumara is a disciple to the Solar Logos—) attempts to carry out the will of the soul. He formulates to himself a mental proposition as to what he thinks that purpose is, and then creates a plan or project to carry out the portion of that purpose for which he takes responsibility. When the disciple begins to implement that project he discovers that there are forces within his own nature which are resistant to carrying out the project and even actively oppose it. In order to succeed in his project therefore, he must draw more fully upon the resources of the soul. The misalignment between his self-initiated purpose and the activity of his lower nature results in an increase in consciousness and a development of the Love principle in the same way that it is the resistance in a wire to the inflowing current which generates light. He must develop his consciousness aspect in two directions.

He must understand his lower nature more fully, and this he does through working to overcome the forces of resistance. As he understands the resistant forces he modifies his plan and his project but keeps his purpose intact. This is his outer work.

He must understand more fully the will of his soul, and this he does through continually refining his mental proposition and therefore his understanding of his purpose in the light of the greater purpose of the soul and eventually of the monad.

This is why we are told that the monad is to the Planetary Logos what the third eye is to man.¹⁰⁶ The third eye allows the light, love and power of the soul to enter into the three worlds. This light both illuminates those worlds thus bringing to light the forces of resistance, and also once a certain level has been reached, carries with it the monadic will required to redeem those forces.

The human monad allows the light, love and power of the Solar Logos to enter the planetary ring-pass-not on the cosmic physical plane. Once alignment occurs between the monadic, solar and personality wills in the human system, there is a process of abstraction that occurs of the identity back to monadic levels. At the Sixth Initiation monadic awareness and the Law of Freedom provides the opportunity for the human being to re-choose because he is at the same level as the original monadic choice made to serve. If he chooses the Path of Earth Service he delays his passing onto the cosmic astral plane under the Law of Sacrifice. If an entity is capable of attuning with and therefore abstracting to higher levels and it refuses to do so, then a channel of inflow is opened from those higher levels to the place where the entity makes its stand. This principle underlies the so-called 'mistake' (from one perspective) of the Buddha, and the future requirement

of a group of initiates who will choose together to walk the Path of Earth Service.

On all levels—personality, soul and monad—the principle of free will operates resulting in the cyclic opportunity to choose. When the choice that we make aligns us with the pre-existing choice (outside the time/space of the limited identity) of our higher self, then the Law of Destiny operates. When the choice we make is not in alignment with the higher Will then the Law of Karma comes into play in order to adjust the working out of that destiny in time and space. These two laws are a dual expression of a higher Law which lies behind the Sirian principle of Freedom.

Karma has primarily to do with the Third or Matter Aspect and with the forces of involution. Destiny has primarily to do with the First or Spirit Aspect and the forces of evolution. They are brought into relationship through the middle principle of the soul.

The commitment required from the Agni yogi is primarily a commitment of the soul to both the inner and outer realities. This translates karma into dharma as a result of the process of transfiguration. Let me make this clearer.

When the personality makes a commitment to achieve a certain outcome in time and space no matter what, it is likely to experience tension to the extent that its commitment may be contrary to the will of the soul and/or of the monad. While it may be possible to use the personal will to create short-term outcomes that are out of alignment with the higher Will, in the longer term they require the assertion of more and more personal will and are eventually doomed to failure. Through the success and failures of its capacity to carry through on that commitment the personality learns to respond to the will of the soul, align with it and gradually through a process of disidentification to realise that it is in fact the soul itself.

The soul is required to work in two directions: Outward through the personality, which requires a long period of education followed by the initiatory process of soul infusion. The soul must also work towards the monad and at-one-ment with the Life aspect. The Christ as the world soul expressed this in his simultaneous commitment to humanity and to the Will of the Father.

If we consider the soul as the causal body the process of soul infusion requires higher manas to infuse lower manas, buddhi to infuse the astral body and atma to infuse the physical-etheric plane. If we consider the soul as the triad, it is atma which must be used to anchor the creative aspect of the monad in the mind, the monadic force which must infuse the astral body, and the energy of the highest plane of all—the logoic—which must eventually reach to the lowest plane via the soul. The first process unifies the soul and personality, and in that fused light the light of Spirit can then operate. The second process fuses the monad with the personality and the full expression of the highest into the lowest is complete.

At both levels there is a balancing process in time and space that is required. The soul must balance the higher and lower wills by first of all lending more strength to the lower, then finding a point of balance and lastly emphasising the higher.

To bring this down to the practical level an initiate must balance in his own nature the three wills of monad, soul and personality which are in fact a part of one Will. An over-emphasis (at the wrong time) upon achieving outcomes in the three worlds may result in a dislocation from the Life aspect, whereas an over-emphasis on the Life aspect may alienate the personal self as it senses its inability to meet the demand of the higher Will.

We see these emphasis differentials in the relationship between the cultures of East and West. The West emphasises

the Matter aspect often paying lip service to the inner subjective life of the soul, whereas the East emphasises the spiritual reality and often pays little attention to the expression of the soul in matter. One is material, the other abstract. This difference has been highlighted in the Sixth Ray Age where the dominant energy is desire. Desire for the inner results in aspiration. Desire for the outer results in materialism.

However desire to express the inner realities in the outer world is the synthesis and the high point of what has been achieved as we begin the Seventh Ray Aquarian Age. In this Age 'Light Supernal' will be brought from the atmic plane to the physical plane. Hierarchy will externalise. The world soul will fuse with its personality and the Christ will reappear to witness the "travail of His soul".¹⁰⁷ We might hypothesise that in the third system the Lord of the World himself may, at a certain time in the evolution of that system, make his appearance in dense physical form as part of bringing the Spirit aspect into full manifestation on Earth.

In this system the Will aspect is brought into expression via the Love aspect. Christ returns with the Sword of Shamballa. The Shamballic force, while occasionally impacting humanity directly, is primarily channelled through Hierarchy.

In the individual process the soul must draw upon the power of the monad momentarily to take the Second Initiation and more fully to take the Third. The Third Initiation is in reality the first for the soul, marking its fusion with the Matter aspect. The Fourth marks its point of balance—and therefore of choice—between Matter and Spirit, and the Fifth marks the fusion of the soul with the monad. We might say that of the seven initiations the first three are taken by the personality, the middle three are taken by the soul and the final three are taken by the monad. Thus we have seven

initiations of matter but nine initiations in consciousness, the third and the fifth being dual.

An Agni yogi approaching the Third Initiation therefore, must choose an outer plane project that is both in alignment with the will of his soul and the ashram, and also in alignment with his monadic will, thus calling forth the First Aspect to drive himself as the Second Aspect into himself as the Third. The soul must create a perfect 'sheath' in matter for the sword of Will to enter. To give a limited visual image, imagine inflating a balloon lightly. If you push your finger on one side of the balloon the skin will eventually meet with the skin on the other side. If you keep pushing the balloon will pop and your finger will pass through both skins together. Imagine one skin as atma, the other the physical plane, and your finger as the monad. At the outset the physical skin and the atmic skin are expanded in opposite directions. Then their inner surfaces are brought together and finally their outer surfaces are penetrated.

The descent of the sword of Shamballa through the heart of the chalice of Hierarchy into the fire of humanity's aspiration is another evocative symbol for the Seventh Ray Age. This descent on the individual and planetary level requires both commitment and commensuration. Commitment maintains the link between the three aspects of Will. The soul at the Third Degree must fully commit to the personality and to expressing the higher Will in matter. Commensuration ensures that the commitment is intelligently balanced with the capacity of the soul and harmonised with the ashram of Hierarchy as a whole. One could say that alignment, commitment and commensuration are the three expressions of the three aspects of the triad—Will, Love and Intelligence.

The incarnating soul, having aligned with the will of the ashram and understood something of the Purpose and

the Plan, takes responsibility for the implementation of a piece of it in the three worlds. If this 'piece' is too large then the result will be failure through the inability of the form to measure up to the Life aspect. If the 'piece' is too small the result will be 'mummification' through the inability of the Life aspect to express itself through the form. Until the capacity of commasurement is achieved then the disciple can be somewhat of a danger to himself and others as he over-estimates and under-estimates his own capacity.

A Master is a point of tension created by the free choice of the soul in taking a commasured responsibility for a portion of the divine Plan in the five worlds. A Third Degree initiate is someone who has taken commasured responsibility for the implementation of a portion of his Master's work in the three worlds. The gap in the antahkarana occurs between the triad and the personality and so this is the source of most of the difficulties in commasurement by incarnated disciples.

Even when commasurement is active there remains a large gap between what a soul has taken responsibility for and what it is currently capable of. The tension which this gap creates is the field for evocation and invocation. Consider the Christ who took responsibility for the salvation of humanity—a soul like you and I yet more advanced and with greater commasured capacity in time and space. He did not take that responsibility in the way that one applies for a job, negotiating the terms and conditions. He took responsibility in the silence of his own soul as a result of inner alignment—not knowing fully what it would require of him or how long it would take or whether he truly was capable of it. He took responsibility nevertheless, and that one great act of spiritual courage has become the entry point into humanity for the Life aspect. The source of that Life is the Father, Sanat Kumara, who took responsibility at a higher

level for the freedom of all monads in the same way that the Christ took responsibility for the salvation of all souls.

The Life aspect is able to reach through the Christ to the extent that the Christ holds true to his responsibility at his point of tension.

Each of us is a Christ, responsible for the salvation of the consciousness that makes up those lives in our three vehicles and responsible also for the implementation of that piece of Purpose which we are able to fulfil. Thus the soul holds the doorway open between the personality and the monad, allowing the Life to flow through. Similarly in the ashram the Master holds the door open for the Will to be stepped down through Love along ray lines.

Different ray souls hold points of tension differently and thus attract to them what they need in terms of education as well as resources. For example let's take a First Ray soul working with the energy of power. Perhaps they sense a destiny within the political field and consciously take responsibility in deep contemplative communion for the wellbeing of the national life in which they find themselves by birth or inclination. The result of this act of 'willing' definition will be an increased sensitivity to energetic impacts from the national soul and personality. These are the testing fires of the burning ground and in them the disciple learns what he is capable of.

Remember it is the gap between what a soul has taken responsibility for and what the soul with its personality is capable of which creates the field of tension. This spiritual tension, correctly handled, is an initiatory science. A soul under tension 'sounds' a particular note both in the inner worlds and in the outer. His note in the outer will be coloured by his personality. The soul may have the inner capacity and yet the outer personality may not be integrated or fused enough to carry this capacity through in the outer world. Alternatively

the personality may be well developed and yet the soul may not have the capacity to carry the necessary spiritual energy. The harmonising of these two notes—which are in reality the same note—is the work required of the disciple.

In our example of the First Ray soul taking inner responsibility for the national life, his inner note begins to sound more clearly as a result of his achieved point of tension and he becomes aware of his inner affiliations. He draws into his field of consciousness those souls to whom he is connected both in the inner and outer. He begins the horizontal integration process with others who share a similar destiny.

He also draws to himself those contacts which require a vertical integration: Those souls who have taken a higher level of responsibility and so seek to work through him, and those who have accepted lesser levels of responsibility and who he must assist and thereby serve the greater whole by 'working through'. This capacity to work through and to be worked through has to do with 'inspiration', the breathing in of the Life principle. What is in reality passing through the soul is a current of power which has its source ultimately in Shamballa.

As the soul-personality learns to work with invocation and evocation it has to make adjustments and grow in wisdom. It must overcome the glammers and illusions inherent in transitioning an inner responsibility into outer action. As a general rule, First Ray souls tend to over-estimate themselves due to the dynamic inflow of the energy of Power. In order to utilise this Power effectively however they must learn to overcome the tendency to isolate and then integrate themselves more fully into their group, in particular with the horizontal relationships. They can tend to take on more than they are capable of achieving and must then accept help or face failure.

(“I cannot stand and walk alone.”¹⁰⁸) Thus the First Ray integration formula of ‘inclusion’.

Second Ray souls as a rule tend to under-estimate their capacity. They tend to accumulate connections that are not necessarily in alignment with their soul purpose. Evocative, they attract horizontal relationship easily, but often find themselves impotent to achieve results due to the diffusion of energy. Their attempts to stay connected precipitate a crisis of invocation vertically (“I, if I be lifted up, will draw all men unto Me.” (John 12:32))¹⁰⁹ The resulting inflow of Will energy begins to re-pattern relationships, ending some and strengthening others according to alignment with Purpose.

The tension between First and Second Ray energies and approaches is the primary source of learning in the science of invocation and evocation. It was also the primary cause of failure in the original group experiment by the Master DK. These are two of the energies of Synthesis, the third being the Seventh Ray. The Seventh Ray can aid in the balancing process of the First and Second Rays by orientating them to the need for externalisation upon the physical plane. This externalisation cannot take place without balance being achieved between the First and Second Rays.

The process of learning and adjustment eventually leads a soul to the clear definition of its work and field of service. This leads to the stabilisation of the soul’s place in the ashram and the commencement of greater cooperation. The soul’s note is now sounding forth as a subset of the sound of the ashram, and is sounding at a sustainable point of tension. The soul has been ‘put in its place’. The commitment of the disciple has sustained him through the integration process with his group, and now commensuration of his capacity to achieve the task can be obtained through the larger perspective of the ashram and the Master.

At this time the Agni yogi will have been able to formulate in the abstract mind of his personality an articulation of his ashramic purpose. This purpose can be articulated within the larger purpose of the ashram, his Master and the planetary purpose. This purpose will form the basis of the 'masterpiece' which each Third Degree initiate completes as both a summation of his learning through many lives as a soul incarnated in the three worlds, and also as an offering to humanity and to the ashram.

The 'masterpiece' is a soul-inspired thoughtform on the abstract mental plane which will manifest according to the laws of white magic. It will serve as an entry point within the consciousness of humanity for the inflow of spiritual energies, and the initiate himself will widen the channel for this inflow through his own abstraction process at the Fourth Degree. Thereafter he will continue to inspire the thoughtform from inner levels until it comes time for him to end his creation once it has served its intended ashramic purpose.

This abstract ashramically inspired conceptualisation must now enter the realm of Saturn and the concrete mind. The disciple approaching the Third Degree must be able to create specific time-and-space-bound projects in the outer world that will serve to embody and contain the energy he is directing. The type of project will depend upon many things including the ray make-up of the individual. It may be an organisation or body of creative work, or a breakthrough in the world of science. In any event it will have some planetary significance and be an ongoing source of inspiration for others.

Simply working subjectively is not sufficient for an Agni yogi. The time to enter the work of inner empowerment is both before, during and after the work of creation. The inner work before the Third Degree must be preparatory to externalisation, and the yogi cannot rest back on inner work

for its own sake. That would be like a factory foreman putting a sign saying 'director' on his office door and refusing to come out, leaving his workers without direction.

We might take Einstein as an example of an initiate seeking to externalise his 'masterpiece' for the sake of the ashram and humanity. While his real work was done on abstract levels it necessarily required the writing up and publishing of papers, attending conferences, giving lectures and so on. These activities 'clothed' his insights so that they became accessible to his fellows in the three worlds. The act of breakthrough itself is what pierces the inner veils and provides for the entry of inspiration, and then that inspiration must find its way through the concrete mental, astral and physical-etheric planes.

This process results in the fusion of the soul and personality as the vision from the mountain top is brought down into concrete manifestation in the valley of the three worlds.

3. Leveraged Activity, Love and Will

The gap between the task undertaken and the resources available creates a tension within the soul. This tension generates learning and the soul is required to increase its capacity to express the triadal qualities of Will, Love and Intelligence. When working through the personality the soul must make increasingly 'leveraged' decisions on how to use the time, money and personality skills at its disposal. The soul works with the Law of Economy to ensure that the resources it does have are used wisely. It must also invest in developing the personality in a leveraged manner. Morya suggests taking one's three worst faults and consigning them to the fire, for example.

The Love aspect is developed under the Law of Attraction as the soul sounds out its keynote within the ashram and on the subjective planes. This magnetic note attracts those other soul-personalities who are able to assist in the undertaking on both the inner and outer planes. The Will aspect of the soul is developed under the Law of Synthesis when the soul is able to draw directly upon the Master's will as a result of achieving alignment of Purpose.

I have emphasised the abstract side of Agni Yoga so fully because it is important to remember first things first before engaging the manifestation process, which is much easier to relate to as it involves the personality fields with which we are all so familiar. Before the yogi can manifest his project, his 'masterpiece', he must know without doubt that he IS it and therefore be detached from identification with the form it takes. This idea is summed up in the following quote:

An initiate is not the result of the evolutionary process. He is the cause of the evolutionary process, and by means of it he perfects his vehicles of expression until he becomes initiate in the three worlds of consciousness and the three worlds of identification.¹¹⁰

The life of the outer project passes through and is focalised by him in the same way the Sun is focused through a magnifying glass. If the source is lost the outer project will die no matter how long the outer forms persist.

So now that the soul IS the project it must utilise its personality resources to maximum effect in the manifestation process. This brings us into the worlds of thought, feeling and outer activity—of time, relationship and money.

Any good businessman is aware of the need to 'leverage' his activity and to prioritise his time. The yogi focused on his purpose becomes aware of just how much energy in his outer life is ineffectively applied. This is why Morya recommends

taking one's three worst faults and confining them to the flames. We might envisage these 'faults' on the three levels of the personality:

The Mind

Unimportant are the thoughts concerning the lowest material benefits. One should also eject the thoughts about quantity and strive only for quality. Of the merit of quality, and of the demerit of doubt, one must speak incessantly.¹¹¹

Once alignment has been achieved and commitment is fully taken, then thoughts that do not serve this purpose of commitment are exceedingly counter-productive. Chief amongst these is doubt about the validity of the first two steps. The mind is capable of very clever rationalisations. The resistance to the will of the soul shows up powerfully in the lower mind, subject as it is to the Great Illusion. Steeped in materialistic thoughtforms, the mind—and the minds of others—will present to the yogi the many reasons why such a purpose is unrealistic, cannot be accomplished and so forth. This clamour of resistance, if it is allowed to gain any foothold, will eat away at the commitment and force a crisis, eventually resulting in a cycle of return to the alignment stage. The energy of the ashram instead of flowing through into the three worlds, bounces off the concrete mind and loops back on itself. The time for doubt is before commitment and not after, as any warrior will tell you. Doubt once the battle has commenced is debilitating and the chief obstacle to be encountered at the mental level.

Try to catch hold of the tip of doubt. Do not bind your feet with such spotted thongs. Verily, it is easier to bear a snake in your bosom than be strangled by the boa-constrictor of doubt.¹¹²

If the commitment of the soul is unshakeable it can discipline the mind, not through repression but through positive direction. It must engage the mind as a good servant, rebuffing its messages of negativity and putting it to work instead finding reasons that support the commitment and solutions for the very problems it has come up with.

The mind must be so 'charged' with the will of the soul that it eventually refuses to entertain negative thoughtforms automatically and spends its energies in building positive ones.

Another step the soul can take is to regulate the 'diet' of the mind. The type of reading matter, the type of conversations it normally engages in can be adjusted so that the quality and tone of thoughtforms entering the mental field are raised. By inner and outer direction then the soul seeks to purify the mental field so that it is able to hold more effectively and intelligently the soul's purpose.

The serpent of doubt is fed by the materialistic thoughtform which runs as follows:

'We are primarily physical beings who may or may not have a spiritual dimension but our chief concern is the survival of the form.'

This thoughtform is still by and large in control of the planet in its outer manifestation. Its counter is contained in the words of Teilhard de Chardin:

We are spiritual beings having a human experience and not human beings having a spiritual experience.

Accordingly if our spiritual life is lost then no amount of compensation by an increase in material existence will avail. We may have life but we are not living. Life issues forth from the monad and not from the personality. It is this 'orientation' of the mind which counteracts the weight of the Great Illusion.

The Emotions

He who would swim must dive fearlessly into the water. And he who has decided to master Agni Yoga must transform through it his entire life.¹¹³

Victory over fear will be the threshold of the new consciousness.¹¹⁴

The mind may be illumined, its fires fed from the higher fires of the triad, and yet the waters of the astral world still mar the full expression of that fire on the physical plane. When we look around the world this is easy to see. Everywhere people are gathering together and announcing the new consciousness—at conferences, on e-groups, in cafés—and yet the day-to-day rhythms of living remain largely unaffected. The quality that must be imbued in the astral body arises from the sacrificial love nature of the soul as it undertakes its commitment on behalf of the monad. It is this sacrifice which gives rise to fearlessness and the courage of the great heart of the yogi.

The transition between the fires of the mind and the waters of the astral nature requires what I call ‘leaving the Café on the Edge’.

The Café on the Edge is a transition point between understanding our life purpose and expressing it. During the early stages of the spiritual path there can be a tendency to over-estimate our capacities. However once we have a glimpse of what is truly required there can be a tendency to underestimate. We stand on the edge and wonder whether perhaps it might not be our time to jump. We sit down for a minute just to catch our breath and summon our courage. Maybe we should have a cup of tea and consider things for a little before actually jumping...after all we are going to jump eventually. Then we

might need to build a little shelter—just for the night of course, because in the morning... A week goes by and we have added a few temporary modifications to our shelter so that when the next jumper comes along we are in the position to offer him a cup of tea and even—should he require it—a warm safe place to stay the night before we both jump in the morning. Pretty soon we are running a great little Café on the Edge. Perhaps we add a bookstore and have inspiring talks on the fine art of jumping. Of course we still do intend to actually jump, and every so often a passer through just proceeds straight to the edge and disappears. We might need to build a little fence along the edge just to prevent reckless haste and encourage a more considered and responsible approach to jumping when the time is most auspicious. Of course we are going to jump ourselves, but perhaps our best service at the moment is to franchise a chain of Cafés on the Edge to service a whole generation of potential jumpers.

And so the world waits for the Great Jumper who will jump for us all. In this fantasy it is easy to forget that the spiritual kingdom is to be anchored on Earth **through** humanity and not ‘for’ humanity. The quickest way for this to happen is if we deconstruct the fence of rationalisations we have built along the edge, overcome our fears and take a decisive step on the path of daring.

We are all too familiar with this story, and many well-intentioned esoteric organisations end up on this edge complaining about the lack of clientèle while the Life wave has moved around them and found a less cluttered portion of the cliff from which to leap.

The range of fears that can be encountered in the astral world are well documented and addressed elsewhere, but it should be stressed that fearlessness cannot arise from the avoidance of facing fear, but by passing through it again and again until it ceases to hinder the soul’s expression.

True spiritual freedom lies through fear on the far side of a door labelled 'sacrifice'. It is a door that many approach at some stage upon their spiritual journey, but few people try the handle and even fewer generate the strength to push it open against the weight of their own fears and doubts. In my experience of watching those who do try the fateful handle, there are **three types of motivation** which seem to be at work in some combination:

The first motivation arises out of desperation, despair or disgust. This motivation tends to arise in the life when all else has been tried and has failed. The individual comes to the door as a last resort and they are not happy about it. They are only sure of one thing—they cannot go back. If they are conscious they will have burned their own bridges behind them. If not, they may find that the circumstances of their lives seem to have conspired to leave them no option. In the latter instances they often have self-pity as well as desperation, and the self-pity is baggage which must be let go of before they can pass through. They need to experience more 'decentralisation' to take the focus off themselves. The motivation of desperation is sufficient to get them to try the door and perhaps even pass through it. Unfortunately they find that it is not a single door but a 'way' that requires the continuous practice of 'giving up'. Once the original pressure has eased then the motivation to continue subsides and progress forward is made in bursts that coincide with the reawakening of the experience of desperation interspersed with occasional experiences of the second motivating energy.

The second motivation arises out of 'love' or the recognition of the deep connection between human beings. It lies behind the sacrifices parents make for their children or soldiers for their country. Individuals who approach the door out of this motivation have a greater sense of joy which sustains them

more than the first group. The joy comes from the experience of conscious participation in an expanded sense of 'self'. They are motivated by the benefit to others that arises out of their sacrifice, and in the higher sense this develops into true service—"the spontaneous outflow of a loving heart".¹¹⁵

The challenges for those who walk the path of sacrifice this way centre around the development of wisdom as a result of disillusionment. Joy at the benefits derived by others from their sacrifices can be interspersed with feelings of 'burn-out' and 'grief' that their sacrifices sometimes are for nothing, and even on occasion are counter-productive and hinder the growth of others.

As their wisdom develops they are likely to experience more of **the third motivating energy**. It is difficult to describe this third energy as it is the secret of the true nature of sacrifice—and must be experienced to be understood. It is not a 'motivation' in the sense of the first two—for motivation requires a 'self' to be motivated.

The secret of sacrifice is that it leads not to the development of the 'self' through the growth of some quality like compassion, wisdom or courage, but to the annihilation of the 'self' whether that be the personal self or indeed the transpersonal self. In the first two cases sacrifice is viewed as a 'loss'. Something is always being 'given up', albeit for a higher purpose or in alignment with a greater principle.

Those motivated by the secret of sacrifice do not experience this sense of 'giving up' and therefore need no other motive to help them overcome the natural human tendency to want to 'hold on'. The sacrifice itself is the motivation and it is experienced as 'gain' and not 'loss'. They let go of their 'selves' like a man takes off a heavy cloak when the sun comes out. They require no recognition and no benefit perceived or otherwise to the collective. Of course such a

benefit inevitably does occur but it is as a by-product of their sacrifice and not the cause of it, and often remains unrecognised by them. They are experiencing the ‘bliss’ that is the jewel hidden in the heart of sacrifice, and a taste of spiritual freedom—not freedom for the self but freedom FROM the illusion of ‘self’. They walk upon the way of sacrifice needing no encouragement to do so and grateful for the opportunity—opening door after door, each one leading to greater and greater annihilations of the very ‘self’ that is journeying until “nothing remains but bliss”.¹¹⁶

All fear, at its root, lies in the illusion of separate selfhood and the need to protect this self from real or imagined threats or dangers. Where there is no self being experienced there is no fear.

We renounced and we acquired. We gave away and we received. We were deprived and were freed of temptation. He who knows walks like a lion of the desert. Who will answer the roar of a lion? Only a lion, free of fear.¹¹⁷

The Body

I shall deal here with only two factors which condition the present opportunity; these can be regarded as so completely hindering that, unless they are removed, there will be a long delay before Christ can return. They are:

1. The inertia of the average aspirant or spiritually-minded man.
2. The lack of money for the work of preparation.¹¹⁸

The return of the Christ on the individual level has to do with the complete soul infusion of the personality. Overcoming the quality of inertia which is an inherent part of the make-up of the physical body is a considerable challenge for us

all. It must be understood that the body and the activities carried out in the physical world are largely the product of old crystallised consciousness. Changing these patterns is effected by the empowerment of the etheric body from the Will aspect of the soul. This empowerment will work its way through the physical nature and re-pattern it over time.

Healthy diet and exercise can help raise the quality of the material nature of the body, but real purification is a result of soul inflow via the etheric. For this reason the yogi is encouraged to take his attention off the physical body which is expressing the 'past', and to place it on striving towards the future knowing that this striving will have its natural consequences under law. Inertia and lack of money have a similar origin—a lack of trust and striving.

Physical health and vitality are derived from the strivings of consciousness. Material wealth is generated out of the striving to contribute to life.

One can explain these laws over and over again and yet the prevailing activity on the planet is a demonstration of the lack of their application. Humanity could be likened to a being whose mind is open and illuminated, whose heart is opening rapidly, but whose etheric and physical wallets remain stubbornly shut.

If one conducted an audit of the consciousness on the planet one would find the majority of it focused upon money and the physical body, as if these were precious commodities that needed to be stored up for the future rather than expended to ensure there was a future.

Our physical bodies and our material wealth are the result of the accumulation of all the thoughts and actions that we and others have taken in the past. Trying to protect and conserve this past for fear there will be no future is to contribute to that lack of future through perpetuation of old patterns.

Consider the resources tied up in health, diet fads, financial trading, superannuation and insurance. The fear of death and the fear of the future would stop the world if it were not for the counter-balancing energy of greed.

Many people spend their lives involved in meaningless or counter-productive activity to try and accumulate enough money so that they can stop working altogether. A yogi works to express the highest purpose he can align to and knows there will never be an end to that work. It is a 'ceaseless labour' and in this he finds exultation because the work is a joy and an exhilarating adventure.

The energies available to him from his body and from the material world are invested fully and wisely towards the fulfilment of his purpose and that of Hierarchy, knowing that according to law there will always be greater and greater resources available to him as a result.

The key to understanding money is the recognition that all the money in the world belongs to the Christ as supreme commander of the forces of Light. All that individuals or groups who have money are doing (consciously or unconsciously) is holding it or investing it for him until it can be wisely spent in his great work.

When this is realised as a fact and not an ideal then all the resources, time and money that the personality has accumulated are given freely to the soul.

I have sat in countless groups over the years who have been meditating and subsequently formulated a vision and then a plan for how the group intends to aid humanity. Often it involved a project or the grounding of a centre of some kind. Then the group would get enthusiastic about manifesting and come up with a required budget or schedule requiring activity on the physical plane. What happens next is often extremely amusing if, when applied on a planetary scale, it

was not so heart-breaking. When individuals in the group are asked to commit their own time and/or money a peculiar lethargy overcomes people. It is assumed that they have done the hard spiritual work of meditating and visioning and that surely others will be 'drawn in' to provide the more physical plane manifestation. Ideas are put forward regarding obtaining grants or recruiting local businessmen and so forth.

On several occasions I have suggested that everyone in the room write down anonymously what assets and income they legally have control over. In all cases the total sum when it was added up was more than the project required. This is normally the end of 'la grande vision' however, as people find it more difficult to invest their own resources than entertain the idea that others can be found who will be more able or willing.

If the spiritual workers of the world who are connected to and cognisant of the great work are not prepared to fully invest in its implementation, how will they encourage others who are perhaps more materially-minded to do so?

What generally happens is that the vision is put on hold and the resources that the group are prepared to invest are used to implement a portion of it.

We might imagine that the same process takes place within Hierarchy. The Plan is presented and then those of humanity who respond to it are used strategically towards its eventual fulfilment.

Knowing this, the Agni yogi is willing to offer all his resources early so that he may be utilised in the most leveraged way at the beginning of the externalisation process, rather than waiting until many thousands of perhaps more able individuals are 'willing'!

We adopt a hardening procedure, first the alternations of unexpectedness, then the destroying of the sense of personal property, and afterwards going on a mission of special danger.

And after these purifications, We turn one toward earth, where, in the midst of seemingly usual conditions, occurs the greatest unusualness.¹¹⁹

4. Surrender to ‘Life’

The first three steps will carry the soul far in the fulfilment of its intended purpose, but will not be enough in themselves. A time will come when the alignment, commitment and triadal powers of the soul are not enough to finally anchor the soul’s work in the three worlds and not enough to anchor the soul finally in the base chakra. At this point the soul must ‘give up’ in the higher sense by increasing the tension—rather than in the lower sense of ‘giving up’ by letting go altogether. This higher surrender creates in effect a ‘hole’ or opening in the substance of the soul itself through which monadic force can flow. This ‘hole’ is created by the abstraction of identity into the monad. This is possible because the soul IS essentially the monad, in the same way that the personality IS essentially the soul.

When the soul has used all its own resources and drawn all the aid it can receive from ‘external’ sources—be they triadal or from the three worlds—it must find that energy source which lies unrevealed at the very heart of its own nature and thus open the door directly into Shamballa and the Life aspect. This cannot be explained but must be experienced. It can be expected and looked for however in the very depths, the dark centre of the soul’s ashramic adventure.

If the relationship between the personality and the soul can be likened to the relationship of a planet to the Sun, then the relationship of the soul to the monad can be likened to the relationship between the Sun and the black hole at the galactic core. At the centre of a solar system we do not

find a bigger planet or more matter; we find matter being consumed in solar explosions. At the centre of a galaxy we do not find a bigger sun, but suns being consumed in a black hole. The centre of a system contains the principle which both negates and gives rise to the principle demonstrating in the system itself.

Of course the Sun has relationship to other suns and forms solar ashrams of larger and larger degree. At the centre of this vast solar ashramic life however, lies an energy that swallows suns in the same way that monadic experience results in the end of consciousness. The lesser ashrams on the buddhic plane are all part of Hierarchy and themselves form part of the ashrams on the monadic plane. There is really only one ashram, the ashram of Sanat Kumara, the Lord of the World. That ashram contains souls which are really aspects of the one Soul, the Christ. A galaxy revolves around a central dark core from which not even light can escape, even though the galaxy contains countless suns in organised systems which are an expression of light itself. The cosmic Christ is the principle of 'Sunship', the light of the galaxy expressing through all the suns. When the Christ returns to the Father then light and consciousness disappear. When the light of the triadal soul encounters the darkness of pure Spirit then the Life of the monad is known. The paradox is that the part of the soul or consciousness which at-ones with the monad is no longer available to carry the awareness of that contact back into the soul itself. Light does not return from the event horizon of the black hole.

In the heart of the Sun matter is continually being destroyed in vast nuclear explosions which generate the light and heat needed to sustain conscious life. In the heart of a galaxy light itself is being consumed in the peaceful silent Will of a cosmic Shamballa.

Darkness therefore has two meanings to an Agni yogi. There is the darkness of matter which has not yet been 'Christed' or solarised with the light of the soul. Then there is the darkness of Spirit which lies on the far side of light. In order for the soul—which is light itself—to complete its work, it must know both types of darkness and use the second to combat the first. Caught between these two darkneses the soul burns brightly, irradiating matter and using up all its solar fuel before collapsing back into its origin in Spirit.

Thus the work of a soul undertaking Agni Yoga is to fuse itself as the triad with the three vehicles of the personality. In the final stages of this fusion the soul must draw upon the power of the monad to complete its task. As the monadic Life continues to pour into the solarised personality it eventually consumes the soul itself so that no conscious separation exists between Spirit and Matter, the monad and the personality.

As the soul works sequentially to redeem the lower three fields of the personality it gains control on the mental, emotional and physical planes. The soul now proceeds to integrate these three vehicles in a synthetic functioning. We now have an integrated personality under soul control. This means the yogi is able to coordinate smoothly his thoughts, feelings and actions in order to implement soul purpose. At the same time this integration is occurring he becomes aware also of an integrated resistance that is able to work through the personality in a synthetic fashion. To this is given the name 'The Dweller on the Threshold'. This Dweller is the sum-total of the unredeemed parts of the personality nature working as a unit to resist complete soul control. The Dweller only becomes a powerful adversary once integration has taken place. When encountered in the individual, group or planetary life it is a sure sign that victory is at hand if

the Dweller can be seen and understood for what it is. If not, there is a cycle of defeat and regrouping by the soul for subsequent encounter.

Prior to the encounter the soul has been working in a piecemeal fashion solarising some glamour here, some illusion there, some maya when the occasion presents itself. But now at last there is the opportunity to deal a transfiguring blow to the whole residue of intelligent resistance and so strike at the very heart of that which has been hidden in the darkness.

Using the battle analogy, it is as if the soul has been engaged in guerrilla warfare against small hit-and-run enemies and now at last they are gathered into one large army and can be met and conquered once and for all. That is, if the soul can hold its courage and resolve in the face of such a large and organised force.

For the soul itself is not enough to prevail. Within the darkness confronting it are elements of Spirit anchored prior to individualisation which are strong indeed and resistant to the solar force. This lower darkness must be met with the higher darkness of Spirit itself, for they are but one and the same. Electric fire, solar fire and fire by friction are triple expressions of one energy. The monad has given life to the personality and the monad has given life to the soul, thus they cannot be fused without recourse once again to the monad and the realisation that the Angel and the Dweller each serve and are twin aspects of a greater unity.

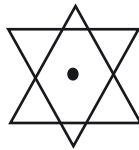
The courage of the soul is strengthened by knowing that behind its back stands the full power of the monad, while it faces in front of it only a small portion of that spiritual force. Rather than see the forces arrayed as attacking, they could be seen as surrendering through battle, wanting indeed to meet their master—a greater energy than the soul from whom they first sprang.

The Dweller is not open to persuasion, education or love. It is implacable in its resistance and can only be conquered

with the equally implacable will of the soul backed up by the monad. It is unafraid of death and **wants** to be conquered.

It is like the story of the king who has had to leave a loving wife in a far land and asks her to remain faithful. He knows that he will be gone so long that he will be unrecognisable to her on his return, so he gives her one of his strongest swords and tells her to meet all potential suitors on the field of battle. The one she is unable to defeat she will know is him.

Thus Shakti and Shiva are reunited and the soul and personality are fused. This fusion is expressed in the six-pointed star representing the two triangles of the triad and the personality with the central point the monad.



The soul and the personality must surrender together and thus are united in service to the central Life.

The will of the soul and the will of the personality are evenly matched. What is required is surrender. In the vernacular this is called ‘getting off it’. It is not abandoning the battle but a letting go of all attachment to controlling the outcome through the manipulation of consciousness.

The significance of a present-day hero is sustained by the realization that from no quarter can he expect cooperation. When he pronounces, “I cannot abandon the field of battle,” he absorbs new strength. We are ready to provide the current for reinforcing the strength in accordance with the firmness of decision not to abandon the battle.¹²⁰

Chapter Three

Freedom

Only he who has gone through the discipline of spirit can realize how stern may be the reality of freedom.¹²¹

Agni Yoga as we have seen is a yoga of the soul, resulting in the full fusion of the soul and personality through the disidentification of the soul from all anchor points within the three worlds. It is ultimately a yoga of freedom undertaken through the discipline of discipleship.

It could be said to cover the stages from accepted discipleship through the Third Initiation and culminating at the Fourth when freedom from the causal body itself is attained.

While it is a yoga of the soul, in its early stages there is still ongoing confusion in the identity of the practitioner between soul and personality. The ahamkara principle is still present and brings with it issues of self-reference, spiritual ambition and investment in outcome of activity undertaken.

To walk the path it is said, one must become the path and lose all consciousness of the entity that is travelling upon it. The 'masterpiece' that the accepted disciple begins working upon in the three worlds until the Third Initiation is taken is both an act of service and an act of liberation. It contains threads of destiny,

understood as an extension of the energy of planetary purpose into the three worlds, and threads of karma, understood as the redemption of earlier activity by the soul misidentified as the personality through many lives.

The Dweller on the Threshold is the sum-total of all unredeemed karmic threads accumulated through the long incarnational cycles of the soul in the three worlds.

Therefore the freely chosen project that the potential initiate undertakes in alignment with the Master is to a certain extent pre-ordained by his past action. A higher correspondence of this is the Decision taken by the Sixth Degree initiate as he treads the higher Way. This is a 'free' decision but also somewhat predictable by those with eyes to see, because it is the culmination of lesser decisions taken in many lives of service. The Buddha as we know, took a decision that overrode this predisposition, thus demonstrating the extent of freedom allowed.

An alternative and equally valid perspective for explaining the link between past action and present would be to say that earlier karmic activity in the three worlds was somewhat influenced by the type of masterpiece the Third Degree initiate was destined to produce. The soul is working on its purpose through many lives and so all 'wrong' action is in reference to that purpose.

Thus a disciple is not serving the world without investment. That investment is both the cause of his deepest difficulties and also the key to his liberation. The soul on its own plane is free. The incarnated soul clothed in a personal identity is not yet free. The personal identity is 'invested' and the core of its investment is identification with its 'purpose'.

This is a subtle thing to understand and yet the lack of understanding, of 'seeing through' this karmic knot, is the

cause of much suffering to the struggling disciple. The lot of the disciple is hard as we all know, but the source of that suffering is not in the world but inside the ahamkaric complex of the disciple himself. It is the source of his frustration that his outer project is not unfolding as he planned; the source of the isolation he feels in being misunderstood by those he seeks to serve; it is the source of his fear of failure as well as his pride in success.

The resistance he encounters in his self-chosen mission is not a function of the degree of enlightenment of his co-workers or of the world, nor an indication of the attention of the Black Lodge, nor an indication of the importance of his work.

The primary source of resistance is in himself, indeed at this stage, it IS himself. When the cup of karma has been drained the message inscribed on the bottom is "Thou art thyself the all-giving and all-accepting".¹²²

The heavy burden or sense of responsibility that the disciple often feels is not the result of true responsibility but in fact the avoidance of true responsibility. When he sees that he is the true cause of his own suffering then he also sees that he has the power to remove the cause and that his work in the world is an outer expression of that liberation.

It is this realisation that brings him to his knees in humility upon the mountain top and begins his next phase of Hierarchical work.

All 'seriousness' begins to be replaced with 'siriusness' and the quality of deep abiding joy becomes more and more evident in the life expression. This is why it is said that "joy is a special wisdom".¹²³ It is the wisdom of the free soul.

At the Third Initiation there is a transition of identity from the personality or incarnated soul to the triadal or liberated soul. From then on the identity is more aligned

with Hierarchy than Humanity, although the two centres are both embraced. Indeed it is the peculiar gift of incarnation that allows the initiate to bring these two centres together in himself and thus become a living bridge.

When we view Humanity as a whole the New Group of World Servers is the planetary disciple, not yet initiate. This Group forms the ajna centre where the planetary Angel and Dweller meet. It is the intermediary between Hierarchy and Humanity.

Within this planetary group can be seen all the intermediate stages of discipleship—initiates from the First to Third Degree. At one end of the spectrum we have those groups who are hell-bent on saving the world through their own particular brand of religion, ideology or vision. At the other end we have the initiates who know without doubt that the Earth is already ‘saved’, already ‘free’, and are conscious conduits for this energy of freedom into the world.

This spectrum is one of ahamkara or self-reference and can be found in all fields of human endeavour. In politics, religion, education, art, science, economics and environment there are those groups who have identified themselves with being the solution to a perceived ‘wrong’ and are trying to put it ‘right’, enrolling others and driving themselves in disciplic fashion towards a pre-visionsed outcome. They feel that the salvation and in some cases the very existence of life on Earth is at risk if we all do not see clearly the vision they see and act to avoid it if it is an apocalyptic one, or to bring it into being if it is a utopian one.

This is all positive and evolutionary, resulting in karmic readjustment, and will eventually produce a world where Humanity itself is a divine centre. These disciples will produce in time ‘right action’ within the human centre. This activity proceeds under a dual influence—that of the soul’s

alignment with planetary purpose via the Hierarchy, and under karmic readjustment within the centre of Humanity itself. This latter influence is speeded up through direct contact from Shamballa to Humanity. This impact brings to sudden and critical light the difference between destiny and karma, and precipitates the necessary crises to assist in that readjustment.

Many individuals and groups who find themselves in service to the planetary whole will discover elements of karma in their service. In accepting and taking responsibility for that karma they leave other groups free to serve in their own way and begin to glimpse the planet-wide process at work.

Here and there within these groups and forming as a whole a group in themselves, initiates are working. They may be less visible in the world but they will be found to be sources of inspiration for many of the outer group activities. Their keynote is 'joy' and the energy they bring is that of absolute positivity based on the realised invincibility of the human spirit and the inevitability of the working out of planetary purpose.

They could be said to be the 'Registrants of the Vision' and have their higher correspondence in the planetary antahkarana. They are the lower equivalent of the 'Nirmanakayas'. They produce results in the outer world but are in no way invested in those results.

Between Shamballa as the planetary head centre and the causal bodies of the Planetary and Solar Logoi on the cosmic mental plane are various groups of high initiates whose work it is to keep the antahkarana open. They are aided by extra-planetary avatars of which the Avatar of Synthesis is the most relevant to the activities on Earth at this time.

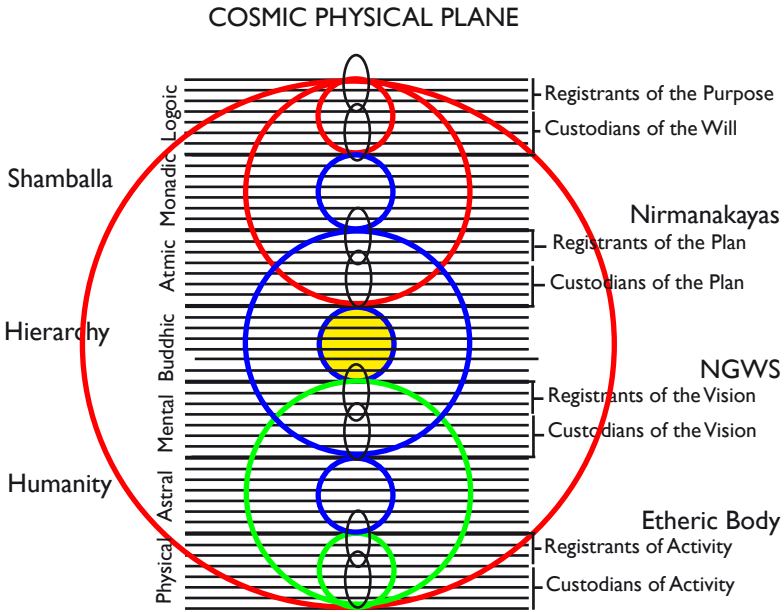
In Shamballa we have the Registrants of the Purpose and the Custodians of the Will. The first group is focused on

receiving the energy of Purpose into the Council Chamber and the second group on its distribution into the lower planes.

Between Shamballa and Hierarchy we have a similar process. The Nirmanakayas stay in deep meditation on the atmic plane and could be said to be the 'Registrants of the Plan' while the Masters of the Wisdom are the 'Custodians of the Plan'. The Nirmanakayas infuse the Plan with Purpose. The Masters work this Purpose into the substance of the Plan on the atmic plane and infuse the ashrams on the buddhic plane.

Between Hierarchy and Humanity the New Group of World Servers hold a similar function. There are those whose work it is to receive the Plan infused with Purpose upon the higher levels of the mental plane. These are the Third Degree initiates who receive the vision on the mountain top of the three worlds and this is why I have called them the 'Registrants of the Vision'. This vision, which is really energy from the higher planes via the antahkarana composed of many lives, is then formulated in mental matter by humanity in terms of outer time and space objectives in the three worlds. Those who thus 'formulate' the energy of vision into 'a vision' in mental matter could be said to be the 'Custodians of the Vision'. The former deal in the essence of ideas, the latter in ideas themselves.

Figure 31 Planetary Antahkarana



Lastly the etheric body itself forms a bridge between these higher energies and the physical plane. The upper chakras receive the energy of the vision and pass it through to the lower chakras, resulting in 'right action' or action that has its origin not only in the soul but in alignment with planetary purpose itself. Thus is the antahkarana built from the heights into the depths, creating a descending pillar of fire which works itself out upon the physical plane. The crown and base chakras are the lower equivalent in man to the Registrants of the Purpose and the Custodians of the Will.

The kundalini energy stored in the base awaits this alignment before rising to provide the energy needed to carry out the higher Purpose.

We are not far enough along the path of planetary evolution and initiation for this lowest centre and store of planetary kundalini to be revealed.

We are at the stage where the lower section of the antahkarana between Hierarchy and Humanity can be and is being built, with the resultant inflow of the energy of planetary purpose into the mind of Humanity. This inflow will naturally result through time in the working out of this purpose upon the physical plane.

It is with this descent of fire along the 1—3—5—7 line that the true occultist works. He has passed through the disciplic stages that represent the culmination of the Sixth Ray Age and begun to be initiated into the magical powers of the soul. He has passed from missionary to magician and takes his place as a conscious—although novice—member of Hierarchy.

In time all that is in his own nature—including the causal body—is burnt up, resulting in no impediment to this fiery flow. He treads the way of fire until he has become the fire itself. The fire of Freedom.

Conclusion

We have followed the flame of Agni from the Solar Logos to the agnichaitans in our etheric bodies.

Brothers, we are small players in a vast cosmic game, but we are essential players none the less. We walk the path to become the path between worlds whether we know it or not, in the time and space of our own choosing.

Therefore why not choose now to walk it consciously, throwing the will we do possess into it? Walk to liberate ourselves from limitation. Walk out of love for humanity. Walk for no reason except the thrill of divine adventure.

Why not?

In front of us lies only the shadows of our own fears. The door will always open to a fiery heart, for it is just such a one who opened it from the other direction. Do you remember?

Does the world need us? 'Yes, every one'...and 'No not at all'. It is in safe hands and we are part of those hands. We will wake, we will walk, because it is inherent in our nature to do so. The human spirit will not fail, cannot fail because the whole of cosmos is behind it.

Freedom is our birthright, and the pain of the effort to reclaim it is but a passing thing.

Those who have walked the path exhort us to walk it because they know there is no other way. The path is not a

tradition or a series of meditative practices but the journey that leads through every human heart. It is as present to us as our breath and as familiar as our lover's face. It is what brought us here and what will take us home.

This book is a freedom song, one faint note of the great Sound that issues day and night from Shamballa. If you resonate with it, it is because you resonate with that which is at the core of your own being. I hope you find value in the information this book contains but it is my greater hope that the fire behind the words fans the courage of your soul and that you hear, however distant, the thrilling sound of Freedom arriving.

The tawny tension builds
within the desert of the group Life,
everyone is thirsty,
complaining about the lack of water,
looking for love instead of loving.
And then, when the air is scorched
with longing, when the parched stones
cry out for moisture,
a rumbling sounds down the dry riverbed
of the inner life. All voices fall silent,
waiting for the roar of spirit
to shoulder its way from the highest to the lowest
through all worlds.
BEING arrives and cries
'You are the One you have been waiting for.
Let me break you open from the inside
and water your desert
with the flame of the ONE LIFE.
You need more heat, not less!
Enough to turn the gold of the heart
molten and flowing.
Enough to baptise your soul in rivers of fire!
Enough to end your longing forever.
Enough to break you out of your half full bucket
into the abundance of the fiery ocean itself.'

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Index

A

- Agnichaitans 46, 150, 160–1, 174, 235
- Agnishakti 119, 133
 - See* Shakti
- Agnishiva 119
 - See* Shiva
- Agnishvattas 160
- Ahamkara 23, 75, 194, 227, 230
- Angel of the Presence 52, 64–5, 83–7, 159
- Antahkarana 4, 11, 19, 34–5, 47, 65, 87–8, 100, 109, 113, 128,
134–7, 140, 171–2, 185, 191–2, 195, 204, 231–4
- Aryan 24
- Astrological signs 127, 133
 - Aquarius 59, 167
 - Aquarian Age 5–6, 35, 66, 174, 202
 - Aries 134–6
 - Cancer 129
 - Capricorn 59, 105, 135–6
 - Gemini 134–6
 - Leo 59
 - Libra 38, 48, 59, 135–6
 - Pisces 135
 - Piscean Age 168
 - Sagittarius 59
 - Scorpio 59, 135–6
 - Taurus 134–6
 - Virgo 59, 135–6
- Atlantis 126, 166
 - Atlantean 24
- Atomic bomb 49, 77
- Avatar 34, 167–8, 171–2, 231
 - Avataric 183
 - The Coming Avatar 34, 167
 - See* Synthesis - Avatar of Synthesis
 - See* Sirius - Sirian Avatar

B

- Bailey, Alice A 1, 4, 96
- Black holes 88, 221–2
- Blavatsky, Helena P 1, 96, 113
- Bliss 195, 217
- Bodhisattva 55, 130–1, 182
- Brahma 30, 132, 143
- Buddha 34, 40, 55, 131, 167–8, 171, 199, 228
 - Buddhas of Activity 81, 190
 - Dhyani Buddhas 169
- Buddhism
 - Vajrayana Buddhism 56

C

- Cafe on the Edge 213–14
- Causal body 9, 13–14, 23–4, 37, 41–2, 44–7, 52, 59–61, 64–5, 72, 74–5, 77–8, 85, 125, 127–30, 145, 150, 162, 190, 201, 227, 234
- Causation 22, 40–1
- Chakras
 - Ajna 17, 20, 59, 230
 - Third eye 17, 199
 - Alta major 17–18, 113, 161
 - Base 16, 61, 78, 160, 167, 173–4, 182, 184, 221, 233
 - Crown 16–18, 20, 58, 136, 161, 167, 182, 184, 233
 - Heart 15, 24, 58, 60, 79–80, 82, 86, 112, 129, 132, 134, 150, 167, 188, 195
 - Sacral 16, 59
 - Solar plexus 16, 19, 50, 58, 60, 112
 - Throat 16, 20, 86, 112–13, 129
- Christ 6, 34, 40–1, 79, 81, 136–7, 167–72, 182–3, 201–2, 204–5, 217, 219, 222
 - Cosmic Christ 127, 139, 149, 171, 222
 - Return of the Christ 168–9, 217
- Commeasurement 39–40, 187, 191–2, 203–4, 207
- Cooperation 21–2, 35, 39, 183, 196, 207
- Creative Hierarchies 36, 64, 97–9, 105, 107–10, 122, 129, 132, 134–6, 144
 - Fifth Creative Hierarchy 38

Fourth Creative Hierarchy 28, 32, 36, 59, 64, 136, 156
 Human Hierarchy 38, 46, 132, 135, 142–3
Liberated Hierarchies 114, 123, 128–9
Third Creative Hierarchy 38
Custodians of the Will 153, 193, 231, 233

D

Death 6, 56, 159, 184, 219, 225
Devas 38, 98, 108, 119, 128, 132
Dharma 200
Dragon energies 157
Dweller on the Threshold 22, 57, 64–5, 159, 223–4, 228, 230

E

Egoic lotus 25, 42, 79, 89, 150
Externalisation of the Hierarchy 4, 6, 45, 67, 73, 126, 137, 167,
 169, 183, 207–8, 220

F

Fear 5–6, 39, 181, 184, 213–15, 217–19, 229, 235
 Fearlessness 181, 213–14
Fourth dimensional movement 140–1, 144
Freedom 151, 185, 193, 200, 205, 215, 217, 227–8, 230, 234–6
 Liberation 5, 14, 20, 23, 30, 47–8, 55, 77, 118, 128, 158,
 181, 227–9
 Lords of Liberation 49
 See Law - Law of Freedom

G

Galactic centre 81
 Galactic Centre Alignment 81
Glamour 75–6, 86, 206, 224
Great Bear 81, 138–9

I

Identification 3, 6, 10, 23, 42, 46, 48, 69, 82–3, 129, 143, 155,
 174, 183–4, 210, 228

Disidentification 47, 56, 65, 200, 227
 Formulas of Identification 83
 Illusion 10, 22–3, 57, 62, 71, 74–6, 194–5, 206, 217, 224
 Great Illusion, The 15, 20, 23, 211–12
 Individualisation 155–6, 224
 Indra 143
 Initiation 4–5, 12–14, 40, 49, 71, 156
 Fifth Initiation 12, 14, 19, 23, 25, 71, 131, 155, 202
 Fifth Degree 20, 25, 36, 41, 48–9
 First Initiation 13, 14, 58, 167
 First cosmic Initiation 125
 First Degree 37, 49, 230
 Fourth Initiation 13, 25, 42, 58, 76–7, 79, 124, 132, 136, 144,
 202, 227
 Fourth Degree 36, 41, 48–9, 136, 185, 208
 Second Initiation 1, 23–4, 32, 38, 44, 47, 58, 71, 161, 197, 202
 Second cosmic Initiation 31, 124–6, 134, 138
 Second Degree 36–7, 39, 47
 Seventh Initiation 14, 168, 170
 Seventh Degree 168
 Sixth Initiation 14, 199
 Sixth Degree 49, 76, 228
 Temples of initiation 167
 Third Initiation 4, 12, 14, 17, 22, 24–5, 27, 35, 38, 40, 43, 58,
 62, 70–1, 74–5, 77, 79, 83, 87–8, 97, 114, 121, 129,
 131–2, 152, 155, 159, 183, 197, 202–3, 227, 229
 Third cosmic Initiation 30, 128, 138, 171, 174
 Third Degree 4, 14, 22, 36–9, 42, 48–9, 53, 56, 138, 143,
 151, 159–60, 169, 187, 203–4, 208, 228, 230, 232
 Integration 183, 206–7, 223
 Integration formulas 65, 72, 207
 Intuition 2, 62–3, 65, 72, 95, 118, 159

J

Joy 215–16, 219, 229, 231

K

Kama-manas 14, 19, 50, 70, 119
 Karma 40, 121–2, 200, 228–9, 231

Lords of Karma 29, 101
See Law - Law of Karma
Kumaras 30, 128, 132, 134
Sanat Kumara 41, 73, 81, 136, 138, 167, 173, 193, 197–8, 204,
222
See Sacrifice - Great Sacrifice, The
Kundalini 14, 17, 25, 61, 151, 160–1, 174, 233–4

L

Law
Law of Attraction 143, 210
Law of Being 173–4
Law of Correspondences 30
Law of Destiny 197, 200
Law of Economy 143, 209
Law of Freedom 143, 173, 196, 199
See Freedom
Law of Karma 197, 200
See Karma
Law of Rebirth 66
Law of Reflective Action 113, 134
Law of Relative Identity 111, 130
Law of Sacrifice 195, 199
See Sacrifice
Law of Synthesis 35, 141, 171, 210
See Synthesis
Laws of Fire 44–5, 120
Lemuria 24
Light Supernal 25, 48, 51, 167, 202
Lodge
Black Lodge 44, 73, 189, 197–8, 229
White Lodge 44, 73, 189, 197

M

Makara 129
Mantram of Fire 81
Manu 160
Maslow, Abraham 184
Masterpiece 22, 39, 42, 208–10, 227–8

Masters

Djwhal Khul 58, 95, 97, 118, 196, 207

The Tibetan 44, 62–3, 135

Koot Hoomi

Second Ray Master 81

Morya

First Ray Master 81

Rakoczi 95

Seventh Ray Master 81

Maya 224

Meditation 3, 7, 9, 22, 47, 57, 66–7, 71, 88–9, 232

Higher Octave Meditation 58–9

Master's Heart Meditation 79

Meditation One 58, 60–1

Meditation Two 58, 60–1

Money 43, 209–10, 217–20

Moon Chain 122, 167

N

New Group of World Servers 4–5, 20, 80, 169, 230, 232

New Group Of World Servers Alignment 80

NGWS 233

Nirmanakayas 80, 231–33

O

Old Commentary 28, 72, 162

P

Patanjali 3

Path of Earth Service 133, 168, 199–200

Peace 81, 83, 85, 142–3, 171, 188

Peaceful silent Will 73, 222

Spirit of Peace 137, 171

Pentagram 135

Permanent atoms 11, 23

Plan, The 35, 41, 43–4, 46, 53, 84–7, 89, 95, 115, 190, 204,
220, 232

Planets 127, 133

Earth 59, 122, 124–6, 131, 134–5, 138, 144, 160, 165, 193–4

Jupiter 59, 79, 150
Mars 59, 122, 195
Mercury 46, 52, 59, 126, 131, 134–6, 138, 151, 156, 158
Moon 59, 68
Neptune 81, 130, 132, 150
Pluto 135
Saturn 22, 59, 81, 113, 122, 130, 132, 156, 195, 208
Uranus 81, 130, 135
Venus 22, 46, 59, 79, 119, 124–5, 129, 131–2, 134–6, 138, 150,
156, 158
Plato 113
Pleiades 81, 138–9
Pleroma 105, 114
Pranayama 78
Psychosynthesis 24
Purification 2, 15, 218, 221

Q

Qualities of deity 3, 31, 146
Fourth quality of deity 19, 32–3, 140, 196

R

Rebellion 122, 195–7
Registrants of the Purpose 153, 193, 231, 233
Roerich, Helena 1
Rootraces 152, 155
Fifth Rootrace 125–6, 166–7
Fourth Rootrace 166
Second Rootrace 157

S

Sacrifice 129, 138, 213, 215–17
The Great Sacrifice 173
See Law - Law of Sacrifice
Saving force 19, 196
Science of contact 29, 32
September 11 crisis 50
Seriousness 229
Serious Discipleship Syndrome 57

Serpent 157, 161–2, 212
 Serpents of wisdom 99
 Sex 87
 Shakti 124, 162, 225
 Shamballa 4, 19, 22, 34, 36, 48, 51, 61, 78–81, 87, 153, 188,
 190, 193, 196, 206, 221–2, 231–2, 236
 Council Chamber of Shamballa 73, 153, 187, 232
 Light of Shamballa 49, 163
 Prayer to Shambhala 83
 Shamballa impacts 50, 61, 77
 Sword of Shamballa 202–3
 Shiva 82, 124, 162, 225
 Eye of Shiva 18
 Sirius 79, 81, 138–40, 143, 172–3, 229
 Sirian Avatar 171–73
 Solar angel 46, 52–3, 64–5, 75, 129, 132, 134–5, 138, 150, 163
 Solar system
 First solar system 29, 38, 103, 114, 121, 123, 130
 Second solar system 55, 97, 122, 130, 156, 165
 Third solar system 121–2, 195
 Spinal channels
 Ida 17
 Pingala 17
 Sushumna 17, 136
 Sri Aurobindo 1, 119
 Stanzas of Dzyan 82
 Star
 Five-pointed star 27, 109, 114, 134, 158
 See Pentagram
 Six-pointed star 26–7, 225
 Striving 57, 63, 73, 161, 183, 218
 Sun
 Central Spiritual Sun 20, 42, 62, 81, 149
 Heart of the Sun 20, 42, 81, 129, 222
 Surrender 84, 161, 181, 187, 189, 221, 224–5
 Surrender Prayer 82
 Synchronicity 63
 Synthesis 1, 5, 6, 9–10, 24, 29–30, 49, 66, 96, 131, 165, 170–1
 Avatar of Synthesis 80, 171, 231
 Synthesis Ashram 38, 81, 171

Synthesising planets 81, 130
See Law - Law of Synthesis
See Yoga - Yoga of Synthesis

T

Technique of the Presence 62, 77
Theosophy 4, 13, 76
Transmission 4, 55, 88–90, 170

V

Valentinus 105
Vishnu 132

W

Wesak 40
World War II 49, 77

Y

Yoga
Agni yoga 2–3, 9–10, 13, 24, 55, 57, 62, 65, 67, 74, 95, 181,
187, 210, 213, 223, 227
Yoga of synthesis 3, 95
Bhakti yoga 2–3, 10
Hatha yoga 10
Raja yoga 2–3, 10, 24, 65