

Five Points of Revelation

excerpts from:

AAB-DK's *Discipleship in the New Age, Vol. II*

- **Energy follows thought and the eye directs the energy.** Involves the physical plane. Relates to the first initiation. Concerns the ajna centre and the so-called third eye.
- **The will is an expression of the Law of Sacrifice.** Involves the astral plane. Relates to the second initiation. Concerns the heart centre, the "advancing point of Light."
- **The Monad is to the planetary Logos what the third eye is to man.** Involves the mental plane. Relates to the third initiation. Concerns the head centre, the light of Purpose.
- **Purpose** itself is only an **energy**, released within the confines of the Council Chamber [**Shamballa**]. There is must take shape. Involves the buddhic or intuitional plane. Relates to the fourth initiation. Concerns the throat centre. Light upon the path.
- When the light of the **seven Rays** is blended with that of the **seventh Ray**, then **light supernal** can be known. Involves the atmic plane. Relates to the fifth and sixth initiations. Concerns the **alta major centre**. Extra-planetary light.

You will see therefore, brother of mine, how very abstruse these apparently simple statements anent revelation can be. As I have formulated them above, they indicate the revelation in its primary and initiatory individual recognition; the meaning is, however, far greater than appears, and is in reality related to the unfolding purpose of the planetary Logos, involving the planetary Council. [pp.369-370]

"The second, third and fourth points of revelation are (symbolically speaking) still retained within the Halls of Initiation, and their expression upon the physical plane--as an understandable **law**--still lies ahead and is subject to future elucidation." [pp.424]

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* The complementary text may be found in the companion compilations: *Seven Hints* and *Six Formulas*.

1. General Considerations

1.1 Definition

The word "revelation" is one that has been greatly misused by the mystics of the Church and of the great world religions; by them, its use is usually of a selfish nature and the concept implied is that revelation is the due reward, conceded to the mystic because of his struggles and his deep search for God. Then, suddenly, God is revealed to him; suddenly the Angel speaks; suddenly his search seems ended and reward in the form of revelation is accorded him. This procedure and sequence of events has been the ordinary form for centuries and all the time the idea of God Transcendent dominated religious thought. But the revelation accorded is, in reality, related (until the sixth Initiation) to God Immanent, to God in form, to God in the human heart, and to that veiled and hidden supreme Reality which motivates all existence and which is for ever consciousness aware of itself. **Revelation is a progress of penetration:** first into the Mind, then into the Heart, and lastly into the Purpose of the One in Whom we live and move and have our being. [p. 434]

1.2 Source: Shamballa

These points of revelation emanate from the **world of significances**, and not from the world of meaning; they cast light, if truly interpreted and in due time, upon that world of meaning, thereby redeeming and liberating the forms in the world of appearances. [p. 404]

1.3 Revelation as Recognition

- I have dealt considerably in my earlier writings with the theme, Points of Crisis. We can now approach and prove the livingness of our progress from the angle of *Points of Revelation*. The entire objective of the initiation preparatory process is to bring about revelation. You must ever bear in mind that **that which is revealed is eternally present**. There is, therefore, occult truth in the statement that there is "nothing new under the sun." All that is revealed upon the Path of Discipleship and of Initiation is forever there, but that which can perceive, reach out and include has developed with the ages. [p. 252]
- I have stated that initiation is essentially a process of revelation. For the disciple who is being prepared to take an initiation the emphasis is necessarily laid upon *recognition*-- the **intelligent recognition** of what is to be revealed. This requires on his part a definite emergence from the world of glamour so that there can be a clear perception of the new vision; a new light is thrown upon old and well-known truths so that their significance is extraordinarily changed, and in that changing the plan or purpose of Deity takes on an entirely fresh meaning. [pp. 257-258]
- A new and totally different recognition must assume control; this will express the initiate-understanding. [p. 268]
- As a man progresses nearer and nearer to his goal, he finds himself beginning to realise

that the entire technique of this unfoldment consists of a sequence of revelations which are induced by his **recognition of subjective significances** which are of a nature entirely different to the usual and apparent meanings. [p. 318]

- ... we deal with higher areas of consciousness: Recognising Perception. Interpreting Perception. Spiritual Perception. Decisive Perception. These terms will suffice to convey to the disciple the nature of the recognitions which he renders to the revelation that unfolds before him, once he is an initiate within the Ashram and is changing his apparatus of perception from the tangible one of the three worlds (tangible because within the world of forms) to the higher correspondences which he must use in the future. [pp. 367-368]
- I have here attempted to reduce to words which you could understand some pages out of the *Rules for Disciples* to which access is granted as the initiate proceeds on the Way and comes to the critical stage where "he **recognises revelation**." I would ask you to think carefully about these three words because they involve the perception of some truths which are apt to be forgotten. For instance, the truth that revelation is the revelation of *that which is ever present*; it is not in reality the revelation of something new and hitherto unknown. To put this in its simplest terms: the initiate discovers he can perceive more than he ever knew was existent or perceptible but that he is only perceiving something that has always been there. The limitation, he discovers, is in himself, and the **Way of Revelation** is through the discovery and the discarding of his own personal, or rather, individual limitations.

The next point to be remembered is that these limitations have been rejected by him under the applied stimulation of the Rod of Initiation, wielded by the Initiator. I would ask you to remember that this Rod is the Rod of Stimulating Light which is projected by the Initiator with all its Lighted energy on to the centre which is receiving attention during any specific initiation. [pp.437-438]

1.4 Types of Revelation and its Purpose

- Revelation is both **formless** and also **within form**, and the closer to realisation, the more subtle and devoid of form will be the revelation. This is, of course, a platitude of which you are well aware but it needs renewed recognition. [p. 367]
- This revelation can be--as I said--either **in form** or **formless**; it can be a pictorial symbol or a subtle demonstration; it can be expressed only in words, or it can take the form of wordless recognition; it can be a goal or a future sensed possibility, but it can also be an incentive and the dynamic impulse of the initiate's life because it is not distant but is a real aspect of his divine equipment--I know not how else to express these possibilities to you, my brothers. It is with these aspects of revelation that we are here dealing, because they are strictly aspirational developments and are available as a result of ashramic training and of hierarchical initiation. [p. 368]
- ... Revelation is therefore, as far as you are concerned, of **two kinds**:
 1. Those that have been recognised and perceived in the past and (consequently) have been "**reduced to words**"--using the phrase in its occult and limiting

significance.

2. Those that are as yet unrevealed to any except those who have taken the fourth initiation. The three points of revelation (indicated by me) can usefully be related by you to the first three initiations, though they necessarily have an interpretation appropriate to all the initiations. [p. 369]
- We are--if it could be but realised--in process of re-interpreting and re-arranging what can be called "the doctrinal structure underlying the relation between **knowledge and wisdom**." This involves the destruction of old concepts such as the trinity of manifestation, and the assembly of those new and more correct ideas which must inevitably be substituted for the old, as the unfoldment of the first aspect is presented to the initiate upon the Path. This, through certain later activities, will gradually seep downwards into the consciousness of humanity, and the new world religion will be founded upon a deeper spiritual perception of the Father or Life Aspect, in place of the rapidly crystallising vision of the Son or consciousness aspect. [p.403]

1.5 Scope and Depth of Revelation

- The inexperienced neophyte is constantly receiving revelations and recording what he regards as most unusual intuitions. All that is really happening, however, is that he is becoming aware of soul knowledge, whereas for the initiate the intuition is ever the revelation of the purpose of Shamballa and the working out, both from the short range and the long range angle, of the divine Plan. The revelation which is accorded at initiation is given to the soul, recorded by the "mind held steady in the light" and then later--with greater or less rapidity--transferred to the brain. You can see, therefore, the true intention of the system of Raja Yoga as it trains the mind to be *receptive eventually to the Spiritual Triad*. You can also see why for centuries the emphasis of the Teachers of the Ageless Wisdom has been upon the necessity for discrimination, particularly where the probationary disciple is concerned. [p. 258]
- These points of revelation appear when the disciple realises that initiation is not a process of soul-personality fusion but of Monad-personality integration. [p. 268]
- It is at the sixth Initiation of Decision that Perception and Recognition of the revelation reach their heights for the initiate. After this, the subtler correspondences to the tangible senses of taste and smell begin definitely to demonstrate, but with them we shall not deal, for they are effects of revelation so far removed from the possible achievement of the majority of the Masters that they concern us not; they are more properly related to the unfolding consciousness of Those Who function in the Council Chamber of Shamballa. [pp. 367-368]
- I would remind you that in all that I am giving you in this series of instructions I am dealing with hierarchical initiations and not with those advanced stages of unfoldment which are referred to when the subject of the Christ arises or of those times when He is spoken of as the Teacher of the Angels. Let us keep our thinking and its resultant aspiration in the realm of human possibilities. I would have you note the distinction that can be made between the aspiration which precedes thought and which presupposes an emotional orientation to light and revelation, and that which is the consequence of

thought and which is the seed of an oriented perception of that which lies permanently within the consciousness of the Hierarchy. [pp. 368-369]

- You will have noted from the previous instructions that these points of revelation are essentially planetary in nature, even if they may have-- at first reading and consideration--an individual connotation. These points of revelation concern the Hierarchy and its intelligent appreciation of the second or love aspect; they embody the fundamental realisations which the united group of Masters of the Wisdom bring definitely and consciously into the radius of Their awareness. As this phase of Their great work is carried forward, it frequently coincides with the initiatory processes which are being applied to initiates and disciples; they then become--if they are capable of the necessary understanding--participants in this great hierarchical activity. You will also note that each of these points of revelation can be phrased in such a manner that awareness of basic and fundamental law is conveyed to the student.

We have, therefore, in these five points of revelation, the expression of five hierarchical laws ...[pp. 423-424]

- The agent of revelation is, for the first two initiations, the Soul and--for that reason--the first initiation is said to be (and with truth) the expression of the man's own inner divinity. This is the reason why these first two initiations are regarded as "initiations of the threshold." It is here that the work of the Christ or Whoever is the cyclic Head of the Hierarchy should be considered, working in cooperation with the Soul of the initiate upon the plane of the Soul, the mental plane; the Son of Mind is set free and then the higher initiations become possible. After that, the One Initiator can be faced or confronted step by step and revelation is accorded of the world soul, of the planetary consciousness--that of which the Soul or the individual consciousness is an integral part.

After the sixth Initiation of Decision, the revelation begins to shift on to cosmic levels and off the cosmic physical plane. A developed wisdom then grows in relation to God Transcendent. The initiate now has knowledge of God Immanent within the planetary sphere and can now add, to knowledge, wisdom and can learn to give correct and understanding interpretation to that which is being revealed to him, stage by stage, as he demonstrates that he is initiate. After the sixth initiation the initiate begins to penetrate, through his projected spiritual awareness, on to cosmic levels where he contacts unimagined revelations. [pp. 434-435]

- There is another point of revelation on the Way of Initiation to which I would like to refer. It occurs when the light which the initiate has generated or received is projected into the *Past* and the subconscious mind (as the psychologists inadequately call it) is revealed to him; this subconscious mind relates him to all the four kingdoms in nature. This is one of the earliest phases and precedes the shifting of the penetrating, focussed, light in extra-planetary areas of consciousness. It constitutes a fundamental revelation and is in the nature of a "summarising point of penetration." [p. 438]

1.6 Revelation and Light

- Again, there is necessarily, in revelation, always the concept of Light and that which it reveals. Light on the physical plane produces the organ of vision, the eye through which revelation of physical areas of consciousness becomes possible--the same theme of light runs through the analogous process by means of synchronising instruments upon all planes; nevertheless the physical concept of instrument falls increasingly into the background, and other words take its place as we deal with higher areas of consciousness: Recognising Perception. Interpreting Perception. Spiritual Perception. Decisive Perception. [p. 367]
- Human evolution or the human evolutionary process is entirely concentrated around the sense of sight, with its consequent effects and results of vision, recognition and perception--all of them constituting what we mean when we speak of revelation. [p. 368]
- As we consider these revelations, I would like to take them up with you from a somewhat new angle; I would ask you to remember that the concept of Light must always be established by you *mentally*, alongside that of the revelation itself. I would ask you also to remember that I am dealing with revelations which are no longer true revelations, because they have been formulated by the initiates of today and made visible in words. [p. 369]
- The fact that I want you to understand can perhaps be best expressed by the following words out of the *Old Commentary*:

"The light that shines within the heart of man discovers light and, in these blended lights, comes revelation. The light that shines within the sacred Hierarchy of Souls discovers these two lights revealed and they reveal a third--the revelation of the higher states of Being which hide and veil a *Light* which is not of planetary creation. These are four lights which reveal a Light Supreme, a Light which comes from distances beyond the ken of man. Yet all these lights have been revealed because a light has burned-- immovable, secure--within the human heart."

The whole theme of revelation is the revelation of light, and that implies many different interpretations of the word "light"; it concerns the discovery of the lighted areas of being which otherwise remain unknown, and therefore hidden. We create light; we employ light; we discover greater lights which serve to reveal to us the Unknown God. It is the guiding light within us which eventually reveals those brighter lights which usher in the process of revelation. I am, my brother, speaking symbolically as you can well understand.

So much of human thought anent religion is concerned with the light of knowledge; the reason for this is that the first "great lighted area" which the initiate can grasp is the "circle of the Mind of God," as it expresses itself in the living, active state of the planetary consciousness. There is a point in the initiate process when the initiate becomes aware--in a manner which I cannot or may not explain to you--of the light as it blazed forth at the consummation of the previous solar system; to it we give the inadequate name of the "light of the intelligence." It is really the light of what we call the light of the anima mundi; in this initiate experience the light of the Kingdom of Souls is added to that light. At a

later initiation there comes a point of revelation where the initiate perceives and records as a definite revelation the "light of the divine Purpose," and this happens in such a way that the light of the divine Mind or the divine Intelligence becomes available for this increased enlightenment and informing. When this takes place, a point is reached wherein the intelligence and its various phases as known to him hitherto, drops below the threshold of consciousness and becomes instinctual, irrevocable habit, but is no longer a major preoccupation. The "light of love" which flows from the Heart of God (and--from the angle of the solar system--from the Heart of the Sun) supersedes the light which has hitherto enlightened his way. At that point of revelation (again speaking symbolically), he realises for the first time a threefold "lighted relation": a triangle composed of the light of the Spiritual Triad, of a light which is streaming forth from the "Heart of the Sun," and of a steadily burning light which glows from the cosmic physical plane. As he has penetrated into the higher stages of the Path of Initiation, he has moved forward into a light which has been revealed to him by the use of the triple light of his personality and the threefold light of his soul which (when blended) represent two great lights; as he moves forward again, he now blends with these lights the triple light of the Spiritual Triad; and the union of all these lights reveals a light and lights which are extra-planetary.

The above elucidation is of a deeply instructive, though symbolic, nature and can only be correctly understood if the basic premise is grasped that "**light is substance**" and that "**substance is energy.**" [pp. 435-437]

- I endeavour, my brothers, to give you--as far as I can--some teaching on the points of revelation which the Christ will make possible for mankind to grasp, and try to give you some understanding of the quality of the light of knowledge which is inherent in the planet, and the quality of the light of love which is of solar origin; this is one of the teachings which He will make somewhat clearer to mankind.

More along these lines I cannot tell you. It was necessary for me, however, to speak of these matters, even if they sound to you to be but symbols and parables; they will aid you to gain a more just appreciation of initiation. [p. 438]

1.7 Revelation and Initiation

- My one effort today is to indicate the relation between initiation and revelation. The revelation--induced by right orientation and right thinking--is a part of the training of the initiate, and many thus in training delay their progress by not recognising the revelation when it tops the line of their spiritual horizon. [p. 319]
- It must not be forgotten that all that is here communicated is strictly in relation to initiation. The revelations accorded (of which three have already been indicated) concern the initiate and his work as it is impelled from the moment that an initiation has been passed. **Life for all men everywhere is full of revelation, recognised or unrecognised**; it might be said that there is little else, though the majority of them are of small importance except in their *combined sequence*. They might rather be regarded as creating or constituting a "field of revelation" or an area of consciousness wherein five major points of revelation will some day be seen, grasped and understood; they are the

substance which has within it that living something which is invocative of light; it is that material substratum which is capable of evoking that "lighted response" which the initiate demonstrates when he himself has learnt to generate the five points of revelation. These five points (which I shall indicate) must not be confused with the five initiations. They are indeed related to them, but the right order in itself constitutes a revelation, and none of them can be specifically applied by you to any particular initiation. In fact, it might be said that all five of them apply to each initiation, giving--as the initiate can receive and bear it--five aspects of divine activity; these are in the nature of five modes or techniques of the future work to be done by the initiate between initiations. The quotation from the *Old Commentary* as given on [Appendix] can be regarded as a key to the entire technique. [pp. 345-346]

"The disciple climbs the mountain, its five peaks illumined by the Sun and hiding the other two.

From point to point he goes and the Way moves upward all the time--out of the dark into the light, from the jungle to the open space, from night to dawn.

From point to point he moves and at each point he gets new revelation. Five are the mountain peaks, and as he mounts towards each peak he receives five times the light. Five to the five and so from five to five till five fives have brought him light. Ten lie ahead, but these concern him not as yet." [pp. 308-309]

- I would ask you to ponder deeply upon this section which we have called the Points of Revelation; they are aspects of the training given to the initiate. They are also--on a higher turn of the spiral--the esoteric correspondence or higher meaning of the words: "As a man thinketh in his heart, so is he." In the case of the initiate however, the heart is only one of the conditioning points of contact through which the "advancing point of light" can come.

It is perhaps a somewhat new thought to you as aspiring occult students that there is a major revelation--something entirely new and unforeseen--which is inherent in the situation when a candidate for initiation stands before the Initiator.

A consideration of the three points of revelation already given may show you how deep may be the present mystery where each of these points is concerned. [p. 348]

- It might here be noted by you, as we consider this entire subject of revelation from the angle of the initiate, that (in the initiatory process where the disciple is concerned) revelation is simply one way of expressing the constantly recurring effects of pressure forward and of **vision**. Throughout the entire evolutionary process there is essentially nothing but a growing, revelation. The two terms, **Evolution and Revelation**, go together. Any distinction lies within the field of revelation or--to word it otherwise--within the various planes of consciousness, and particularly that in which the revelation is taking place. Earlier I said that "the next sequential revelation will be that of creativity, of the world of thoughtforms which humanity as a whole has created and the setting in motion-- by humanity and in relation to its own destiny--of the Law of Cause and Effect or Karma. This will take us back into the very night of time and demonstrate the hope of the present era." [p. 367]

- Through those revelations the initiate-disciple becomes aware of the task which he must fulfill and the next immediate step which humanity must take--through one or other of its grouped masses. These revelations concern the use of the Will in implementing the evolutionary aspect of the divine purpose. In all these points of revelation the Spiritual Triad is involved, and every one of the revelations is--in a steady crescendo of illumination--the result of initiation.

All the five points of revelation are conveyed or make their impression at each initiation, but differ greatly according, to the initiation taken. [p. 379]

- You talk of a series of initiations, but the Masters talk in terms of *a series of revelations*, and Their work with Their disciples is to prepare them for revelation. Bear in mind, brother of mine, that revelation is hard to take and to hold--a point oft overlooked. It is exhausting to the personality of the disciple, but it is of no service unless the personality recognises it; it is excessively stimulating and the initiate passes through three stages where a revelation is concerned: First comes the stage of ecstasy and of supreme recognition; then darkness follows and almost despair when the revelation fades and the disciple finds that he must walk again in the ordinary light of the world; he knows now what *is*, but it is at this point that his test lies, for he must proceed on that inner knowledge but dispense with the stimulation of revelation. Finally, he becomes so engrossed with his service, with aiding his fellowmen and with leading them towards *their* next revelation that the excitement and the reaction are forgotten. He then discovers to his surprise that at any time and at will--if it serves his selfless interests--the revelation is forever his. Ponder on this. [p. 389]

1.8 Revelation and the Centres

- All that I have here given you in connection with the seven centres (if brought into relation with all that I have given you in *A Treatise on Cosmic Fire*) will afford you some general idea of the various planetary significances. This I have personally no time to do, even if it were desirable, but it will be obvious that what I have indicated along the line of correspondences *must* be true, for the ancient truism "as above, so below" holds eternally good, and it is the task of the Hierarchy to demonstrate this. The relation of the microcosm to the macrocosm can never be broken, and that relationship is deeply involved in these five points of revelation. [p. 370]

- It has been occultly stated that:

"The five points of the five-pointed star are pyramids of ascension and, at the summit of each point--hidden within the emanating rays--lies a point of revelation, offsetting the radiation but preserving the deeply seated magnetism. Thus is there symbolised the going forth, the coming back and the point of peace, surrounded by activity."

I will endeavour (as we consider these points of revelation) to express as far as may be this relationship of the smaller to the great, of the part to the whole, and of the five points of spiritual contact upon the physical plane (outlets for the energy generated in the planetary centres) with the sumtotal of the means of expression. These centres are

brought into expression--as far as the points of revelation are concerned--at their respective initiations:

1. The ajna centre.
2. The heart centre.
3. The head centre.
4. The throat centre.
5. The alta major centre.

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

It is wise to remember that the Plan is as much of the divine Purpose as can be brought into expression upon the planet--under the Law of Evolution and the tension of this planetary crisis through which we are passing at this time--or at any one time or particular epoch in time and space. Let us now consider these points of revelation so as to gain from them some real understanding ... [pp. 371-372]

1.9 Effects, Reward and Risks of Revelation

- The revelation, given to the initiate, is not a vision of possibilities, but a factual experience, leading to:
 1. The evocation of new powers.
 2. The recognition of new modes and fields of service.
 3. Freedom of movement within the bounds of the Hierarchy.
 4. New hierarchical contacts and new responsibilities which face the initiate. [p. 254]
- Through the presentation of *Points of Revelation*:

The present vision must become the past experience. Its light of revelation will fade out as the experience becomes a habit, and therefore falls below the threshold of consciousness. [p. 268]

- Later on, as the years slip away and as students come and go, a clearer grasp of the techniques of comprehension--these emerging Points of Revelation--will form themes for prolonged meditation and doors of entrance to the new occultism. The foundations for this **new occultism** are well and soundly laid; the superstructure can be erected now, slowly and with due care, in conformity with the divine blueprints and in response to a sensitive reaction to spiritual impression. [p. 310]
- Revelation brings responsibility, and oftentimes danger. Man, as individuals, can grasp certain of these truths of initiation and use them for themselves with impunity, but their revelation to the unready might involve serious **risks**. [p. 316]
- In the planetary and cosmic processes, the fate, the attainment and the progress of the individual initiate are of small importance in the vast scheme of the divine life. Can you grasp anything of what I mean when I say that initiation is a planetary activity, based on the life of the planetary Logos and the point of spiritual attainment of Sanat Kumara? This attainment sweeps or carries the initiate into ever widening spheres of "lighted consciousness," and this makes him not only welcome the revelations of light but also to become one of the Agents of the Light.

These are deep mysteries and you cannot expect or anticipate full comprehension. Many lives of struggle, service and progress lie ahead, but the **reward** of revelation is adequate compensation for all that must be endured as the initiate discards limitation. The goal of all this process has been summed up, as far as planetary humanity is concerned, in the words of the fifth Point of Revelation: "When the light of the seven Rays is blended with the seventh Ray, then Light Supernal can be known." [pp. 438-439]

2.1 First Point of Revelation

2.1.1 General Considerations

- Energy follows thought and the eye directs the energy. Involves the physical plane. Relates to the first initiation. Concerns the ajna centre and the so-called third eye. [p. 369]
- Energy. Thought. Directive Energy.[p. 347]
- ... an attempt to emphasize the necessity for grasping and accepting two initial premises:

First, that energy follows thought.

Second, that the eye, opened by thought, directs that energy. [p. 286]

- Energy follows thought and the eye directs that energy. This has been an occult platitude ever since the days of H.P.B., during whose time it was decided that this was the first of the points of revelation which could safely be given to the general public. The assertion of this revealed fact was an essential piece of knowledge in the world, prior to the externalisation of the Ashrams--or, my brother, of the Hierarchy. The thought that all is energy has already been accepted by modern science, and the concept of vision (the first step towards understanding the use of the spiritual eye) is already part of the teaching of modern philosophy and of many of the metaphysical schools. [p. 309]
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- The mystery of the eye and its relation to light (esoterically understood) is very great, and as yet, no student, no matter how diligent, knows anything about it. For instance, brother of mine, when the third eye, the inner eye, and the Monad are brought into direct alignment with "the Eye of God Himself," so that what the planetary Logos sees can be partially (at least) revealed to the initiate, who can tell what that revelation will bring of results and enlightenment? [pp. 348-349]
- ... it is interesting to realise that only the first point of revelation has been formulated into a **law** capable of ordinary human comprehension; this is the law that "energy follows thought" and that "the eye directs that energy." Mankind has reached the stage where comprehension of this first point of revelation is becoming possible and two factors have made this possible:
 1. The formulation of this law related to energy coincided with modern scientific discovery, for today it is recognised that everything that exists is essentially energy in some form or another.

2. The enormous number of aspirants who have taken or who were in process of taking the first initiation.

Again, you can see the processes of invocation and evocation in action. [p. 424]

2.1.2 Method (Procedure, Location, Objective)

The First Point of Revelation:
Energy follows thought and the eye directs the energy.

[JB: Rules on White Magic]

We are not dealing here with the simple statement that thought power is an energy and that the process of thinking generates automatically an energy which produces objective forms, induces related action, and is the source therefore of all that appears or manifests. That is a platitude today, and humanity is increasingly aware of the subjective power of thought and of its consequences--objective realisation. We are to concern ourselves with that which lies behind the mental perception of the ordinary man and with the revelation which comes to the initiate disciple as he stands within the ashram and perceives--as a result of the initiatory process--the nature of the divine Plan, as it can be seen working out on various planes of our planetary existence. There are three things which the initiate notes as the new panorama unfolds in flashing light before him:

1. The *point of tension* which precedes revelation. There is much to be considered in relation to tension as the forerunner of initiation and its subsequent revelation.
2. The *stillness* by which the revealing vision is surrounded, if I may so inadequately express the idea. The revelation is given to the initiate as if there was nothing in all the world but himself (a point of tension) and a vortex of force which takes form before his eyes, revealing to him an inevitable but future activity.
3. The *level* upon which the revelation (apprehended at the highest possible point of consciousness for the initiate) must eventually be materialised or brought into being.

Initiation is always taken on levels of consciousness higher than the mental, and the initiate must not only realise the significance of the revelation but must also know the sphere of activity of which it will be the inspiration. I would have you ponder on the wording of this last sentence.

Each of the five points of revelation indicates to the initiate: **procedure, location and objective**. Each is therefore susceptible of many and varied interpretations; these are dependent upon the initiatory status of the disciple. With these we cannot deal, because it would entail the writing of another complete treatise and this would also be largely incomprehensible to the uninitiated reader. I can, however, give you some ideas anent the five points of revelation which I have indicated, leaving your intuition to wrestle with their import--or leaving it to your imagination if the intuition is not yet creatively active; it must always be remembered that the imagination is the seed of the intuition, because

that which is not existent somewhere within our apparently complex planetary system cannot be imagined.

In connection with the aphorism that energy follows thought, I would have you relate this concept to the **Science of Impression**, bearing ever in mind that the Masters of the Wisdom work in three ways as They endeavour to implement the divine Plan:

1. They formulate, deliberately and in line with Their fixed intention, those thoughtforms which must be "impressed" upon the substance of the level of consciousness desired.
2. These living forms of thought are then occultly energised and become centres of energy or reservoirs of energy, with the original thoughtform as the creative source at the centre. These thoughtforms and this generated energy are held steady within the aura of the Master or of a group of Masters.
3. The energy is then projected on to a particular plane or into the mind consciousness of those disciples who are en rapport with the Master, or of those groups of disciples or aspirants who are working in close association with some hierarchical group. If I say to you that the initiated disciple uses the ajna centre, I am only stating a partial truth; many of the Masters work through no physical or etheric mechanism whatsoever, but utilise what might be termed "a point of projection" within the ashram; this is a point of sevenfold contact, available at all times for the use of all those initiates who have taken the third initiation. They work consequently from that high place within the Hierarchy and do not need to employ the ajna centre or any other centre within the etheric body. Writing as I am, for disciples and initiates who have not yet taken the third initiation and who are still "confined" within physical vehicles, the information that the "eye directs the energy" is sure and far more easily understood.

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

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

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

2. His ray energy which, rightly used, conditions his work with and for the Hierarchy.
3. The energy of the ashram of which he may avail himself in the process of carrying out activities--initiated by impression. In the early stages he calls this the energy of his Master, but learns later that it is--in reality--the energy generated by his Master's group, the ashram.
4. Hierarchical energy or the energy of certain associated ashrams or of the entire group of Ashrams, the Hierarchy itself. The use of this highly qualified and most potent energy can only be employed when the disciple has earned the right to certain privileges and can be trusted to use the potencies correctly.
5. The energy of the Head of the Hierarchy, or the Christ force, as it is sometimes called. This force imports into the usually available energies certain conditioning qualities which emanate from Shamballa, and are therefore related to the Will aspect. This type of force has not hitherto been available to working disciples but is now available, having been released at the Wesak Festival of this year (1948). Even now it can be used only by highly trusted disciples, and usually by those only whose rays are the first Ray of Power or Will or the second Ray of Love-Wisdom. These will be the rays of one or other of the two major vehicles--that of the soul and that of the personality. There are naturally exceptions to this rule, and these exceptions will be increasingly numerous as time speeds by; but in the present time, first and second ray vehicles provide the line of least resistance.

The first Point of Revelation has necessarily an unique relation to the **physical plane**, to the hierarchical workers in **physical bodies**, and to those who consciously use the **ajna centre**. The number of those who can work with the energy of thought is now very great, because so many hundreds of thousands have taken the first initiation. This becomes clear when you realise the untold numbers of those who are definitely oriented towards the light, who are spiritually motivated and are consciously trying to tread the Path or--to express the idea in Christian phraseology--to follow the footsteps of Christ. They may know nothing of the occult teaching or of esoteric techniques, but the discipline of their lives and their realised fixed intention and service bring them inevitably, eventually, on to the occult way. They are learning to think; they earnestly seek to know the right way for humanity, and desire to ascertain the will of God; they are therefore building thoughtforms and are developing the power to be impressed. At present, they appear to be putting the cart before the horse, and they need to learn to think *after* impression; but this the spread of the various meditative processes will eventually correct. Later, the directing potency of the ajna centre (the centre between the eyebrows) will attract their attention and the triple process of impression, thoughtform construction, and energy direction will be mastered by them, and the first point of revelation will no longer be a revelation; they will be committed to an intelligent implementing of the Plan upon the physical plane. [pp. 372-376]

The point made, based upon the occult platitude that "energy follows thought," should carry inspiring implications to the earnest disciple, if he truly considers the statements made and regards them of **practical application**.

Two things, I told you, are the **result of thought**, and though these may be mentally grasped by the intelligent disciple, they are very seldom understood. They are:

1. Thought generates energy commensurate with the potency of the thinking, and qualified by the theme of the thinking. You will see from this, therefore, some of the implications contained in the meditation I have assigned you. "As a man thinketh in his heart, so is he" is a statement of the Christ. From that demonstrating personal centre of thought, energy will stream down into the physical brain, via the etheric body. It will then condition the type of living, the expression and the influence of the man upon the physical plane.

2. As a result of focused thinking "in the heart" the spiritual eye opens and becomes the directing agent, employed consciously by the initiate whilst doing his work under the Law of Sacrifice. What is meant here by the words, "in the heart"? The soul is the heart of the system of the spiritual man; it is the seat of the life and consciousness which animate the personality, and it is the motivating potency in every incarnation, according to the experience conditioning the expression of the spiritual man in any particular rebirth. In the early stages of experience, this "eye" remains closed; there is present no capacity for thought and no ability to think in the heart; i.e., from soul levels. As the intellect develops and the power to focus upon the mental plane grows, the fact of the soul's existence becomes known and the goal of attention changes. There follows the ability to focus in the soul consciousness and so to fuse the soul and the mind that an at-one-ment takes place and a man can then begin to think "in his heart." Then also the "eye of the soul" opens and energy from soul levels, intelligently utilised, becomes directed from those levels and pours into what is now ambiguously called "the third eye." Immediately the personality in the three worlds begins to express itself as the soul upon the physical plane, and will, purpose and love begin to control.

These two paragraphs are of importance to the disciple and warrant careful attention. As these developments take place, the spiritual will steadily grows into the directing agent, using the right eye as the distributing agent for the energy of love, animated with will. This is why the right eye has been called, in the esoteric teaching, "the eye of buddhi." This directing agent uses the left eye as the instrument for the distribution of the mental energy of the personality--now illumined and sublimated. [pp. 289-290]

2.2 Second Point of Revelation

2.2.1 General Considerations

- The will is an expression of the **Law of Sacrifice**. Involves the astral plane. Relates to the second initiation. Concerns the heart centre, the "advancing point of Light." [p. 369]

- Will. Expression. Immolation. Sacrifice. [p. 347]

- The Will is fundamentally an expression of the **Law of Sacrifice**. Paradoxically we found that when the spiritual will was--even in a small measure expressing itself, there was no such thing as sacrifice. Incidentally, we considered the great exponents and the great field of sacrifice considering the Great Life in which we all, as well as all other forms, live and move and have our being.

I would like here to quote something I said to you in connection with this subject: "These few thoughts upon the significance of sacrifice, or upon **the 'taking over' through identification**, of the task of salvage, of revitalising and of presenting opportunity, are important to all disciples, as a goal and as a vision." (Page 288.) [pp. 309-310]

- When the true nature of the will is comprehended and the self-will of the personality (of a very high order, necessarily), the will of the soul (as demonstrated by the activity of the highest tier or circle of the egoic petals), atma, expressing itself as the spiritual will, and Sanat Kumara are also brought, through initiation, into direct alignment, who, again, can predict what the revelation will be? [p. 349]
- We have already dealt with two of the points of revelation and have therefore considered the two which have reference to the first two initiations; these are taken upon the physical and the astral planes respectively. [p. 397]
- It should be remembered that the Law of Sacrifice (in its destroying aspect) is dominant during the second, the third and the fourth initiations.

At the second initiation, the initiate begins for the first time (though in the most elementary form) to employ the will aspect and--in the revelation accorded--he takes a major step toward the third Initiation of the Transfiguration. [p. 397]

- At the second Initiation of the Baptism, the control of the astral body is broken; it is sacrificed in order that the intuition, the higher counterpart of the "propelling aspiration" (as it is sometimes called) may assume control. [pp. 397-398]
- The second, third and fourth points of revelation are (symbolically speaking) still retained within the Halls of Initiation, and their expression upon the physical plane--as an understandable **law**--still lies ahead and is subject to future elucidation. The second point will soon be capable of expression in the three worlds, because men are slowly coming to the realisation of the nature of the will and the right place and proper reality of sacrifice in the divine scheme of revelation. [pp. 424-425]
- In spite of all the signs to the contrary . . . a very real measure of **monadic energy** is present. Humanity will increasingly demonstrate this as the insistent demand for unity and the growth of **internationalism** will demonstrate. The objectives, goals, theories, aims and determination of the bulk of mankind already testify to this.

These expressions of the evolutionary development of humanity are related to the first manifesting qualities of the Will aspect. ... The will is not, as so many believe, a forceful expression of intention; it is not a fixed determination to do thus and so or to make certain things to be. It is fundamentally an expression of the **Law of Sacrifice**; under this law, the unit recognises responsibility, identifies itself with the whole, and learns the esoteric significance of the words: "Having nothing (sacrifice) and yet possessing all things (universality)." I would ask you to reflect upon these words of the great initiate, St. Paul. [pp. 269-270]

2.2.2 Method (Procedure, Location, Objective)

*The Second Point of Revelation:
The Will is an expression of the Law of Sacrifice.*

[JB: ~Laws of the Soul]

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

I cannot here deal with psychic construction, with astral impulses or glammers, nor can I spend time referring to the usual astral conditions-- so well known and so carefully followed by the mass of men. Each human being has eventually to make his own definite decision anent the astral plane and his release from its control, and has then to follow (for several lives) a policy of non-association with its phenomena. But the initiate-disciple receives an unique revelation and an applied conditioning which enable him to recognise it as a man-created whole or world or state of consciousness (whichever term you may care to employ) and therefore as something which must be transformed. Two things consequently emerge in his consciousness:

1. That the astral plane is not God-created, or divinely "inspired," but is the product of human desire, evinced at the very dawn of human intelligence; this desire has built thoughtforms which are in tune or allied to every phase of human desire from the lowest type of physical desire up to the spiritual aspiration of the man who is seeking liberation. What can the disciple, therefore, do to make the astral plane "holy" or "set apart" and segregated from the sumtotal which the Divine Thinker, Sanat Kumara, *has* created, and with which the desires of mankind-- through the medium of the astral world--have, fortunately for the individual man, become entangled? At this point, he knows that he must, inevitably and eventually, contribute something. He realises that he must intelligently work towards the separation of the astral plane from the six planes of divine creation. I would ask you to remember, brother of mine, that the star of creation is the six-pointed star and not a seven-pointed star.
2. As the needed service which must be rendered takes possession of the heart and mind of the initiate, the method is simultaneously revealed to him. This **method** is the use of an "**advancing point of light**"; it is, however, a form of light which can only be implemented *by the will*; this will can only fully complete its task when all three aspects of the will--as exemplified in the three points of the Spiritual Triad--have all been sequentially employed.

You can see, therefore, how different is the revelation which comes to the initiate than are those which the average aspirant and disciple regard as astounding revelations. Their sense of values is in error. There is a **group service quality** to the revelation with

which we are dealing, and also about these five stages of revelation, which is unknown until the antahkarana has been created, thus linking the Spiritual Triad and the Personality. The energy then to be used is entirely related to the Will aspect of divinity. This does not demonstrate as it does with average advanced humanity, as **applied goodwill**, but it expresses itself as a **dynamic destructive spiritual Will**; it adds its quota of destroying energy to the task of destruction with which the Hierarchy is confronted in connection with the astral plane.

This Point of Revelation brings with it certain revelations of an unexpected nature and imparts to the initiate certain new and significant results which register as truths to the initiate-consciousness. He discovers that he must learn the divine nature of the destroying aspect of the Will; he learns that it is not related, when demonstrating as this particular aspect, to determination or fixed intention, but is a fluid energy which can be directed toward the plane of desire wherever and whenever contacted; he finds out also that, in order to combat this vast and vibrant astral world, an aspect of light must be employed, and that therefore he is being given his first opportunity **to work with Light under the inspiration of the Will**--as do all the Members of the Hierarchy; he realises, consequently, that he *must* employ this aspect of light under the action-- definitely directed--of the Will, in order to bring about the disappearance of that world as a sentient conscious entity; he knows that he must primarily destroy the astral phenomena for which he is creatively responsible, and that (having done this) he must demonstrate his complete freedom from the phenomenal contact of the astral plane at the second, the third and the fourth initiations. This he must do through the "advancing light" of lower mental substance, and the activity of the buddhic level of activity; then to this he adds the destroying power of the atmic level of activity. He has to take note, in this process, of a certain level of responsibility. Thus he can finally destroy (with the means of the advancing light of the atmic plane) a certain proportion of astral substance for which he is not individually responsible but which is nevertheless related to the group or to the nation with which he is by birth or inclination affiliated. It is the united and synthetic use of the three triadal expressions of energy which makes the work of the world servers effective.

You can see from this short resumé which I have given you about the **results** of the second point of revelation, how widely comprehensive is the entire theme of revelation as it implements, impulses and motivates hierarchical activity.

The use of the Will aspect in "making holy" or in "setting apart," is active not only at the second initiation, but in all of them and--in a peculiar sense--at the sixth Initiation of Decision; of this initiation the six-pointed star is the symbol. The decision there involved tests the initiate as to how free he is from all desire--a factor which impregnates the entire creative world. Freedom from that control indicates the recognition of the Will as an expression of the Law of Sacrifice.

The **Christian interpretation of the Will of God** and of the significance of sacrifice is based, in reality, on human revolt and on human refusal to see anything in the spiritual life but an unintelligent acceptance of the inscrutable divine Will; it posits also the need for pain and the suffering of sacrifice in the sense of complete abnegation of all that might be regarded as good and useful, as desirable and joyful. This revolt has coloured the entire presentation of what Christian theologians regard as God's Will; this presentation involves the unavoidable imposition of the will of a transcendental Deity, and leads inevitably (though totally inconclusively) to the dreadful and symbolic death of the Christ

upon the Cross and to the painful and sacrificial life of the spiritual man. There is much teaching given out by the church upon the necessity of the submission of the human will to the divine Will; however, little or no teaching is given of the **joyous use of the Will of Christ**, immanent in every form, and peculiarly active in the form of humanity, and therefore capable of *joyous* and *understanding* use. The idea that sacrifice signifies happiness and a joyful process of making desire "holy" is absent; theologians refuse to recognise that the releasing of the energy confined and imprisoned upon the astral plane, into "enlightened" service upon other planes, is neither comprehended nor in any way understood.

The concept of *substance* runs through all that is here given; the atrophying of the substance of the astral plane, the merging of "lightened" substance with that of other planes, the use of the substance of light as a medium of spiritual destruction, and the bringing in of the three types and qualities of the substance of the Spiritual Triad (in order to liberate humanity) is never noted. Nevertheless, these three types of substance (mental, buddhic and atmic) are all symbolised for us upon the Mount of Crucifixion. There are also far deeper meanings to the well-known Gospel symbolism than those which have been recognised or studied.

I have here, however, thrown some light upon this second point of revelation, and much upon which you could well ponder and reflect. [pp. 376-380]

2.3 Third Point of Revelation

2.3.1 General Considerations

- The Monad is to the planetary Logos what the third eye is to man. Involves the mental plane. Relates to the third initiation. Concerns the head centre, the light of Purpose. [p. 369]
- Monad. Universality. Extra-planetary Light. [p. 347]
- The Monad is to the planetary Logos what the third eye is to man, esoterically understood. This is a most abstruse statement for all of you and will require much concentrated reflection and serene meditation. The vision of the solar Logos and of the planetary Logos is closely related to intention and purpose, and is the cause of the Plan. It is, however, beyond and different to the Plan. I leave this thought for your consideration and meditation, but can assure you that you will come to no easy or early comprehension. [p. 310]
- A consideration of the three points of revelation already given may show you how deep may be the present mystery where each of these points is concerned. The mystery of the eye and its relation to light (esoterically understood) is very great, and as yet no student, no matter how diligent, knows anything about it. For instance, brother of mine, when the third eye, the inner eye, and the Monad are brought into direct alignment with "the Eye of God Himself," so that what the planetary Logos sees can be partially (at least) revealed to the initiate, who can tell what that revelation will bring of results and enlightenment? When the true nature of the will is comprehended and the self-will of the

personality (of a very high order, necessarily), the will of the soul (as demonstrated by the activity of the highest tier or circle of the egoic petals), atma, expressing itself as the spiritual will, and Sanat Kumara are also brought, through initiation, into direct alignment, who, again, can predict what the revelation will be? When, again (as hinted on page 313), the myriad thoughtforms of the concrete or lower mind are seen as illusion, and the lower mind, the knowledge petals of the egoic lotus, the abstract mind and buddhi or pure reason are all brought into alignment with the Lords of Karma in a direct relationship and as signifying the ending of karma in the three worlds, who can foretell the nature of the ensuing revelation? It is alignment that holds the clue or the key to all these deeply spiritual events. [pp. 348-349]

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2.3.2 Method (Procedure, Location, Objective)

We have already dealt with two of the points of revelation and have therefore considered the two which have reference to the first two initiations; these are taken upon the physical and the astral planes respectively. At the second initiation, the initiate begins for the first time (though in the most elementary form) to employ the will aspect and--in the revelation accorded--he takes a major step toward the third Initiation of the Transfiguration. This connotes the transfiguration of the personality and its liberation from the alluring imprisonment of the three worlds. Now he faces that great transitional initiation and is confronted with the revelation which has been expressed for us in the following words:

The Monad is to the planetary Logos what the third eye is to man.

These are mysterious words and can only be understood if brought into relation with the previous revelation, involving the Will and the Law of Sacrifice. It should be remembered that the Law of Sacrifice (in its destroying aspect) is dominant during the second, the third and the fourth initiations.

1. At the second Initiation of the Baptism, the control of the astral body is broken; it is sacrificed in order that the intuition, the higher counterpart of the "propelling aspiration" (as it is sometimes called) may assume control.
2. At the third Initiation of Transfiguration, the control of the personality in the three worlds is broken in order that the Son of Mind, the soul, may be substituted finally for the concrete and hitherto directing lower mind. Again, through the Law of Sacrifice, the personality is liberated and becomes simply an agent of the soul.
3. At the fourth Initiation of Renunciation, the destroying aspect of the Law of Sacrifice brings about the destruction of the causal body, the soul body, in order

that the unified soul-infused personality may function directly under the inspiration of the Spiritual Triad--the triple expression or instrument of the Monad.

The significance of these "destructive episodes which produce the freeing of the prisoner of the planet" (i.e., the divine, spiritual man) lies in the fact that, after the fourth initiation, the light of purpose is the sole controlling factor in the career of the initiate; he enters then upon a stage wherein he steadily approaches closer to the "centre where the will of God is known." It is an elementary revelation of the divine Purpose which is given at the third initiation; only the first stage of that mysterious all-embracing Purpose is at that time revealed; the remaining six initiations progressively reveal (to the Master) the all-enfolding Purpose.

Earlier I told you that three words should be considered in relation to the Points of Revelation: **Procedure. Location. Objective.** All three of them are of use here in considering the nature of the impending revelation.

The recognition of these Points of Revelation falls automatically into two main **procedures** or planned processes:

1. The procedure carried forward under the impulse of the Law of Sacrifice which "destroys all hindrances, breaks down all impediments and removes all individual obstacles, thus releasing the initiate into that vortex of force in which he learns the method of handling the planetary correspondence of that which he has individually overcome." These words should be carefully studied in relation to the second, the third and the fourth initiations.
2. The procedure carried forward at the remaining five initiations; in these initiatory processes there is a "spiritual absorption of the initiate into the circle and into the cycle of the Universal Mind"; the initiate is then "caught up and liberated into planetary fields of endeavour wherein the will must be employed as the Monad may direct."

You can see from the above how abstruse all this advanced teaching must necessarily remain--veiled and protected in order to protect and guard the initiate. This dual procedure in relation to the crucial moment in each of the initiations is always most scrupulously guarded. The moment "wherein the initiate, standing upon the point within the triangle and not upon the square," sees (in a flash of time) the great aligning procedure which will carry him from the immediate point of revelation on to the final glory, must and will be forever protected.

The **location** of this particular point of revelation is on the mental plane; through the alignment of the concrete, lower mind, the Son of Mind and the abstract mind, a direct channel for vision is created. The **medium of revelation** at this initiation is the antahkarana, which is rapidly being constructed and can thus prove the connecting link and the esoteric mode of vision. The **instrument of reception** is the third eye which--for a moment--is temporarily suspended from its task; of directing energy upon the physical plane and then becomes a stationary, receptive organ, turned inward toward the higher light. The head centre is therefore involved, and a secondary alignment takes place between the ajna centre, the head centre and the soul body. All this takes place at a high point during the third initiation; for the first time in his personal history the initiate is

completely aligned and can function straight through from the head centre to the highest point of the Spiritual Triad. You have, therefore, the reason for the sudden inflow of transfiguring glory.

This is the **objective** of the initiation, and the triangle of procedure, location and objective is created, flashes into being, and then--at the close of the initiatory process--fades out, leaving however a permanent, new, spiritual and instinctual trend towards monadic perception and livingness.

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

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.

More along this line I may not convey to you. I can only give veiled suggestions and formulate for you certain phrases or seed thoughts which (if duly considered and reflected upon) will begin to train your perception and develop the third eye, enabling it to reorient itself and change its function when the right time and the correct emergency come.

I have told you that these points of revelation are the germ or seed of a certain **invocative potency**; this is especially true and correct where the teaching anent the third eye is concerned. Initiation is not an abstract, mystical process to which the disciple is subjected upon some one or other of the subtler planes, the knowledge of which must gradually seep through into his consciousness. This may be partially true of the first two initiations (the Sirian initiations of the threshold), but all the remaining initiations involve the whole man and "three periodical vehicles," producing a steady fusion of these three, an increasing reaction to the Light of the World, and an ability to register in the physical brain (if the initiate is functioning through karma, decision or service in the physical body) that which is undergone; in this registration process the third eye is acutely involved. From the time of the third initiation this third eye is subjected to training and begins to function in the two following ways:

1. It is (in a measure) a correspondence to the concrete mind, with its capacity to interpret environment and experience.
2. It can also act as a lens or a light-gatherer from the inner and higher worlds.

You will note, therefore, the fresh significance that these ideas give to the three stages

which accompany the points of revelation: the Stage of **Penetration**, the Stage of **Polarisation**, and the Stage of **Precipitation**. The inferences to be drawn I shall leave you to work out for yourselves after due study of the teaching. [pp. 397-401]

2.4 Fourth Point of Revelation

2.4.1 General Considerations

- **Purpose** itself is only an **energy**, released within the confines of the Council Chamber [**Shamballa**]. There it must take shape. Involves the buddhic or intuitional plane. Relates to the fourth initiation. Concerns the throat centre. Light upon the path.
- It should be remembered that the Law of Sacrifice (in its destroying aspect) is dominant during the second, the third and the fourth initiations.

At the fourth Initiation of Renunciation, the destroying aspect of the Law of Sacrifice brings about the destruction of the causal body, the soul body, in order that the unified soul-infused personality may function directly under the inspiration of the Spiritual Triad--the triple expression or instrument of the Monad. [pp. 397-398]

- One of the lines of thinking which it is most necessary to impress on advancing and advanced disciples is that of "**initiated thinking**." This means thought carried forward on purely abstract levels, and embodying, therefore, thought which is free from soul conditioning or from the crystallisations of the lower mind. It is essentially triadal thinking and is only registered by the brain when the antahkarana is somewhat constructed and there is some direct communication from the Spiritual Triad to the brain of the personality.

I am emphasising **this point** here because *the fourth point of revelation* concerns the sudden recognition by the initiate of the potency of Purpose, as it is expressed in creation, plus a paralleling recognition that creativity is--for the Master--the expression of all for which He has been trained, it is at the same time the lowest of the three possible recognitions anent divine Purpose. **The others** have nothing to do with creation within the planetary ring-pass-not, but concern the implementing factors of the divine thinking. I know not how else to express these deep and abstruse realities--abstruse because the adequate mechanism for their comprehension has not yet been created by the disciple. We might therefore word this fourth point of revelation as follows: Purpose itself is but an energy, released within the confines of the Council Chamber; there it must take shape. Behind it looms that which has brought it into being. [pp. 347-348]

- Passing on to the fourth Point of Revelation, we find it covered in the following words: "*Purpose itself is only an energy, released within the Council Chamber at Shamballa. There it must take shape.*"

This point of revelation carries the initiate to one of the highest points of **contemplation**; we are here concerned with his sudden apprehension--at the fourth Initiation of Renunciation--of another phase of the divine, conditioning Will. He has begun to recognise and to interpret--even though in an elementary fashion compared to what he will recognise at the ninth initiation--the destroying aspect of the Will as it expresses

itself through the Law of Sacrifice. Now, for the first time (as a result of destruction), he can begin to grasp the essential building aspect of this same Will and to appreciate his future function as a **creative Builder**. The building here to be carried forward, I would remind you, is not the building which is distinctive of the second divine aspect--that of Love-Wisdom. It is strictly connected with that of the first aspect of Purpose, Power or Will; it deals with the processes which precede the actual creative building, the drawing up of the blueprints (if I may use such a term) "within the confines of Shamballa," where high spiritual Beings must lay Their plans. This is a different process to the creative building process, and is related to a mysterious undertaking which is carried forward under the "**Law of Assembly**."

The energy which is employed and with which the initiate at this time makes his first and very temporary contact is that which the planetary Logos employs as He gathers into His ring-pass-not that extra-planetary substance which must progressively be used, as the world of being and of forms makes progress under the Law of Evolution. It must be remembered, for instance, that the planetary forms are now composed of a much higher substance than in primeval days. It must also be remembered that a great process of elimination is forever going on, accompanied by a paralleling **process of substitution**. That which is rejected and which is occultly thrown out as no longer serving the purpose of the planetary Logos is replaced by that which "will measure up to the purpose of the Father."

It is this concept which has been travestied and distorted by the Christian teaching anent the "**vicarious atonement**." This grew out of a basic confusion between the **Law of Sacrifice** and the **Law of Assembly**, and took place when any understanding of the nature of the Father remained a supreme mystery; the whole process was then interpreted in terms of the first and highest Aspect of the essential Trinity, of which man knew nothing, instead of in terms of the second Aspect, the building, magnetic aspect of Love. We are--if it could be but realised--in process of **re-interpreting and re-arranging what can be called "the doctrinal structure underlying the relation between knowledge and wisdom."** This involves the destruction of old concepts such as the trinity of manifestation, and the assembly of those new and more correct ideas which must inevitably be substituted for the old, as the unfoldment of the first aspect is presented to the initiate upon the Path. This, through certain later activities, will gradually seep downwards into the consciousness of humanity, and the new world religion will be founded upon a deeper spiritual perception of the Father or Life Aspect, in place of the rapidly crystallising vision of the Son or consciousness aspect.

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

The process in which the initiate is now permitted to share during and after the fourth Initiation of Renunciation (which is presented to him in a successive series of points of revelation) is made possible by his submission to the Law of Sacrifice. This, in its turn, brings his consciousness under the influence--in developing stages--of the Law of Assembly. This is a law to which I have not yet made reference in any of my previous instructions. The initiate can now-- through appreciated and comprehended revelation-- **add to his work with the Plan** and its building technique, a capacity to work with divine

Purpose and with those substances (etheric in nature) and those energies which permeate the cosmic etheric body (the four higher planes of our cosmic physical plane) under a law which is set in motion by the Father, but which makes the building activity of the Son possible, so that it is utterly in line with divine Purpose.

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

2.4.2 Method (Procedure, Location, Objective)

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

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

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

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

... this point of revelation is related to the plane of pure reason or to the buddhic plane; this is the lowest of the cosmic etheric levels; it is therefore a plane of "**transitional ejection**"--a level from which the new and **assembled energies** are "let loose upon the world of outer forms." This process has been greatly facilitated since the entire Hierarchy shifted its location (since 1925) from the higher mental levels to the buddhic plane, thereby making direct and unimpeded etheric reception possible. This is one of the significances of the words which we read in *The New Testament* that "the veil of the Temple was rent in twain from the top to the bottom"--a symbolic way of expressing the unveiling of an unimpeded channel. This was made possible by the Christ as the Avatar, working in cooperation with the Master Jesus, and also by the point of evolution reached by the humanity of that time. [pp. 401-406]

2.5 Fifth Point of Revelation

2.5.1 General Considerations

- When the light of the seven Rays is blended with that of the seventh Ray, then light supernal can be known. Involves the atmic plane. Relates to the fifth and sixth initiations. Concerns the alta major centre. Extra-planetary light.[p. 370]
- The fifth point of revelation is worded as follows:

"When the light of the seven Rays is blended with that of the seventh Ray, then light supernal can be known."

The implications attendant upon this fifth point are amazing at the first glance, and they demand an immediate recognition of the two factors of **time and space**. The significances which are implicit in this point may be clearer if I paraphrase the statement and thus give you a sense of significance which will give you understanding. **When the energy of the light of all the rays can express themselves through the medium of the seventh ray, then the highest aspect of the divine light can penetrate down into the physical plane.** This must be obviously a most difficult statement for you to grasp, but it is also a statement of fundamental truth.

2.5.2 Method (Procedure, Location, Objective)

In an earlier instruction I pointed out that three ideas were involved in grasping the significance of these points of revelation and--once you have grasped them--they are beautifully clear and simple. The **Procedure** required for the manifestation of "light supernal" takes place when a transitory point of synthesis is reached and the seven energies are blended into one great energetic Light. These seven energies have ever, unitedly, created the "light supernal" upon the highest levels of divine expression, but

that revealing light only finds **Location** when the seventh Ray of Ceremonial Order is active and in process of manifestation in the three worlds, and necessarily, therefore, upon the seventh plane, the physical plane. Such a manifestation inevitably takes place in moments of planetary crisis, when the seventh ray is active and when the Sun is in Aquarius. Such a combination of relationships is being established now, for the seventh ray is rapidly coming into manifestation and **the Sun is in Aquarius**, for the Aquarian Age is just beginning.

The **Objective** of this combination (which has occurred six times during the period of the fifth root-race) is to bring about illumination and the establishment of order upon the Earth. The first indication of the possibility of the effectiveness of these divine proposals was the giving out of the **New Invocation**; its potency was so great that right conditions *had* to be considered before its enunciation was possible. That was the first step in the planned precipitation of the "light supernal"; the second step will be the **reappearance of the Great Lord**, Who will act as the **lens** through which the light can be focused and adapted to human need. Conditions are rapidly being brought about whereby this great event of light distribution will be possible. The Christ can and does function *now* upon the atmic plane and embodies within Himself the great Point of Revelation which has been expressed by me in the words: "The Will is an expression of the Law of Sacrifice." The invocation now mounting from humanity to that high Place where dwells the Christ is, at this time, focused in or originates upon the plane of the **emotions**; because of this, we find the words in the Scriptures that at the end of the age "the **Desire** of all Nations" will come forth. The movement to bring Him--from the angle of the **masses**--emanates, therefore, from the **astral** plane. The plans for His coming are being laid in the higher correspondence of that plane, the buddhic plane, or the plane of pure reason.

The motivating power for His coming is being provided by all disciples and initiates; it is therefore a joint movement, qualified by the desire and the motivation of the united Hierarchy and Humanity; this Invocation cannot consequently be denied. Astrologically, the time is propitious; from the planetary angle, great and momentous events are imminent, as the planetary Logos is taking a cosmic initiation; the energy which produces order and which magically brings spirit and matter together (the energy of the seventh ray) is already organising human affairs and these **three great coinciding events** in time and space make it possible for the seventh ray energies to reach a high point of fused activity and of blended cooperation.

The result will be the creation of a direct channel for the precipitation of "light supernal" into the three worlds and its dominant focussing upon the physical plane. Thus will be brought about the **new civilisation** and the **new world order**, and the **new approach to divinity** will be rendered possible; the initial steps will then be taken to create the "new heavens and the new earth." You will need here to discriminate carefully between symbols and facts; more, I need not here indicate.

In our consideration of this fifth point of revelation, a most complete picture is given of the three stages of the process, which I mentioned earlier: **Penetration, Polarisation, Precipitation**.

In this particular revelation, all the planes (of the cosmic physical plane) are involved; this, in itself, is unusual; the entire proceeding concerns *the penetration* of the blended seven rays throughout all the states of consciousness as indicated by the seven substantial planes. This must be remembered, because the concept of "planes" is almost

irretrievably (and I use this word advisedly) associated with the idea of matter or of substance. This is basically correct, and yet the emphasis *must* be upon the aspect of consciousness as it informs substance. The effect of the penetration with which we are now dealing is upon the many varied types of consciousness which express themselves through the seven types of substance. The blended energies penetrate through the medium of stage after stage of conscious awareness; nevertheless, they only affect those forms of life which react instinctively to their influence. The importance of the present penetration lies in its completeness and in the fact that response to these blended energies is definitely more rapid and inclusive than ever before in planetary history.

There are, therefore, **three stages in the penetrating process at this particular time:**

1. The initial act of **penetration** which takes place "within the area guarded by the Spirits of the seven Rays." This connotes extreme activity in Shamballa and also necessitates the cooperation of the Lord of the World and of the entire Council over which He presides.
2. The achievement of a point of **polarisation**. The preceding penetration of the energies reaches a point of focus upon the mental plane and there--for a brief time--an unique process of consolidation and of consequently greater fusion is brought about. In this unique moment in the history of humanity, this moment of potency is appropriated by mankind.

I wonder if you realise the gravity and the importance of this statement. *Because* humanity has passed through a great cleansing process and *because* in the world today there are many aspirants and disciples, the effect of these penetrating energies is such that they inevitably evoke response. They become polarised or focussed upon the mental plane. Because of this also, **everybody who is mentally centered and controlled, as well as aspirationally motivated, is faced with an imperative opportunity**. This opportunity is unprecedented in human history and is also based upon certain astrological relationships which I have also touched upon in this series.

3. Because of the evolutionary preparedness, evident in the consciousness of humanity, the penetration of energies which have already reached a point of polarisation upon the mental plane is now being continued, and the result is a **definite precipitation** of all these energies upon the physical plane, in dense physical substance; the precipitation is also evident in the ordinary consciousness of ordinary mankind. This statement, you will have to accept on faith. The evidence for the truth of the statement will be found in increased human receptivity to the **will-to-good** which the activity of all the **seven rays (custodians of the divine purpose)** promotes.

We are therefore, my brothers, living in a time of spiritual crisis. When a human crisis and a spiritual crisis coincide, there comes one of the major periods of opportunity and decision in general human affairs; hence the extreme gravity of the present moment. All I can do is to call it to your attention; it is for you to watch and interpret current events, and it is for you to note the expression of the precipitating and penetrating energies, in order to cooperate as far as your insight permits and thus further the right production of the required effects. [pp. 425-429]

3. Summary of the Techniques of Revelation

- It is, however, a technique which is formulated by the initiate himself and is not one imposed upon him within an Ashram or by the watching Master. All these points of revelation also concern the techniques of creation, and indicate to the Master what will be the nature of the creative work with which He--under law, according to ray, and in relation to one of the seven Paths--will eventually work.

The entire theme is too complex for anything more than hinted concepts at this time. The general theme has been covered by me to date under **four groups of thoughts or four groups of presented ideas**. Even though I realise that I am repeating what has been earlier given, I must--for the sake of clarity--call your attention to them anew:

1. *The Five Points of Revelation*. Of these, three have already been given:
 - a. Energy. Thought. Directive Energy.
 - b. Will. Expression. Immolation. Sacrifice.
 - c. Monad. Universality. Extra-planetary Light.
2. *Modes of Interpreting the Points of Revelation*:
 - a. The mental, occult, spiritual, hierarchical and triadal approach, revealing facts.
 - b. This fivefold significance as it is conditioned by the particular initiation being undergone.
 - c. The consequent reactions by the initiate, affecting his daily life, service and ashramic activity.
 - d. The germ, seed, key or inherent, invocative potency which will appear when the three previous groups of approaches have been taken. This potency will later be exploited.
3. *The Inner Subjective Techniques*:
 - a. The stage of the "advancing Point of Light."
 - b. The stage of right direction of the light potency.
 - c. The stage of spiritual impact.
4. *The Outer Objective Technique*:
 - a. Penetration.
 - b. Polarisation.
 - c. Precipitation.

You can see, therefore, how definitely all the above processes involve a planned creative activity. These ideas are not those, however, which can be used by the uninitiated aspirant. The use, through understanding, of these techniques is confined entirely to creative work, carried on in accordance with the Purpose of Shamballa and not in accordance with the hierarchical Plan. The above various stages of the fourfold process mark eventually the recognition by the Master of divine Purpose; it is also shown how that purpose is revealed in five stages, requiring in addition two final revelations of major importance. [pp. 346-347]

- There is another point of revelation on the Way of Initiation to which I would like to refer. It occurs when the light which the initiate has generated or received is projected into the *Past* and the subconscious mind (as the psychologists inadequately call it) is revealed to

him; this subconscious mind relates him to all the four kingdoms in nature. This is one of the earliest phases and precedes the shifting of the penetrating, focused light in extra-planetary areas of consciousness. It constitutes a fundamental revelation and is in the nature of a "summarising point of penetration." [p. 438]

3.1 The Inner Subjective Techniques Corresponding to the Three Stages of Revelation: Penetration. Polarisation. Precipitation

- *Inner Subjective Techniques:*
 1. The stage of the "advancing Point of Light."
 2. The stage of right direction or the focusing of the "advancing" potency.
 3. The stage of spiritual impact. [p. 322]
- I would like at this point to call more directly to your attention the three stages of revelation; you have been dealing with them and considering them, if you have succeeded in following this work closely, and may already have achieved something of the automatic and the essential in their activity.

Revelation seldom breaks in all its completed beauty into the consciousness of the disciple; it is a gradual and steadily unfolding process. The three words I have given you as descriptive of the stages concern the individual disciple or initiate and express the stages of the impact of the revelation upon his mind. There are paralleling inner causes which are responsible for the outer stages of Penetration, Polarisation and Precipitation. These are:

1. The stage of the "advancing point of light."
2. The stage of right direction or the focussing of the "advancing" potency.
3. The stage of spiritual impact.

Again here (if you could but see it) you have an illustration of the processes and interaction of Invocation and Evocation and of the establishing of a triple relation between an inner reality and the outer man, the disciple on his own plane; you have an evocative activity of so potent a nature that it produces corresponding exoteric attitudes and expressions. In reality, you have here a phase of the working of the Law of Cause and Effect, demonstrated in a most illustrative manner. As the Law of Karma makes its presence felt upon the outer physical plane, you have the evidence before your eyes of the three stages of Penetration, Polarisation and Precipitation. At the same time, on the inner planes, and because of the existence of the inner reality, you have the three corresponding stages of Advancing Light, Right Direction, Impact. You have here also an indication of the close interrelation of the outer and the inner, producing a condition wherein the disciple creates a situation analogous to the phase--the long phase--of his creation of karma and its final precipitation in (so-called) "critical" disaster in his physical plane life.

A study of the three revelations indicated in the earlier instruction will reveal the accuracy of the above statement. I enumerated them for you in my previous instruction and wonder if you have read them often. You will find it of value to take these three points of revelation and apply to them the three outer and the three inner stages through which all revelations pass. You may also have noted how one point of revelation leads normally to another. [pp. 321-322]

3.2 The Outer Objective Techniques of the Three Stages of Revelation: Penetration. Polarisation. Precipitation.

- These points of revelation assume three stages of recognition:

The stage of Penetration.

The stage of Polarisation.

The stage of Precipitation. [p. 268]

- The stage of recognising the revelation which is accorded to the initiate of the major Mysteries is itself divided into lesser phases. These might be described as three in number though much is dependent upon the initiation to be taken and the ray of the prepared disciple. These are:
 1. *The Stage of Penetration.* This refers to the piercing through the world glamour and thereby effecting two objectives:
 - a. The Light of the Spiritual Triad streams into the consciousness of the initiate, via the antahkarana, so that the Plan for humanity and the divine Purpose in relation to the planet become increasingly clear. This initiates relation to Shamballa.
 - b. Part of the world glamour is thus dissipated and thus a clarifying of the astral plane takes place and humanity is consequently served. Every disciple who arrives at a recognition of the initiate-revelation releases light and dissipates a part of the glamour which blinds the mass of men. The sixth ray disciple takes far longer over this stage of penetration than do disciples on the other rays but only in this world cycle.
 2. *The Stage of Polarisation.* This is the stage wherein the initiate, having let in the light and penetrated through the dense fogs and mists of the world of glamour, suddenly realises just what he has done and takes a firm stand, correctly oriented towards the vision (or to word it otherwise towards Shamballa). One of the things which must be grasped is that as the initiate is a point of hierarchical life (either on the periphery of the Hierarchy, or within the circle or at the centre) he is a definite part of the hierarchical effort. That effort is directed towards an orientation to the greater centre of life--*Shamballa*. Students are apt to believe that the orientation of the Hierarchy is towards humanity. That is not so. They respond to human need when the demand is effective, and are custodians of the Plan; but the orientation of the entire hierarchical group is towards the first

aspect, as it expresses the Will of the Logos and manifests through Shamballa. Just as the disciple has to do two things: polarise his position by establishing right human relations and at the same time become a conscious, practising member of the Kingdom of God, the Hierarchy, so the initiate--upon a higher turn of the spiral--has to establish right relations with the Hierarchy and become simultaneously conscious of Shamballa.

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

3. *The Stage of Precipitation.* Having thus identified himself through penetration and polarisation with the Plan and with the Will of God (which is the key to Shamballa), he then proceeds--as a result of this triple recognition--to do his share in materialising the Plan and in bringing through into outer manifestation and expression as much of that Plan as he can. He thus becomes first of all an outpost of the Hierarchy (which of necessity means sensitivity to the Shamballa energy), and then increasingly an Agent of Light--the Light universal, or the Light of the Monad. [pp. 259-261]
- As man the human being, man the disciple, and man the initiate gradually move onward on the stream of life, revelation comes step by step, moving from one great point of focus to another until naught more remains to be revealed.

In all these spiritual points of crisis or of opportunity for vision, for fresh spiritual in-sight and for revelation (for that is what they are in reality), the thought of struggle is the first one to warrant attention. I used, in this connection, the words "stage of penetration"; the thought which this conveys to the initiate understanding signifies an extension of the struggle which the neophyte makes in order to achieve inner control, and then to use the mind as a searchlight so as to penetrate into new fields of awareness and of recognition. Forget not that recognition involves right interpretation and right relation to that which is seen and contacted. Into all revelation enters the concept of "whole vision" or a synthesis of perception, and then comes recognition of that which is visioned and perceived. It is the mind (the common sense, as it used to be called) which utilises the physical senses of perception, and through their united contribution gets a "whole vision" and a synthesis of perception of the phenomenal world, according to man's point of development, his mental capacity to recognise, rightly interpret and rightly relate that which has been conveyed to him by the activity of the five senses. This is what is meant when we use the phrase "the mind's eye," and this ability is the common possession of humanity in varying degrees of availability. [p. 293]

- As the disciple and the initiate progress from stage to stage of revelation, it becomes increasingly difficult to make clear not only what is revealed, but also the processes of revelation, and the methods used to bring the stage of revelation about. The vast mass of mankind throughout the world have no clear idea as to the function of the mind as an

organ of vision illumined by the soul; still fewer, only the disciples and initiates, are able to glimpse the purpose of the spiritual eye and its functioning in the light of the intuition. When we come, therefore, to the great organ of universal revelation, the monadic principle, functioning through the medium of an extra-planetary light, we enter realms which are indefinable and for which no terminology has been created and which only initiates above the third degree are able to consider.

With the sequential stages of polarisation and precipitation I will not today deal; I am desirous that you grasp as far as may be, the idea of penetration, of the struggle involved and the instrument available in the struggle to see, to perceive and to register impression. [pp. 293-294]

- You will (having studied the three revelations indicated on pages 309-10) note how all of them concern the first divine aspect, starting with the initial energy set in motion by God's thinking; leading to the expression of the Will, which is the great first ray in action, and then focussing itself through the Monad. Curiously enough, in these three you have--symbolically and factually given you-- expression of the three exoteric stages:
 1. Penetration, the descending and circulatory nature of energy.
 2. Polarisation, the effect upon this energy of the polarised will.
 3. Precipitation, through the focussed intent and the directed impulse of the Monad.

The next sequential revelation will be that of creativity, the world of thoughtforms and the desire which each human being and humanity as a whole have created, and (note this well) the setting in motion by humanity and in relation to its own destiny, the Law of Cause and Effect, or of Karma.

I have here condensed into a relatively few short paragraphs much important teaching anent revelation and its processes and have emphasised a phase of human activity (needed to produce revelation) which has hitherto received little, if any, attention. Revelation is apt to be regarded as apart from all laws, as an extra-planetary activity, as something that occasionally happens to the well-intentioned aspirant, and as relatively unpredictable and unexpected. I have sought here to correct this erroneous impression. [pp.322-323]

- I have also told you that, in connection with these Points of Revelation, there are three stages of activity which, when properly carried forward, will make that which is revealed of service to the disciple in his contribution to the salvaging of humanity. These three are Penetration, Polarisation and Precipitation. Let us now consider these three for a short reflective period.

You should realise that all phases of training--those that are associated with life itself and that specialised training which is given to initiates--are interlocking and interdependent. It is *training*, brother of mine, not strictly education. Educational processes, concerning knowledge as they do, may be specialised, and teaching can be taken in such isolated fields as conchology, biology or history. But in initiate training, where the objective is wisdom and (above all else) the development of spiritual sensitivity, every phase of approach to the divine unfoldment, and all expansions of consciousness, develop so that divinity is embraced, and every unfoldment of the

understanding reveals to the initiate one major Reality--the *fact* of Being. Therefore, this consideration of our Points of Revelation is closely related to another of our themes: Training in Telepathy or the Science of Impression. Certain aspects of these two activities are the same, particularly the three points which we are considering here. The difficulty consists in this, that in relation to the Points of Revelation the initiate is presumed to work from a more advanced standpoint of comprehension than does the man who is taking the training which makes him sensitive to Impression. He knows the technique of Penetration, comprehends the process of Polarisation at the point penetrated, and--after due acceptance--understands how to utilise it and precipitate it into the human field of service; he consciously employs that which he has learnt, grasped and appropriated. It matters not, in this case, what word you use.

It should therefore be borne in mind that in this connection we are considering the point of experience where light pours in, bringing revelation, conveying information, evoking the intuition and drawing into the waiting consciousness of the initiate those spiritual laws, those rules of the creative process, those ray conditions and those new energies and forces for which the humanity of any particular period waits, and which are fundamentally needed if the race of men is to move forward into greater spiritual culture and out of the relative darkness in which it at present moves.

What we are dealing with here, in connection with initiate training, is the impending realisation for which any opening cycle attests its waiting, and for the new truths and the expanded spiritual presentations which it is the destiny of the initiate to bring to the people. You will note that I choose the word "destiny" in preference to the word "karma" because in this type of work the initiate is working and practicing and progressing under a Law of Destiny. This law affects the Ashram and the Hierarchy as a whole, and neither is under the Law of Karma, as usually understood. This Law of Destiny has been brought into being since the foundation of the Hierarchy on Earth; it is the result of the pledged and united dedication to service which is the outstanding note of the united Ashrams. It is therefore a sevenfold law, for it takes on the seven colours of the seven rays, the seven qualities, modes and methods, techniques and energy expressions of all the seven rays. It is therefore, as far as humanity is concerned, free from all evil, because it is selflessly motivated and is--in a measure--a difficult law for you to comprehend. Pure destiny, devoid of all evil intent, is an enigma to the average disciple. It appears to contravene other laws with which he is familiar. As the race of men achieves increasing purity in the three worlds, this pure destiny will become correspondingly effective. This is an important point upon which to reflect.

This penetration makes an event in the life of the initiate. It is indicative of success and of contact and presents the opening up of a new opportunity. The two succeeding words indicate effects of this penetration; they are then inevitable and cannot be arrested. By that you may infer that once the initiate has penetrated to the point where revelation becomes possible he automatically attains the needed fixation, concentration, poise, polarisation and focus which will enable him to translate what has been revealed to him in terms and symbols which will convey significance to the intelligentsia with whom all initiates principally work. I wanted to make this clear because students almost inevitably think in *terms of sequence*. The effects of penetration (in this case two in number) are simultaneous and not sequential. The polarisation of the consciousness of the initiate, and the consequent condensation of truth, produce an unavoidable precipitation which occurs in a flash of time; it results in an instantaneous intuitive perception, and this is one of the early aspects of this dual process. Think this out and remember in this

connection that the initiate--in process of receiving revelation--is working outside of time and space, as you understand it.

His consciousness is free, as compared with that of the average man, and the most urgent and the most difficult part of his task is correctly to apprehend the precipitating truth, information or revelation, and then to give it an equally correct *format* so that it can meet the immediate human need. You will see, consequently, that the initiate learns to penetrate into the realm of pure reason from the realm of mind, and there he polarises himself, and truth precipitates. He has learnt thus to penetrate, and the three stages preceding penetration have been necessarily sequential, until he has gained such facility that they can instantaneously be transcended. He has learnt through life in the three worlds, to penetrate into the world of mind and the lower concrete mind has become his instrument, integrating his personality, opening up to him the world of thought, and putting into his power the processes of thoughtform creation; he has learnt through meditation to make contact with the soul, the Son of Mind, Who is himself, and has in time identified himself with that soul; he becomes the soul in fact, and can create in the world of thought those living forms which bring light and help and truth to others; thus he serves; he learns also, through unfolding perception, to penetrate into the levels of abstract thought, the antechamber to the world of pure reason, and through these three aspects of mind he discovers that he possesses the "three keys" which will permit him to delve into the knowledge, wisdom and reason of the Universal Mind. This is what is revealed to him as he penetrates deeper into what is called the Arcana of Wisdom, the Mind of God, the third divine Aspect. This is essentially what is covered by the symbolic and pictorial phrase "the raincloud of knowable things." The raincloud is a symbol of that area of the as yet unrevealed purposes of God which can be immediately revealed if the world disciples and initiates care to "penetrate to the point of precipitation."

This idea should in the future lie behind all you do in your meditation work. Your meditation should now be regarded by you as a process of penetration, carried forward as an act of service, with the intent to bring enlightenment to others. I have been dealing with these Points of Revelation today from the angle of vision of the initiate. Process and techniques do their work, and these are followed by the recognition which the disciple accords within himself to that which has been accomplished. [pp. 310-314]

- I would suggest therefore that we study this problem of the initiatory process from the angle of *Penetration*, of *Polarisation*, and of *Precipitation*. These are words which have a practical usefulness if correctly understood; I would ask you to consider them from the angle of your individual approach to the Initiator. There are consequently two angles to this needed consideration: that of yourself, the individual disciple, and that of the group of which you should be (are you?) an integral part. Let us therefore take up these points and see what we can learn from them. What penetrates? Or into what do you, as a disciple, seek to penetrate? Where are you polarised? And what do you really mean when you use that word? What is precipitated when you have succeeded in the processes of penetration? or when you have arrived at a measure of polarisation? These are aspects of the teaching which are of importance; otherwise you are working with no intelligent perception and are using words without meaning.

Initiation is essentially *a penetration* into areas of the divine consciousness which are not within the normal field of consciousness of a human being. This initiatory penetration is achieved by the disciple through reflective meditation, the development of an interpretive spiritual understanding, plus the use of the trained discriminative mind. This leads

eventually to the stabilisation of his consciousness in the new field of awareness, so that he becomes *polarised* there and can work intelligently from the attained point of awareness and of conscious vision. Once he can do this and is aware of the new energies with which he may now work, he enters the stage wherein he may *precipitate* these energies into the three worlds of human service and thus employ them for the furthering of the hierarchical Plan. These three stages of conscious activity--penetration, polarisation and precipitation--are definite and recognised stages in every initiation, with the exception of the first initiation. The disciple (as the Scriptures put it) "takes the Kingdom of Heaven by violence" and thus penetrates into the arena of activity of the Initiator; within that area of spiritual and dynamic influence he becomes polarised, with results which are conditioned by the particular initiation being undergone. From this point he carries forward the task of precipitating the contacted energies and learns how to make them available in his work for humanity.

At the same time, the Initiator "polarises" the energies of the "penetrating" disciple and "precipitates" them through his vehicle according to the Will or Purpose of divinity. The stage wherein the disciple is demonstrating the subjective *fact* that he is initiate is called the stage of penetration. That in which he stands face to face with

1. The Angel of the Presence,
2. The Initiator,
3. The Initiating Masters,

is termed the stage of polarisation. Then when the initiatory process is completed and "he returns from whence he came to carry out the Plan," the stage of precipitation takes place. Therefore, there are two processes of activity going forward simultaneously; i.e., that which is implemented by the Initiator, and one for which the advancing initiate is responsible.

The moment, therefore, that a disciple enters upon the Path of Initiation, he is--from the second to the ninth initiation--to be found functioning at one or other of these stages. He is either penetrating into new areas of divine awareness and penetrating deeply into the Mind of God, or he is learning to live and function from a point therein attained to which we give the name of polarisation, or else he is serving to the utmost of his ability in the precipitation of the energies which will make possible the manifestation of the Kingdom of God upon the physical plane.

Every initiate is himself a polarised point of precipitated energy; every initiate works from a known point of polarisation, and his main task is the precipitation of energy in order to energise, stimulate and create that which is needed in any immediate field of divine activity. Occult obedience is in reality the ability to work with these energies in relation to the Plan, even if only a tiny part of that Plan is known to the initiate. He becomes a part of a great energy distributing group. You will realise, therefore, from the above, that these three words which we have been considering are major key words in the hierarchical programme. One of the tasks of a Master, in connection with His disciples, is to aid them in bringing about effective polarisation and a consequent spiritual stability. The disciple has to effect the stage of penetration alone and unaided; during the process of polarisation, the Master of his Ashram is permitted to help. The stage of precipitation falls into three parts:

1. That in which a relation is set up between the initiate-disciple and the Initiator. The Initiator focusses the new and probably unrecognised energies within Himself and by their means sets up a spiritual rapport with the new initiate.
2. That in which the energies, transferred by the Initiator into the aura of the initiate, are precipitated by him. This is preceded by a short primary phase in which the initiate polarises the energies of which he is the recipient into whichever centre is active in any particular initiation. For the second and third initiations he polarises them or focusses them in the heart centre. After the third initiation they are focussed in the head centre, but are precipitated and distributed through the medium of the centre between the eyes, the ajna centre. This latter centre is, as you know, the directing agency of the soul within the soul-infused personality.
3. Later, he finds that he can use any centre as the point of precipitation, according to the needs of the work to be done or the service to be rendered. An advanced initiate, however, works from a point of polarisation within the Hierarchy itself, distributing and precipitating the energies via any appropriate centre. In working with the subhuman kingdoms, initiates use the centres below the diaphragm more than initiates working in the human family.

The first Initiator is, as you know, the Soul, the Angel of the Presence, and the stage of penetration covers the long evolutionary cycle wherein the Soul is seeking to establish contact with and control of the personality. The stage of polarisation covers the cycle in which Soul control is stabilised and consciously imposed upon the threefold lower man. The stage of precipitation is only known for what it essentially is when the energies of the Spiritual Triad can be passed through the antahkarana into the soul-infused personality. We have, therefore:

1. The Path of Evolution The stage of Penetration.
2. The Path of Discipleship The stage of Polarisation.
3. The Path of Initiation The stage of Precipitation.

These stages are presented in dramatic form during the process or the recognition of initiation. As you have oft been told, it all concerns the use of energy, and covers the entire period of training for energy distribution.

Initiation is in fact a process wherein the initiate is taught how to work with energy, how to use the creative, attractive and dynamic energies in accordance with the hierarchical Plan in order to bring about the precipitation of the planetary Purpose into the outer field of manifestation. You may say that there is little new in these things which I am telling you and that is somewhat true, but not entirely so.

The use of the three words which I have been attempting to elucidate for you brings in, however, an exceedingly deep occult apprehension of the hidden Mysteries and of the spiritual Realities: the conception of a goal to which penetration must be made; of a fresh area of consciousness in which the initiate must be stabilised and polarised; and the result--the dynamic use of hitherto unknown energies. These are made available to the initiate *because* he is initiate and must proceed to carry out what has been revealed

to him of the hierarchical Plan, from the attained *Point of Revelation*. All this is implicit in these words, and in their brevity they convey the greatest spiritual truths. They convey an increasing sense of eternal livingness, activity and movement; the initiate discovers himself to be a point of energy in an ocean of energies--energies which are being directed by groups of Living Beings Who work from the angle of a proved immortality, and Who--because of Their livingness--can be precipitating centres of energy under the divine Plan and in accordance with the divine Purpose. [pp. 430-434]

Appendix A

Revelation in the training of disciples for initiation

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

In our studies over the years and in the books which I have put before the public with the help of A.A.B. and of F.B. and of all of you who have cooperated with them, we have primarily considered the effect of this divine Intention, Purpose and Plan upon Humanity, and this because the Plan--emanating from the Hierarchy--has to be implemented by mankind. Hence the importance of their grasp and their understanding of the entire proposed programme. What, therefore, will be the quality of their reaction to what their developed understanding will reveal? What can they expect and what aspects or forms can the revelation be expected to take? Are they to look for a sudden blaze of light, or should they expect a gradual and progressive series of lesser lights? What is the relation of these revelations to the life of the occultist, and must he first of all register and accept what is conveyed to him as inexplicable but to be admitted, and to be viewed as incontrovertible though beyond comprehension? Or what?

Let me reiterate to you the well-known truth that no man is an initiate apart from understanding, that the life of the initiate is one of constant registration of new knowledge which must be transmuted into practical wisdom, of occult facts which must take intelligent place in the life-service of the initiate, and of new inclusions of areas of consciousness; these latter must become the normal field of experience and of expression; they then become the ground for further expansion. Every revelation has to be mastered from four angles:

1. The mental, occult, spiritual, hierarchical and triadal *facts* it embodies. Every revelation has its own format, for all our planes--so steadily being revealed--are the subplanes of the cosmic physical plane.
2. The meaning which the facts and the format veil and hide and for which the one who is being enlightened must search.

3. The effect which the revelation is intended to make in the daily life and service and the ashramic relationships of the disciple or initiate.
4. The germ, seed thought, key form and invocative potency of that which has been revealed. Every revelation has its place in a great series of revelations and enlightenments; the disciple has to find, within the form of the revelation, that which he must use in order to achieve the next destined point of attained revelation.

I have here given you, in a very brief form, one of the new techniques for disciples in the New Age and one of the modes of meditation whereby the processes of revelation can be hastened. Hitherto in the past, revelation has come unexpectedly, as it did to Saul of Tarsus in the biblical narrative. In sincerity, the disciple struggles and works and serves; blindly he goes forward, and oft in much bewilderment he seeks knowledge and receives it at unexpected moments, and these frequently increase, at least temporarily, his bewilderment. But during the coming New Age, disciples will be taught how to work consciously and knowingly for light; they will be shown how to realise what will happen to them before they take the needed steps and follow initiation. This will save much time and "focus the light in the desired place" far more rapidly than hitherto.

You will see, therefore, why I have included this teaching upon the Points of Revelation in what I have to give you anent the processes of preparing for initiation. It is essential that the modern disciple no longer goes forward blindly but that he cooperates intelligently in the new systems of training. You will note the relation (if you call it no more than that) between the two phrases "points of revelation" and "mountain of initiation." In the *Old Commentary*, these are brought together in a very illumined statement--illuminating if duly reflected upon:

"The disciple climbs the mountain, its five peaks illumined by the Sun and hiding the other two.

From point to point he goes and the Way moves upward all the time--out of the dark into the light, from the jungle to the open space, from night to dawn.

From point to point he moves and at each point he gets new revelation. Five are the mountain peaks, and as he mounts towards each peak he receives five times the light. Five to the five and so from five to five till five fives have brought him light. Ten lie ahead, but these concern him not as yet."

What is meant here (to bring it down to the bare factual outline) is that there are five initiations ahead of the disciple, with two more ahead of the Master, making in all seven initiations, and that prior to each initiation--symbolically or factually speaking--there are five great revelations, making a total of twenty-five, with ten later to be registered by the Master. [pp. 306-309]

Appendix B

The Law of Sacrifice

... the will is fundamentally an expression of the **Law of Sacrifice** ...

Why, I would ask you, is the will an aspect or an expression of the Law of Sacrifice? Because the will, as considered and understood by the initiate, is essentially that monadic essence, qualified by "fixed determination," which is identified with the Will or Purpose of the planetary Logos. It is the highest divine aspect which the initiate finally manifests, prior to entering upon the Way of the Higher Evolution. In this connection it is useful to remember that one of the appellations of Sanat Kumara is that of "the Great Sacrifice," and also to attempt to recognise some of the factors which have earned Him that name. These might be stated to be as follows, among others which you could not grasp if there was the language available to express them:

1. The basic sacrifice which the planetary Logos made was when He decided to incarnate or enter into the form of this planet. This was from pure choice, motivated by His "fixed determination" to function as the Saviour of the planet, in the same sense as the world Saviours come forth for the salvaging of humanity. Sanat Kumara is the prototype of all world saviours.

The initiate, on his tiny scale, must learn to function also as a saviour, and thus express the Law of Sacrifice through the medium of the developed, pure, reasoning will, and not simply from that of impulsive love and its activity. Here lies a basic distinction. Sacrifice must not be regarded as a "giving-up," but rather as a "taking-over." It has a mysterious relation to the Law of Karma, but on such high levels that only the advanced initiate can grasp it.

2. This sacrifice was imperative in the fullest sense, owing to the ability of the planetary Logos to identify Himself in full consciousness with the soul in all forms of life, latent within the planetary substance. When He "took over" this task, He, esoterically, had no choice, because the decision was inherent in His own nature. Because of this identification, He could not refuse the invocative appeal of the "seeds of life, striving within the substance of the form, and seeking added life and light," as the *Old Commentary* puts it. This striving and reaching forth evoked His response and the going out of His divinity, as expressed in will, activated by "fixed determination" to meet the deeply hidden divinity within these seeds. What He initiated then still persists and under the Law of Sacrifice--He will complete the task, no matter how many aeons it may take.

The initiate, on his tiny scale, has to learn to work as a nourisher and saviour of the seeds of life within all forms with which he may achieve a measure of identification. His will must go out in response to the invocative demand of humanity, and his "fixed determination" must motivate his ensuing activity.

3. Under this Law of Sacrifice, Sanat Kumara (to express the idea in occult terms) "must turn His back upon the Central Spiritual Sun, and with the light of His Countenance irradiate the path of the prisoners of the planet." He sentences Himself to stay for as long as may be needed, "acting as the Sun and light of the planet until the Day be with us and the night of pralaya descends upon His finished task." Thus and only thus can the light of the Central Spiritual Sun begin to penetrate the dark places of the Earth; when this

happens all "shadows disappear"--an occult reference to the all-embracing radiance of the Monad as it absorbs both its reflection, the soul, and its shadow, the personality.

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

4. Under the Law of Sacrifice, the Lord of the World remains ever behind the scenes, unknown and unrealised by all the "seeds" He came to save, until such time as they have reached the stage of flowering forth as perfect men and, in their turn, become the saviours of humanity. Then they know Him to exist. From the standpoint of the forms of life in the four kingdoms of nature, Sanat Kumara is non-existent. In developed humanity, prior to moving on to the Probationary Path, He is sensed and dimly sought under the vague word "God." Later, as the life which the "seeds" have manifested reaches the higher layers or brackets in the human hierarchy, there emerges in the consciousness of the disciple, the assurance that behind the phenomenal world is a world of "saving Lives" of which he may eventually form a part; he begins to sense that behind these Lives there stand great Beings of power, wisdom and love Who, in Their turn, are under the supremacy of Sanat Kumara, the Eternal Youth, the Creator, the Lord of the World.

The initiate, on his tiny scale, likewise has to learn to work behind the scenes, unknown and unrecognised and unacclaimed; he must sacrifice his identity in the identity of the Ashram and its workers, and later in the identity of his working disciples out in the world of daily life. He institutes the needed activities and brings about the required changes, but he receives no reward, save the reward of souls salvaged, lives rebuilt and humanity led onward upon the Path of Return.

These few thoughts upon the significance of sacrifice or upon the "taking over," through identification, of the task of salvage, of revitalising and of presenting opportunity, are important to all disciples, as a goal and a vision. [pp. 286-288]