

# Six Formulas for Initiation

excerpts from:

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

**"I am one with my group brothers, and all that I have is theirs. May the love which is in my soul pour forth to them. May the strength which is in me lift and aid them. May the thoughts which my soul creates reach and encourage them."**

- Another reason for the use of this formula of integration by those who have had experience of group work is that there are some in the group who are as yet far from true integration, and the experience of the older chelas can be of inestimable help if they will thus to serve the group and me. [p. 246]
- *Formula One* concerns, as I have told you, integration into a Master's group, and it has two uses--if I might so express it from your particular point of view. One produces a group inclusiveness, which integrates you with your group brothers into my group and brings a revelation of the hidden side of a chela's life. When I say this I refer to his new astral *conditioning*. This is given the name of the *Revelation of Group Feeling*. This subject is vaster in its implications than you might surmise, for it concerns united group sensitivity or response, outwards to the world of men, inwards to the Hierarchy, and upwards to the Monad. It does not concern the sum total of the petty moods and feelings of the personalities of the group members. Its second use is to bring about contact with the Master of your group--in this case myself, the Master D.K. This is a process which I have already done my best to help you to achieve through my instructions re the Full Moon contact--something you have most inadequately understood and attempted. Perhaps now you will work harder at the production of "contact relationship" as it is esoterically called. It is with Formula One that you must now work. [pp. 247-248]

**Abridged\* and Reformatted (JB)**

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\* The complementary text may be found in the companion compilations: *Seven Hints* and *Five Points of Revelation*.

# Six Formulas for Initiation

## 0. Seven Hints (abridged)\*

In past instructions we have seen that teaching upon the subject of initiation is given by me (as by all the Masters) in three ways:

- By *Hints*. These--if seen and followed--will evoke the intuition. Initiation is never taken unless the intuition is becoming active. Spiritual instinct, the lowest aspect of the intuition, indicates readiness for the first initiation; an illumined mind and spiritual intelligence are the definite sign that a man can take the second initiation, whilst spiritual perception or intuitive instinct signifies preparedness for the Transfiguration, the third initiation. [p. 267]
- [By the use of certain great Formulas]
- [Through the presentation of Points of Revelation]

### 0.1 Hint I

The changes brought about in the Hierarchy have been the result of the work of the disciples of the world.

### 0.2 Hint II

Human planning today is one of the first indications of the emergency of the will aspect.

### 0.3 Hint III

Disciples in all Ashrams have a task of "modifying, qualifying and adapting the divine Plan" simultaneously. Why is this so? Why is the Plan not *imposed*?

### 0.4 Hint IV

The initiate knows because he works. What does this hint mean to you?

### 0.5 Hint V

The key to the correct interpretation of a hint lies in its association with the idea of direction in time and space.

### 0.6 Hint VI

The disciple must recognise the hint which is related to *his* point in consciousness. . . . My one effort is to indicate the relation between initiation and revelation.

### 0.7 Hint VII

One of the marks of readiness for initiation is the ability to see the expanding and inclusive Whole, and to note the law which is transcended when the part becomes the Whole. [pp. 387-388]

# 1. Six Ancient Formulas or Symbolic Forms: General Considerations

## 1.1 Purpose of the Formulas

- By the use of certain great *Formulas* ... certain definite **revelations** become possible. These formulas are six in number; they contain **the six prerequisites for initiation**, and they are sometimes in the form of words and sometimes in the form of symbols. These serve to develop the "**initiate hearing**" and the "**initiate sight**." They deal with **the six relationships** ... [p. 267]
- ... give the initiate the key to the next phase of his work. [p. 272]

## 1.2 Source: the Archives for Disciples [p. 246]

If you were a disciple who had access to the archives wherein instructions for disciples are contained, you would be confronted (in relation to the six formulas referred to above) by **six large sheets** of some unknown metal. These look as if made of silver and are in reality **composed of that metal which is the allotrope of silver and which is therefore to silver what the diamond is to carbon**. Upon these sheets are words, symbols, and symbolic forms. These, when related to each other, contain the formulas which the disciple has to interpret and integrate into his waking consciousness. This must be done through the medium of living processes. As I cannot show you these formulas upon the physical plane, the best that I can do is to describe them to you. ... [pp. 249-250]

## 1.3 Nature of the Formulas (background, description and significance)

- There are six ancient formulas or symbolic forms which are to be found in the archives for disciples. They concern the **six fundamental prerequisites for initiation**. They are used prior to all the major initiations, and have therefore five significances or meanings which will become apparent only as each of these initiations is undergone. They are in the form sometimes of symbols and sometimes of words, and are amongst the oldest formulas in the world. They have been used down the ages by all disciples and initiates of the Great White Lodge. They concern what are called "**the six relations**." Each of these relations must find expression in attitude, in service, and in some deeper expansion of consciousness, to which I may not refer but which must be self-ascertained. It is essential that the would-be initiate discover for himself the esoteric, inner and subjective value of the formula under his consideration. ... [pp. 246-247]
- The Hierarchy is now a **fact** in your life and your awareness. What is the next **fact or point of integration** or consciously achieved inclusiveness? A study of the formulas and their correct use will reveal this to you. I have laid the emphasis upon visualisation and given you some hints connected both with initiation and the creative world of the imagination, because these teachings and the development of these faculties will require calling into play your understanding, if the formulas connected with initiation are to be given. These six formulas are therefore **formulas of integration** ... [p. 247]
- Now the new formulas of life must control; they are **life formulas, not soul formulas**. [pp. 255-256]
- These formulas have naught to do with personalities or with souls in deep incarnation,

identified with form in the three worlds; they concern world movement, great and universal developments, and human progress (as a whole) towards the divine. You cannot yet think in those terms, but you can at least attempt to do so and grow thereby. [p. 285]

- Let me briefly **summarise** for you some of the things indicated anent these formulas in my previous instructions:
  1. They are concerned with the **six relationships**, as the disciple succeeds in establishing them.
  2. These six relationships are *not* six initiations but **six intermediate expansions of consciousness, occurring between the major initiations**.
  3. They are definitely **formulas of integration**:
    - a. They concern integration progressively into a Master's group.
    - b. They also concern integration into some state of group sensitivity, on some one plane, for consciousness of sensitive response is the keynote of all the planes throughout the solar system.
  4. They are also **formulas of revelation**. This is peculiarly so in connection with Formula One. They bring about, when rightly used:
    - a. The revelation of group feeling.
    - b. The revelation of the Master as He is, the centre of light and power within the circle.
    - c. The revelation of the point of life at the centre of all forms.

These effects, resulting from right comprehension of the formulas, might be regarded as reactions--automatic and inevitable; I used this word "reaction" in my last instruction. These reactions are frequently, and I might say usually, unconscious and it is only gradually that the disciple wakes up to the fact that by **quiet reflection upon the formula**, certain expansions of consciousness, a greater sensitivity and an intuitive recognition of the hitherto unseen and unrealised have wrought definite changes in his subjective nature. He does the required work and the results naturally and simply happen. [pp. 263-264]

- ... the *formulas* are of wider connotation and concern the group, the Ashram, the Hierarchy and the workers with the Plan upon the inner and the outer sides of life. The synthesis of the teaching or of the training given is something which you should not overlook. [p. 343]
- All that I have done hitherto in connection with the presented formulas has been to give you five of them and to indicate the nature of **the sixth, which is not to be given**. It is all that I can at this time do. I would, however, like to summarise here what I have already given, because of the major importance of the theme.

I gave you certain definitions of a formula which it is necessary to repeat. They are not many, but they indicate a phase of hierarchical working and of training in a certain definite esoteric technique which is essential for every worker in an Ashram to grasp. This, therefore, concerns you.

I also covered their **description** and **significance** in **two ways**: the **first** concerned their application to the disciple and to his ashramic life and service, and the **second** had reference to the more universal and general meaning. We can therefore sum up what has been given in a threefold manner and provide a closely integrated yet widely useful approach to these fundamental formulas. I am thus provided with the **background** of what I feel the need of saying to you on these formulas:

1. They are second ray presentations of soul ideas. Essentially, they are **geometrical** forms, lying behind all exoteric manifestations; even when presented as words or phrases they are susceptible of being reduced to definite forms. *They are **building patterns**.*

2. They express significance and intention. To the disciple and the initiate who employs them correctly and with understanding, they indicate energy direction as a definite part of the creative work; which emanates constantly from the world of souls, from the Kingdom of God and from the Hierarchy. *They are **rightly oriented energy patterns**.*

3. They are related to the world of meaning and are the esoteric symbols to be found behind all exoteric forms. They veil that which is in process of being revealed. *They are **revealing patterns**.*

4. They contain or veil the **six prerequisites for initiation**, and are therefore six in number. They indicate the six relationships or the **six intermediate stages of consciousness to be found between initiations**. *They have unique reference to the pattern of the initiate-consciousness.*

5. They are definitely **formulas of integration**, both universal and individual. *They present certain great creative patterns* connected with the integration of lesser forms into a greater whole.

6. They are related to the entire process of death. Death--from the angle of the formulas--is the integration of the essential being in all forms with the pattern which produced its exoteric manifestation. They concern the **discovery of the pattern**. [pp. 363-364]

#### 1.4 Tabulations (Groupings) of the Formulas

- You have--with only one or two exceptions--omitted to give much thought or study to these important creative processes. To grasp the meaning of these mysterious presentations, the creative imagination must be brought into play; it must be remembered that these words, symbols and forms have relation (a progressive relation) to the initiation for which the disciple is being prepared. They are in the nature of keys to a door and--when properly grasped, understood and used--they render the disciple capable of demanding entrance on the basis of demonstrated, effective, creative work. They show also (and I would like you to note this with care) that each initiation is the evidence in the disciple's life that he has succeeded in grasping *some great divine idea*.

In the five formulas with which you were presented, five divine ideas were given to you. They were apparently familiar on the surface, but each of them veiled a deep and hidden significance. Each of these five ideas controls one or other of the five initiations, but they have not been given to you by me in their right order. That order is for you to determine. I have no intention to give it to you, and you have no need to receive any more of these

formulas. I will however, in later instructions, take up each of these supreme, governing ideas and endeavour to give you initiatory insight into their esoteric significance.

You will have noticed that the formulas, as given to you by me, have been arranged into **two different groupings**. I mention this because these groupings emerge out of the general text and may not have been discriminately seen by you. In **one group**, you have five formulas indicated, each of them dealing with a major governing concept. These concepts are divine ideas, brought down into human thoughtforms, and each of them conditions the work of our planetary Logos. They are so all-inclusive that there is little that the disciple can do about them, except *feel* himself as an integral part of them--from which he may not and cannot differentiate himself.

### [First grouping of divine ideas]

Formula I. . . . Lead us from darkness to Light.

Formula II. . . . Lead us from the unreal to the Real.

Formula III. . . . Lead us from death to Immortality.

Formula IV. . . . Lead us from chaos to Beauty.

Formula V. . . . Lead us from the individual to the Universal

[from various pages]

The **second grouping** is of not nearly so great importance, but it is probably of greater **practical usefulness**; it will, if subjected to deep meditation and concentrated thought, prepare the disciple for a deeper understanding of the first grouping of divine ideas. These five formulas hold within themselves a sixth, which I am not going to give you though I am here referring to it. The second grouping of the formulas is as follows:

[..."the six relationships"...] [ p.267]

Formula I ... Concerns **integration** into an Ashram. Group feeling. Dissipation of glamour through light. [Astral nature]

Formula II ... Deals with **alignment**. Revelation of the group antahkarana. Reality revealed by an aspect of the mind.

Formula III ... Deals with **changes in the soul nature**. Time and space. The Eternal Now or immortality.

Formula IV ... Deals with the **Life aspect**. Concerns the circulation of energy, and therefore the mode of the creative process.

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

Formula VI ... Concerns **Death**. The constructive work of the Destroyer aspect. The "passing" of zodiacal and other cycles.[process of abstraction]

This **sixth Formula is a deduction from the other five**. I have been dealing in these instructions with the larger formulations. The lesser might be regarded as the subjecting of the formulas to the first and third methods of interpretation, whilst the larger group of ideas concerns the second and the fourth interpretive methods. This is something which

it is important for you to bear in mind. [pp.344-345]

## 1.5 Programming Use of the Formulas

Two major ideas emerge from a careful study of these tabulations: **Pattern and Transition**. It is upon these that I would ask you to reflect constantly. In past years, I have frequently called your attention to the necessity of a vital and active **programme**, formulated by you and self-initiated by you, and therefore, in these tabulations, you have much that can throw light upon that necessity and upon the lines along which the programme should go; you must remember ever that the programme of a disciple and of an ordinary aspirant are not in any way identical.

**Programme** will--if followed with spiritual exactitude--reveal your soul-intended life **pattern** and this will be an expression of a life **purpose**. This summation of a disciple's life is also the summation of the life of the Lord of the World, Whose self-initiated programme, implemented by evolutionary energy and steadily revealing the "pattern of things to come" is increasingly known as an expression of the divine initial purpose.

The section upon formulas is perhaps the most exacting in the series of instructions I am now giving you, for it involves creative thinking, intuitive insight, and the use of the spiritual will; these three activities are relatively new to the aspirant and present as yet great difficulties. These you will have to think out for yourselves, and thus acquire the training which will enable you to see life in the process of producing great formulas of living which, in their turn, will produce the essential creative patterns.

There is nothing more that I need to say on this subject. Later teaching on the matter will be available next century. I have already given you more than you can understand, but not more than you can begin slowly to study and eventually to comprehend by direct programme-forming in your own life, and making it at the same time an essential part of the programme of the Ashram with which you find yourself affiliated. This you will have to do through self-devised formulas, thus producing a life-pattern which will be indicated to the watching Masters as to the point in evolution attained by the disciples. [p.366]

## 1.6 Difficulty of the Formulas

- These formulas and their implications have caused some of you concern because of their **extreme difficulty** or interpretation I would ask you to bear in mind that you are individually quite unable to grasp the extent of your own comprehension because *the mind* (the major conditioning factor in a disciple's life in the early stages of his training) knows far more than the brain is capable of recording. Later, in the life of the initiate, the soul registers consciously for the disciple who can identify himself with the soul, far more than the concrete mind is able to register. I would ask you, therefore, to cease gauging your capacity to understand and instead simply to brood and reflect. [pp. 262-263]
- ... it is only gradually that the disciple wakes up to the fact that by **quiet reflection** upon the formula, certain expansions of consciousness, a greater sensitivity and an intuitive recognition of the hitherto unseen and unrealised have wrought definite changes in his subjective nature. He does the required work and the results naturally and simply happen. [pp. 263-264]
- Primarily what I am doing in giving you these formulas is to aid you to work in the world of causes and so draw you consciously out of the world of effects. Therefore, I would ask you to do the indicated work, to concentrate your minds upon these formulas of

power--"**working without attachment**," as the Gita expresses it--and refrain from looking for results, knowing that they will be there, e'en though unrecognised by you, until your focus is more definitely subjective. [p. 264]

- These curious and ancient sets of phrases or symbols are endowed with power, owing to the potency of the minds which have reflected upon them, which have constructed thoughtforms anent them, and which have used them as modes or methods of focusing triadal light upon the personality. I would call your attention to the form of words just used. These formulas do not release the light of the soul into the attentive waiting mind. They release the light of electric fire (and therefore not solar fire) into the integrated personality, so that the entire man--now become the oriented mechanism of the Monad--is flooded with this higher form of energy--an aspect of the energy of will and related to the carrying forward of divine purpose. You can appreciate, consequently, **how relatively impossible it is for any of you to do more than register the more obvious significances of these formulas** and then await the time when your inner growth warrants a fresh approach to their interpretation. [p. 272]
- I would here remind you that these formulas are not symbols of what already *is*, but are indicative key forms of what may or shall be--a very different matter and one which you should bear in mind. They are **symbols of the future** and not of the past; they are predictive and not consummating; they reveal what is on the way as the result of the divine thought and are not pictorial presentations of what already is.

Therefore, they are **not easy to grasp and interpret**, because it is only the activity of the intuition which will enable you to understand and move forward into the new impulsive causal area. Difficult though this task may be (and, my brother, is), it is of major importance to disciples in training for initiation, because it will steadily tend to facilitate their entry into the world of causes and their emergence from the world of effects. [pp. 305-306]

## 1.7 Meanings and Interpretations of the Formulas

- These hints I will convey to you in the ancient symbolic formulas which will require much deep reflection on your part and an effort to evoke the intuition and thus arrive at the three meanings which they hold for you, and for disciples like you. **There are literally seven meanings, but I would advise you to confine yourself to the comprehension of the first three.** There will be one meaning for your **personality**, indicating certain brain and mind realisations which are essential for the right transmission of force upon the physical plane one of the first things an initiate has to master. There will be the **soul** meaning which will indicate relation to the Hierarchy, in the same way that the personality significance will indicate relationship to humanity. Then there will be a still higher meaning which will be exceedingly difficult for you to grasp, but for which you must strive and which will necessitate the consciously acquired use of the **antahkarana**. You will understand, therefore, why the study of the Science of the Antahkarana forms part of my instruction to this group. No major initiation can be taken until there is some measure of conscious use of the antahkarana. [pp. 18-19]
- These Formulas have **seven interpretations**; only three of them are, however, possible of discovery by the disciple in training at this particular time, because only the light from the Spiritual Triad can convey this type of revelation and interpretation. [p. 268] .
- As I told you in my last Instruction, the **meaning** and even the format of these formulas

are so difficult to convey in words that I have hesitated several times in proceeding even with so brief an attempted elucidation on the subject. But even if I can convey but little of their significance, I can at least build in your minds the concept of these formulas. They are second ray presentations of soul ideas. We are told that God geometrises, when referring to the activity of the second aspect, and that a subtle geometrical form lies behind the exoteric manifestation. These forms convey to the occult student the symbolism of the world of meaning. Behind the **mathematics** and the **geometrical designs**, and behind the **numerology** which attempts (hitherto quite unsuccessfully) to convey the truth, but which in a mysterious manner conditions the creative work, are certain formulas which--as I have pointed out express significance, intention, meaning.

With three of the formulas we have spent a short time in consideration. Broadly speaking, these three condition the evolutionary process through the forms which are the result of the correct use of these formulas in such a way that a *directive is given*. I know not how else to express it. The **three directives**, therefore, already dealt with, embody and express **the oldest invocative appeal in the world** and (because of the age of this appeal) these three formulas have given a direction that naught can offset; the resultant conditions are inevitable ... [p. 304]

**Lead us from darkness to Light.  
Lead us from the unreal to the Real.  
Lead us from death to Immortality.**

- Thus this prayer of the ancient past becomes the present effort of the distant future. Can you understand this statement, brother of mine? Into that light, that reality and that life the initiate **penetrates**. In that light of reality and life, he **polarises** himself, and from that point of universal life, reality and light he **works**. [pp. 275-276]

### 1.7 Effects of the Formulas

In connection with the formulas, **two reactions** are automatically evoked in the true disciple and in the true group within the Ashram:

- a. The reaction which is called the "**formula of revelation**." This designates sensitive response to the ancient formulas which are given to those being prepared for initiation. One of these I have already given to you.
- b. The reaction called the "**discovery of the point within the circle**." [p.257]

## 2. Specific Formulas

### Formula I

#### 2.1 The Formula Itself:

"A line of fire between two blazing points. A stream of water blue--again a line--emerging from the earth--and ending in the ocean. A tree with root above and flowers below.

"Out of the fire, and always at the midway point, appears the eye of God (Shiva). Upon the stream, between the two extremes, there floats the eye of vision--a thread of light unites the two.

"Deep in the tree, between the root and flowers, the eye again is seen. The eye that knows, the eye that sees, the directing eye--one made of fire, one fluid as the sea, and two which look from here to there. Fire, water and the earth--all need the vital air. The air is life. The air is God." [pp. 250-251]

#### 2.1.1 Key Thoughts

- Lead us from darkness to Light. [p. 305]
- The first formula was basically concerned with the monadic significance of the words "from darkness to Light," leading to vision and illumined purpose ... [p. 275]
- *From the universal creative Aspect.*
  - The transition from darkness to Light. Creation in the Light. [p. 365]
- *From the angle of Discipleship.*
  - Concerns integration into the Ashram; it concerns the "revelation of group feeling." It is related to sensitivity and conditions the life of the Ashram. [p. 364]
  - Deals with integration into an Ashram and is concerned with the revelation of group *feeling*. It is related to the astral nature. [p. 267]
  - Concerns integration into an Ashram. Group feeling. Dispassion of glamour through light. [p. 345]
  - Point of Revelation: Energy - Thought - Directive Energy [p. 347]

#### 2.1.2 Discussion

- Let us look for a minute at Formula One and seek its simplest interpretation, and yet an advanced one from the angle of the neophyte (which you should not be). I will take one or two general ideas which emerge from an analysis of the whole and then a few sentences which --when interpreted-- may throw light upon certain basic and practical significances.

I would first have you note the emphasis upon the "eye" in this formula. It is a keynote and appears in various guises. Behind all the ideas lies the concept of seeing, of a

Seeing One, looking on at the created Whole. This same concept is to be found in the fundamental Masonic symbol of the Eye of God which dominates everything within the Temple.

In this formula we have:

1. *The Eye of God*. Shiva is the first Person of the Trinity, the Destroyer, but at the same time the Final Absorber, the Whole and yet the part. This is the organ of the divine Will or Power, the Eye, through Whose directed gaze the power flows outward to its created Whole. In the case of the human spirit, it is the Monad.
2. *The Eye of Vision*, indicating this time not the directing energy, but the conscious Observer, the Soul, whether cosmic, solar or human.
3. *The Eye that Knows*. This is the disciple who, from stage to stage, reacts increasingly to the direction of the spiritual will and to the growth of sensitive response, and in both his brain and his mind consciousness in the three worlds *knows*. That knowledge is limited in the neophyte, deepening in the disciple and profound in the Master, but it is all related to vision.
4. At the same time this formula tells us that there are four eyes:
  - a. "One made of fire". . . the eye of God.
  - b. "One fluid as the sea". . . the eye of vision.
  - c. "And two which look from here to there, the eye that knows."  
These are the eye of the disciple and the eye of the personality.  
There is a clue to this in a statement in *The Secret Doctrine* that the right eye is the eye of buddhi and the left eye the eye of manas-- these are the eyes of the high grade integrated personality, en rapport with the soul.
  - d. "Fire, water and the earth all need the vital air. The air is life." The clue again to this is to be found in *The Secret Doctrine, I.80*, where we find the words "Matter is the Vehicle for the manifestation of Soul on this plane of existence, and Soul is the Vehicle on a higher plane for the manifestation of Spirit and these three are a Trinity, synthesized by Life, which pervades them all."

You can see, therefore, upon careful reflection how simple this matter is, exoterically considered, and how the key to understanding lies in conscious identification with all three, both sequentially through growth and simultaneously through initiation. I have here given you an occult hint.

Secondly, I would have you note how this formula refers to the antahkarana:

1. "A line of fire between two blazing points"--the monad and the soul.
2. "A line, emerging from the earth and ending in the ocean"-- referring to the sutratma which, when the antahkarana is completed, blends all types of consciousness, spirit and matter, into one living whole, the ultimate Reality.

These are some of the more obvious significances; deeper ones will emerge when these are realities and not speculative theories in your life. It will be apparent to you consequently the need for definite work upon the instructions given you upon the antahkarana. In connection with the above, I would call your attention to some words I wrote in my last instruction to you in reference to Formula Two. I there said that alignment "will be our next consideration when Formula One has brought about certain

changes in consciousness. I shall not consider these formulas at present. I will only point out their major implications which will be seldom what you think, conditioned as you are by the terms and the interpretations of the lower concrete mind." [pp. 264-266]

- The significance of this formula is not difficult for the advanced student to grasp in connection with himself. The eye of knowledge, the eye of vision and the directing eye of Deity are familiar to him. But it is the great and major esoteric implications which I ask you to consider. An extension of these concepts to a Master and His ashram or His group of practising disciples, is of value to you in your reflective consciousness. The first and obvious interpretation concerns the eye of knowledge. But what of the eye of vision *when duality is being overcome*, and what of the "purpose for which the worlds were made"--the little world of the individual (once individuality is achieved) and the greater world of an organised group, integrated and functioning as a unit, and the distant subtle world of divine intent?

I say no more in this connection. I commend to your brooding reflection these subtle implications. I would ask you to ponder on them and--prior to the Wesak Full Moon--I would ask you to write your understanding of the formula from two angles. About these two angles you definitely should have ideas.

1. The angle of the individual.
2. The angle of a group of chelas.

Both these unities utilise the eye of knowledge and the eye of vision.[p. 251]

## 2.1.3 Applications

### 2.1.3.1 Group use

The comprehension of the words and symbols produces **two reactions** in the consciousness of the disciple--and when a group of disciples are working with the same formula (as is the case in this group) this is intensified and of still greater value.

The **first reaction** is called the **Formula of Revelation** and is related to the united sensitivity of the group. As, together, the group members brood upon and come to an understanding of the formula, they will swing into a responsiveness to the feeling and sensitive reactions of the individuals in the group, and these, together, constitute and form the astral body of the group.

When this reaction has been established (and a spirit of non-criticism and of love will greatly aid in the process) the group together can arrive at the **second purpose** of the formula which is called "**the discovery of the point within the circle.**" This signifies--as far as the group involved--the revelation of the central coherent force of the group itself. This is--at the same time and until after the higher initiation which we call the fourth initiation--the Master at the centre of the group. This is, consequently, the correspondence to the "jewel in the lotus," where the individual is concerned, to the Hierarchy, where humanity is concerned, and to the central point of life in all forms. Of form and of consciousness, the circle and the point are the natural symbols. This applies equally to the atom, to man, to the planet and to the solar system. [p. 250]

### 2.1.3.2 Energy and Thought

... 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, if you pause to think, you can see the processes of invocation and evocation in action. [p. 424]

### 2.1.3.3 Use at the Full Moon

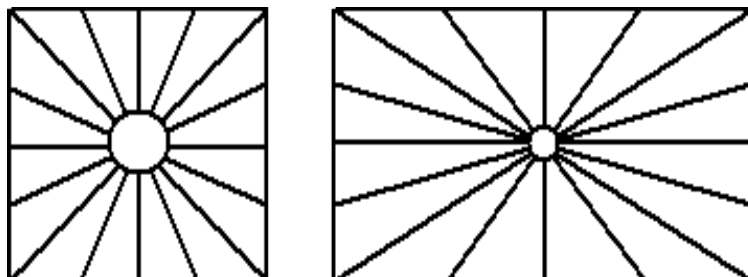
One suggestion I will make. At the time of your Full Moon Approach to me, endeavour to have in your consciousness the words from Formula One (given in Section Three): "**Upon the stream, between the two extremes, there floats the eye of vision.**" You need to remember that from one point of view these symbols are related to the antahkarana, that line between two points, and that as you build the **antahkarana** in your own lives so will be the growth of your understanding of the formula. As you progress upon the "way of the chela," so will grow your power. Use the formula actively as far as you can and do not rest satisfied with just attempting to understand some of its significances. It has a magical import, and when understanding is coupled with the use of the will, this formula constitutes a Word of Power of magical service. [p. 128]

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### Formula II

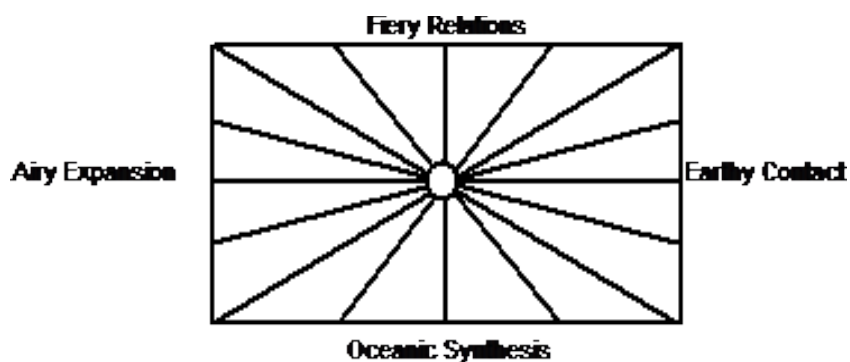
### 2.2 The Formula Itself

We now come to the second of the great Formulas which give the initiate the key to the next stage of his work. ... This formula is seen by the disciple inscribed upon the plates of the unknown metal ... It is formed of **a series of lines which meet at a circle within a square**, such as that depicted below:



Curiously enough, it is this ancient symbol, with its indicated reference to the emotional nature, and therefore to the Atlantean consciousness, which points to a basis for progress, which is the subtle force behind the "**flags of all nations.**" Flags are symbols of the devotion of a people to their national soil and to their national spiritual objectives. They have of course been prostituted to signify national separativeness and selfishness and national patriotism, but behind the flag is a point of power which is the point of inspiration to the soul of the people. Not yet, equally of course, is the "point moving forward into the circle of the people's life"; as yet, you have only the square of the personality reactions of the people and the lines of their evolutionary approach to a deeper consciousness; this developing consciousness we call the "soul of the people." Some day, the point will take its place in the centre of the square and all the lines will converge upon that point; we shall then have a nation, galvanised into activity by interior spiritual energy, and the lines which have hitherto converged inwards towards the centre will become channels or pathways along which spiritual energy will flow into every phase of a nation's civilisation and culture; the nation will then be linked up--through the point at the centre--with the source of divine inspiration, which is one for all types, all nations and all races in time and space.

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

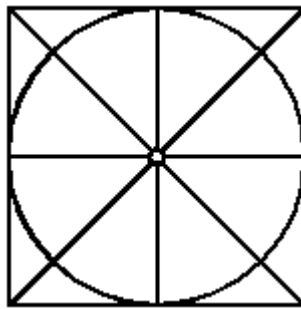


These words convey the highly inadequate and even unsuitable translation of certain phrases in the ancient *Sensa* which are intended to convey the **essential union**, the **related synthesis** and the **cooperative understanding** which will some day distinguish a humanity, composed of many aspects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

This almost brings us automatically to the third aspect of preparation for initiation which I called in an earlier instruction the "presentation of points of revelation." These formulas, when rightly studied and eventually somewhat apprehended, at least intellectually, carry the disciple to the point where that which is new, hitherto unrealised and for which no words exist, is suddenly contacted. St. Paul had reached such a point when he referred

to "the third heaven as it veiled the seventh" (which was the original wording, deleted by the recipients of his message at that time as utterly meaningless). Eye has not seen nor has ear heard the inexpressible revelation which comes to the initiate who can penetrate into certain high places where the nature of the divine Will suddenly assumes a different and amazing significance, where the purposes being worked out in the Council Chamber of Shamballa are visioned--not in detail but as a suddenly contacted inspiration; then for the first time the initiate becomes consciously receptive to the energy pouring into the Hierarchy from the Great White Lodge on Sirius.

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



[JB] [  $x^2 + y^2 = 1$  ]

**"All paths meet at the centre. The many become the seven and the eight. From point to point the lines converge. They stretch from point to point. The outer square, the circle of the One and the point of unity are seen as one, and the Master passes on His way."**

He has **penetrated** to the centre by passing along the antahkarana which He has Himself constructed. There He **polarises** Himself and takes His stand, and from thence--at the centre of the circle and within the square of service--He **precipitates** the energies and forces which that service demands. From these few hints you can grasp the nature of this symbol and the quality of its meaning, plus the potency of the force which (through its correct apprehension) can carry the initiate-disciple from "the unreal to the Real." [pp.272-275]

### 2.2.1 Key Thoughts

- Lead us from the unreal to the Real. [p. 305]
- ... the second formula gives the higher significance to the words "from the unreal to the Real" ... [p. 275]
- *From the universal creative Aspect.*
  - Transition from the unreal to the Real. The nature of reality. Creation in time and space as understood in the three worlds. [p.365]

- *From the angle of Discipleship.*
  - Concerns **alignment** in the three worlds with the soul. It is related primarily to the higher alignment between the Personality and the Spiritual Triad, via the **antahkarana**. It conditions the whole spiritual man. [p. 364]
  - Deals with alignment. Revelation of group antahkarana. Reality revealed by an aspect of the mind. [p.345]
  - Deals with alignment. It concerns the revelation of the group antahkarana and is related to the mind nature, in which the antahkarana is anchored. [p. 267]
  - Point of Revelation: Will. Expression. Immolation. Sacrifice. [p. 347]

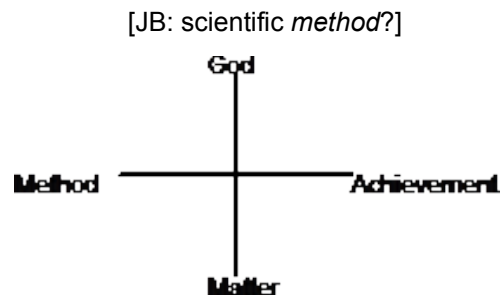
### 2.2.2 Discussion

*Formula Two* deals with **alignment**; not alignment as it is understood in the very necessary preparatory work of the Arcane School. That form of alignment is the production of effective and direct contact with the soul. The alignment to which this formula refers is connected with the antahkarana. This will be our next consideration when Formula One has brought about certain changes in consciousness. I shall not consider these formulas at present. I will only point out their major implications which will be seldom what you think, conditioned as you are by the terms and interpretations of the lower mind. [p.248]

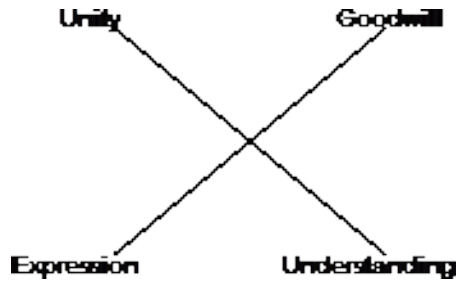
### 2.2.3 A Meditation related to Formula II

Now I will outline for you a meditation which is not easy for you to do, but which symbolises both the *vertical* and the *horizontal* life of the disciple; this meditation is, again, built up around certain words esoterically understood.

1. Affirm earnestly your discipleship and endeavour to link up with me, as the Master of the Ashram.
2. Say the Great Invocation, emphasising one of the four stanzas during each of the four weeks of the month, and dwelling on its significance longer than the others.
3. Your meditation must then be built up around **eight words** which you can arrange within your consciousness in the following manner:

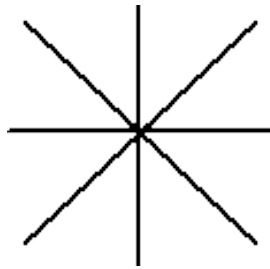


**This Cross concerns your VERTICAL life**



**This Cross concerns your HORIZONTAL life**

The mode of your application of all this must be related to your **daily life expression**, and at some point you (the incarnated soul) must realise the factual nature of your **dual life** as a disciple. This the superimposed Crosses show.



4. Give ten or fifteen minutes to the consideration of the Vertical-Horizontal life and note how one vertical line supports the other lines in many cases, but that no horizontal lines do this.
5. Taking your stand at the point where all the lines meet, endeavour to realise yourself as the *one* at the centre, radiating throughout your most definitely defined ring-pass-not.
6. Then sound the O M **seven times** inaudibly.

One of the formulas, brother of old, is related to this meditation. You would find it of value to contrast what is said. [pp. 178-179]

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## Formula III

### 2.3 The Formula Itself: "the Seed of all Philosophies" [p. 284]

- *Formula Three* [a formula which is older than the Stanzas of Dzyan] is related to certain changes in the egoic lotus. These changes might be inadequately expressed in the terms of the *Old Commentary*:

**"There is that which transmutes knowledge into wisdom within a flash of *time*; there is that which changes sensitivity into love within an area of *space*; there is that which alters sacrifice into bliss where neither time nor space exists."**  
[pp. 248-249]

- The idea of meaning, cause and being underlies the symbology or the significance of the formula with which we are concerned in this instruction. I have pointed out to you before the difficulty of putting these ancient symbols or symbolic writings into such form that they can convey meaning through language. This difficulty is well nigh insurmountable in connection with this third formula. The reason for this is that this formula has been preserved as *sounds* or (if I may use so ambiguous a phrase) as **trumpeted words**. It has not been committed to inscription as have the two previous symbolic formulas which you have already received. All that I can do is to give you a meaning (as far as I myself can understand and you can grasp) of these great sounds or chords, massed together and interspersed with certain very ancient phrases. You know yourselves how difficult it is to express the significance of the sound O M. This is a still more difficult task; little human thinking has been applied as yet to this formula but much has been given to the sacred word. Until some thought has been applied to what I shall now attempt to give you, it is no easy matter to find the words to express the underlying idea--the idea you can contact at your present point of development. [pp. 283-284]

#### 2.3.1 Key Thoughts

- Lead us from death to Immortality. [p. 305]
- ... expresses the true meaning of the words "from death to Immortality." [p. 275]
- *From the universal creative Aspect.*
  - Transition from death to Immortality. The nature of Life. The creative process and life energy. [p. 365]
- *From the angle of Discipleship .*
  - Concerns the soul and the egoic lotus. It is related to the transfer of soul energy into the antahkarana, producing conscious awareness of time and space in terms of the Eternal Now. Right interpretation of this formula gives insight into the past and into the **Law of Cause and Effect**; it also gives intelligent appreciation of present opportunity, as well as an intuitive perception of the future possibilities which confront the Hierarchy. [pp. 364-365]
  - Deals with certain changes in the soul nature. It is concerned with the relation of time and space, and is therefore related to the Eternal Now. [p. 267]

- Deals with changes in the soul nature. Time and space. The Eternal Now or immortality. [p. 345]
- Point of Revelation: Monad. Universality. Extra-planetary Light. [p. 347]

### 2.3.2 Discussion

- The initiate works from his place upon that inner side. During the early stages of the initiatory process he works in the *world of meaning*. After the third initiation he works consciously in the *world of causes*, until such time as he is advanced enough to work in the *world of being*. The aspirant is endeavouring to grasp the purpose of the world of meaning and to apply the knowledge gained to his daily life with understanding. The disciple is endeavouring to comprehend the significance of the world of causes and to relate cause and effect in a practical manner. The initiate of higher degree utilises the potencies of these **three worlds of meaning, cause and being** to implement the purpose of Sanat Kumara. [p. 282]
- This third formula concerns Time and the consciousness of the spiritual man who is unaware of separation, of divisions in time and space or of the spell of the Great Illusion. It deals with the fact of immortality and with the unshatterable continuity of consciousness and life. It is this formula which--at the third initiation--produces the transfiguration which comes when the Eternal Now is realised and when the continuity of awareness and of identity is seen as an aspect of Being. This formula has been called by one of the Masters "**the seed of all philosophies**," and in that phrase you may find light on the subject--provided you know what philosophy is! [p. 284]

### 2.3.3 Application

To the initiate who uses this formula, creating the necessary sounds and enunciating the ancient words in due place (and these I may not give you), the following six thoughts are emphasised in his consciousness; these six thoughts will give you the intent of the formula as clearly as is possible. It is not possible to convey to you the true beauty of the concepts, but if you will have in mind the thought of **meaning as light on life**, of **cause as the breath of experience**, and of **Being as the initiator of all that is**, then some vision may come, some dream arise in your consciousness, and some power of accomplishment pour in. The Masters use this formula when faced with death in some form or another (and these words must be used literally). I refer not to death as it may affect Them, but to death as it affects God's created universe, producing release or finality, or opening the door to new life and closing the door on a cycle of manifestation, a civilisation, or a race or nation.

Here, therefore, are the **six conditioning thoughts** which the initiate holds in his consciousness *when using the formula*--a formula which is older than the Stanzas of Dzyan:

1. God *IS*. The Lord for aye stands firm. Being exists alone. Naught else is.
2. Time *IS*. Being descends to manifest. Creation is. Time then and form agree. Being and time do not agree.
3. Unity *IS*. The One between comes forth and knows both time and God. But time destroys that middle One and only Being *IS*.
4. Space *IS*. Time and space reverberate and veil the One who stands behind. Pure Being *IS*--unknown and unafraid, untouched, for aye unchanged.
5. God *IS*. Time, space, the middle One (with form and process) go, and yet for aye remain. Pure reason then suffices.
6. Being cries forth and says: . . . (untranslatable). Death crumbles all. Existence disappears, yet all for aye remains--untouched, immutably the same. God *IS*.

Each phrase out of the six has its own symbol at the close of each unit of thought, if I may call it that. These I may not give you or the chords upon which the phrases go forth. I have tried to indicate one of the meanings of the formula, but have not given a translation or a paraphrase. Bear this in mind and as you ponder these six sentences, try to give them an interpretation which will come to you **from the world of meaning, producing a practical application, from the world of causes, producing an enlightened understanding**, and (if you are far enough along) **from the world of being, producing inclusiveness**. [pp.284-285]

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## Formula IV

### 2.4 The Formula Itself: "the Sun upon the Square" [p. 306] [JB: pyramid?]

This formula is presented in the form of a symbol--one which is in such **constant movement** that it is most difficult to describe or to make it live before you.

There lies before the investigator **a square or oblong**, [JB: ellipse?] composed of a kaleidoscopic mass of inchoate colours, moving, pulsating and in constant indescribable confusion. Superimposed upon this square is a radiant sun with a penumbra composed of the seven prismatic colours; these radiate from the sun in regular rhythmic bands and produce a **marvelous blaze of colour**. The background of the square appears to have its confusion of colours shown of a heavy, brilliant kind and quality; the scheme of beauty emerging (even if it appears as superimposed) is translucent and delicate and radiantly living in hue. The heavier background can be distinctly seen through the translucence. This formula differs according to the polarisation of the one who visions it and who studies it. If he is focused in the personality, and is therefore conditioned by his personality ray, one type of energy will impinge upon his consciousness; if he is soul conscious and soul focused, another type of energy will have its effect. Thus **two different pictures** will emerge. **Both will be correct**, but the interpreting agent will be different. [p. 305]

### 2.4.1 Key Thoughts

- Lead us from chaos to Beauty. [p. 305]
- *From the universal creative Aspect.*
  - Transition from chaos to ordered Beauty. Relation of the world of effects and the world of meaning. Then relation to the world of causes. The nature of karma. Progressive evolutionary creation. [p. 365]
- *From the angle of Discipleship.*
  - Concerns dynamic energy and is the basis of the true Laya-Yoga; this yoga deals ever with the point within the circle and its relation to other points which condition the evolutionary process. [p. 365]
  - Deals with the **Life aspect**. It is concerned with the revelation of the nature of life, and is therefore related to the circulation and interplay of energy. [p. 267]
  - Has a specific effect upon the "**jewel in the lotus**," awakening it to life; this it does (through effects produced) upon the three planes of the three worlds, thus bringing about changes in the seven wheels (centres) so that the "dynamic point at the centre of each wheel obliterates the lesser points of force, and thus the wheel begins to turn upon itself." [p. 249]
  - Deals with the Life aspect. Concerns the circulation of energy, and therefore the mode of creative process. [p.345]

### 2.4.2 Discussion

You can see also from this that this formula is related to the **Law of Karma**; in fact, in the ancient records from which these formulas are taken, Formula IV has the symbol of one of the **four Lords of Karma** at the four corners of this square or oblong design. This formula is sometimes called that of "**the Sun upon the Square**." I have no more to say anent this theme at this time or about this formula in this Instruction. All that I am giving you is intended to be suggestive and to develop in you the power to use **the interpretive sense**--one of the new senses as far as **experience and experiment** are concerned, but which is latent in every man. [p. 306]

### 2.4.3 Application

This formula, if carefully considered and studied for a number of years, will become a key form by means of which aspects of the **creative process** will come to the attention of the student, plus revelation as to some of the divine objectives which are wider and of greater and richer implication than has yet been realised. [p. 305]

[JB: fractals; math chaos theory]

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## Formula V

### 2.5 The Formula Itself

The formula with which I present you today consists of three closely related words, and the theme with which the student must concern himself is the nature of the relationship which is indicated--not by the words but by the very nature of that which relates them. This is *not* an obvious relation but the esoteric and subtle meaning which the intuition will reveal and that the outer words hide.

**the sun . . . black . . . antahkarana**

[pp. 320-321]

#### 2.5.1 Key Thoughts

- In line with the hints given in connection with the other four formulas, the **keynote** of this one would be: Lead us from the individual to the Universal. [p. 321]
- *From the universal creative Aspect.*
  - Transition from the individual consciousness to the universal. Evolutionary processes from divine Purpose into plan and then into manifestation. The nature of individual renunciation. The one Life. [p. 365]
- *From the angle of Discipleship.*
  - Concerns the Will and is related to divine purpose. It conditions the establishing of all correct relationships. [p. 365]
  - Awakens the *Will*, but any interpretation of this awakening would prove meaningless to you until the previous four formulas have established an effect upon you and the needed interior changes have taken place. [p. 249]
  - Deals with the first aspect, with the Will. Relates to divine Purpose. Shamballa. [p. 345]
  - Deals with the Will aspect. It is concerned with the revelation of divine Purpose, and is therefore related to Shamballa. [p. 268]

#### 2.5.2 Discussion

**the sun . . . black . . . antahkarana**

[JB: The Gayatri]

These words constitute, and when placed in their correct order create, **a most potent magical and mantric formula**. It has a tenuous yet definite connection with the third initiation, but it is not this angle with which you are asked to concern yourselves but with the triangle created and the lines of force set in motion when the right word finds itself at the apex of the triangle.

The clue to rightly orienting your thinking lies in the realisation of the threefold aspect of the Sun, the unity of the reality and the dual nature of the antahkarana. More I must not say; it is for you to wrestle with the formula and unearth or bring to the surface its hidden significance.[p. 321]

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## Formula VI

### 2.6 The Formula Itself: "the formula of liberation" [p. 249]

*Formula Six* is sometimes called "**the word of death.**" It negates the destructive effect of the death process which is going on all the time within the mechanism of the disciple or initiate. The death proceeds with its needed work, but it is *not* destructive in effect. This formula has never been given out before to disciples, but can now be known because the Piscean Age is one in which at last the power of physical death is definitely broken and the signature of the Resurrection is revealed. In this esoteric negation of death are the deeply hidden and *impressive* causes of the two stages of the world war (1914-1945), and in this formula lies the significance lying behind the "fight for freedom" of the peoples of the world. It is sometimes called "**the formula of liberation.**" [p. 249]

[JB: Pluto in Capricorn]

#### 2.6.1 Key Thoughts

- *From the universal creative Aspect.*
  - Transition from cyclic living into life itself. The Purpose of cycles. Control of time-space consciousness. [p. 365]
- *From the angle of Discipleship.*
  - Concerns the processes of death which have a most definite effect upon already established relationships. It concerns life-transference and has relation to the presentation of opportunity. [p. 365]
  - Deals with the nature of death. It is concerned with the revelation of the constructive work of the Destroyer aspect. It is therefore related to the passing **Piscean Age** and with all processes of "**abstraction.**" [p. 268]
  - Concerns Death. The constructive work of the Destroyer aspect. The "passing" of zodiacal and other cycles. [p.345]

### 3. Five Points of Revelation (abridged)\*

- 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]

- Let me express for you here--in their briefest form--the four points of Revelation already indicated, and then "in the Light" let us consider them as suggested earlier.
  1. 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.
  2. 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."
  3. 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.
  4. Purpose itself is only an energy, released within the confines of the Council Chamber. There is must take shape. Involves the buddhic or intuitional plane. Relates to the fourth initiation. Concerns the **throat centre**. Light upon the path.

There follows next the fifth revelation, which is as follows:

5. 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]

## **Appendix on the Theme of Vision** (from Formula I)

- Upon the Path of Discipleship, in the earlier stages, the eye of vision is the illumined mind. Upon the Path of Initiation it is that of which the eye of the mind is the exteriorisation-- the intuitional perception of the soul itself.[p. 252]
- The second 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]

- Having these thoughts in mind, I would call your attention to the entire **theme of vision**, which necessarily underlies our consideration of the points of revelation. It is simple to recognize that in the head of the developing aspirant there is a mechanism of great potency, capable of controlling the life of the personality. There is:

1. *The third eye, not the pineal gland but its etheric correspondence. This is the responsive mechanism to the directing eye of the soul.*

2. The right eye and the left eye, which take the incoming energy, symbolically speaking, and divide it into two streams which are the correspondence in etheric matter of buddhi-manas.

- a. Right eye . . . spiritual energy. Buddhi. Pure reason. Understanding.
- b. Left eye . . . mental energy. Manas. Thought substance.

It is the conscious use of these energies and the intelligent utilization of this **triple mechanism** which is the goal of the initiate up to the third initiation. He learns consciously to direct force in the correct manner through the needed organ, doing so as the soul working in full consciousness on its own level, but so fully identified with the personality that the mechanism (now developed within the personality) can be used in the work of the Hierarchy.

Let me now expand the concept further, reminding you of the phrase so oft employed, "**the All-seeing Eye.**" This refers to the power of the planetary Logos to see into all parts, aspects and phases (in time and space) of His planetary vehicle, which is His physical body and to identify Himself with all the reactions and sensitivities of His created world and to participate with full knowledge in all events and happenings. Through what medium does He, on His own high levels, do this? Through what mechanism does He thus "see"? What is His organ of vision? What is the nature of the sight whereby He contacts the seven planes of His manifested universe? What is the organ, employed by Him, which corresponds to the third eye in man? The answer is as follows: the Monad is to the planetary Logos what the third eye is to man; this will become clearer to you if you will bear in mind that our seven planes are only the seven subplanes of the *cosmic physical plane*. The monadic world--so-called--is His organ of vision; it is also His directing agent for the life and light which must be poured into the phenomenal world. In the same way, the Monad is to the personality in the three worlds, also the source of its life and light.

There are, therefore, **three organs of revelation**, as far as the spiritual man is concerned:

1. The **human eye**, giving "in-sight" into the phenomenal world, letting in the light, and bringing revelation of the environment.
2. The **eye of the soul**, bringing revelation of the nature of the interior worlds, of the kingdom of God and of the divine plan.
3. The centre within the One Life which we call by the unmeaning word "**Monad**," the spark within the one Flame. In the final stages of initiation, the Monad becomes the revealer of the purpose of God, of the will of the planetary Logos and of the door which opens on to the Way of the Higher Evolution. This Way leads a man *off* the cosmic physical plane on to the cosmic astral plane, and therefore into the world of divine sentiency, of which we can have no possible understanding, but for which the development of consciousness has given us the initial steps.

Man has learnt to use the **physical eye** and to find his way, by its means, around and through his environment. The stage in human evolution wherein he learnt first to "see" lies far behind, but when man saw and could focus and direct his course *by sight*, it marked a stupendous unfoldment and his first real entrance upon the Path of Light.

Ponder on this. It has also interior repercussions and was indeed the result of an invocative interplay between inner centres of power and the groping creature in the phenomenal world.

Man is now learning to use the **eye of the soul**, and as he does so he brings its correspondence in the head also into functioning activity; this produces fusion and identification, and brings the pineal gland into action. The major result, however, is to enable the disciple to become aware, whilst in the physical body, of a new range of contacts and perceptions. This marks a crisis in his unfoldment of as drastic and important a nature as the attaining of physical sight and the use of the physical eye was in the unfoldment of the curious creature which antedated the most primitive animal man. Things unknown can now be sensed, searched for and finally seen; a new world of being stands apparent, which has always been present though never before known; the life, nature, quality and the phenomena of the kingdom of souls, or of the Hierarchy, become as patent to his vision and as real as is the world of the five physical senses.

Then later, upon the Path of Initiation, the initiate develops his tiny correspondence to the planetary "All-seeing eye." He unfolds the powers of the **Monad**. These are related to divine purpose and to the world in which Sanat Kumara moves and which we call Shamballa. I have impressed upon you elsewhere that the state of being of the Monad has naught to do with what we call consciousness; in the same way, there is naught in the world of Shamballa which is of the same nature as the phenomenal world of man in the three worlds, or even of the soul world. It is a world of pure energy, of light and of directed force; it can be seen as streams and centres of force, all forming a pattern of consummate beauty, all potently invocative of the world of the soul and of the world of phenomena; it therefore constitutes in a very real sense the world of causes and of initiation. [pp. 290-293]

- Later, man uses the "eye of the soul," as we have noted above; it reveals to him a world of subtler phenomena, the kingdom of God or the world of souls. Then the light of the intuition pours in, bringing the power to recognise and rightly interpret and relate. [p. 293]