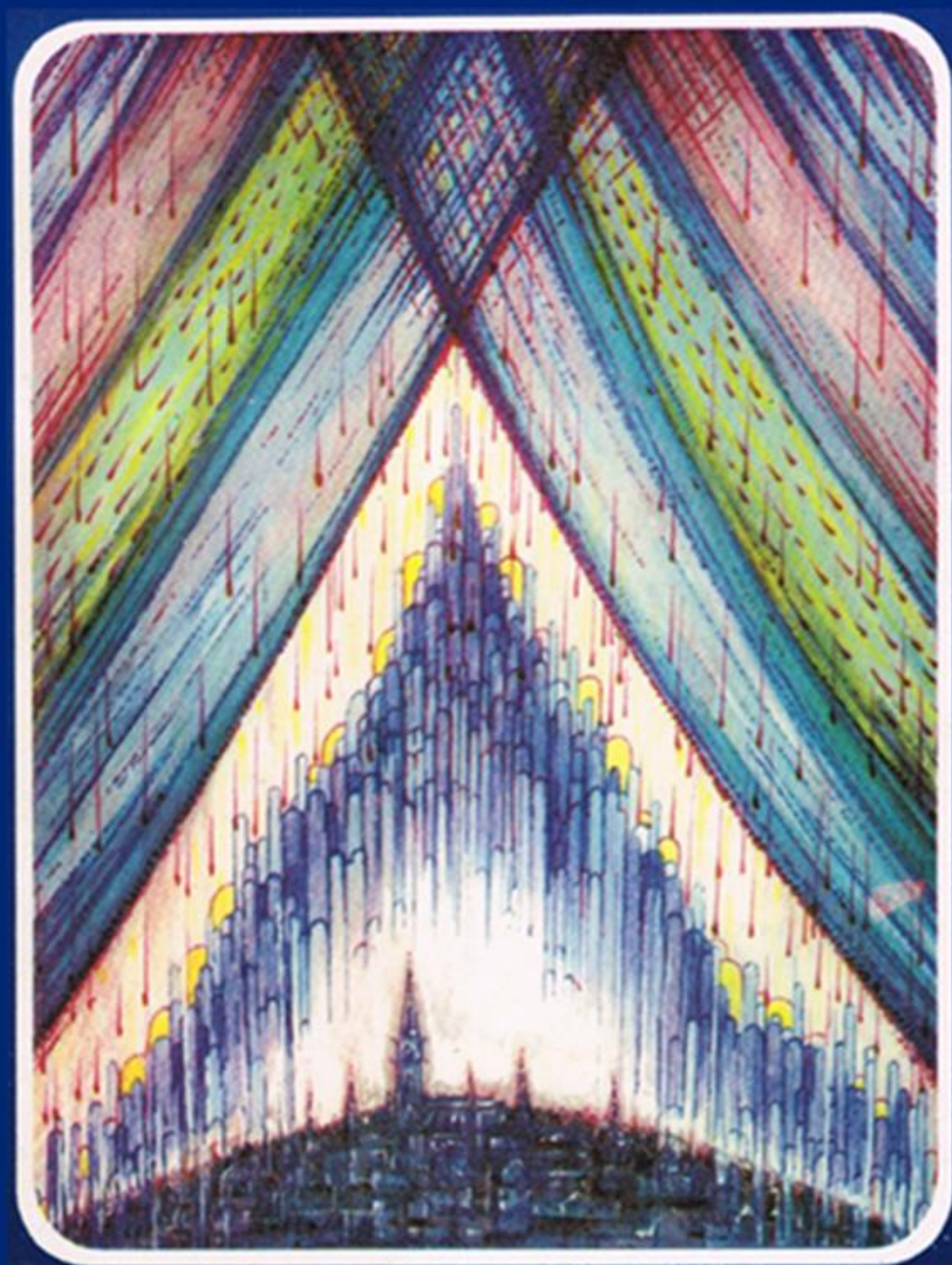


# THE ANGELS

THE DEVIC STRUCTURING OF FORMS



***Vicente Beltrán Anglada***

Traslated from Spanish by Lorenzo Bermejo Thomas



*TO JEZASEL  
My friend the Angel  
who helped me so much  
in my internal research,  
with gratitude and reverence*

Vicente Beltrán Anglada

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## ILLUSTRATIONS

*The image that illustrates the cover, as well as the figures inside this book, the second volume of "AN ESOTERIC TREATISE ON ANGELS," have been created by the inspired painter JOSEP GUMI i CARDONA, who combines the required and essential technical skill with the valuable faculty of perception of the invisible worlds. By means of the latter it is possible for him to observe the activity of the constructing devas and the activity of the great angels who command, instruct and direct them in the creative work of Nature.*

*With regard to the cover illustration, I must point out it is a graphic manifestation, taken from the higher psychic plane and as it appears to the trained clairvoyant's observation, of the spiritual protection afforded to places of prayer, meditation or ritualistic worship by certain Devas of the air, occultly defined as "The Mystic Agents of Space."*

*The whole of these illustrations possesses an invaluable sense of originality and synthesis, for they present the form of Devas and of the spirits of Nature, as well as the luminous images of the devic language, full of magical enchantment and hidden meanings, in their true expression, that is to say, as they are perceived on their own plane, and avoiding the inevitable risk of passing them through the angle of refraction of the imaginative levels of consciousness, so absolutely marked by the psychic forms secreted from time immemorial by ancient stories and traditions. I have been able to observe very closely the work of Mr. Gumi, whom I thank very much for his constant, kind and efficient collaboration, and I can testify, since I also possess occult vision, that the devic forms presented in this "ESOTERIC TREATISE ON ANGELS" are perfectly in accordance with those that I usually observe during the course of my esoteric investigations.*

**Vicente Beltrán Anglada**



## PREFACE

These investigations that I submit for your consideration constitute a new book devoted to: "AN ESOTERIC TREATISE ON ANGELS." In our first work we studied "The Hidden Forces of Nature," trying to discover the subjective mystery of the Ethers, which are solar substance energised by the life of the Angels in their numerous hosts, hierarchies and functions, and later converted into the most subtle plastic matter capable of adopting any type of form, in accordance with the evolutionary cycles corresponding to each Kingdom, Race or Species within the infinite and all-embracing Life of Nature.

In this second book we shall attempt to carry the investigation still further in an attempt to discover how and in what manner the Angels, the living forces of Space, and the devic agents at their command work from the invisible worlds to endow the universal whole with the appropriate forms it requires for the normal development of its evolutionary process, and how and in what manner the subtle Ether is substantiated until it becomes that immense mass of ectoplasmic matter, like a gigantic and indescribable nebula within which the points of light of each consciousness seek to manifest. Each unit of consciousness in the binding centre of such material substance seeks to appropriate that quantity and quality of it which is necessary for the creation of the particular type of form which corresponds to its peculiar and distinctive process of evolution. The desire for manifestation, implicit in the life of every living being, is appreciated from the occult levels as a "sound" or "invocative mantram," especially qualified to produce in the Ether certain vibratory effects that mysteriously attract a devic or angelic response with mystical capacities of creation. Three main effects are to be considered from the angle of angelic participation in the Universal System of Creation, scientifically considered. Let's see:

1. A process of SUBSTANTIATION or progressive CONDENSATION of the ETHER.
2. A process of FORMATION, or STRUCTURATION, within that Mass of CONDENSATION, of the chemical elements which are the principal agents on every Plane of the Universe of the Structuring of all Forms.
3. A concrete and definite process of constructing Forms, through the selective process of the chemical elements corresponding to each of the levels of Nature, that is to say, to its Kingdoms, races and species.

These three processes, in reality phases of the same process, correspond to the threefold Mantram AUM, the use of which by the Divine is equivalent to the Biblical Command "LET THERE BE LIGHT" and by which "... all things were made." It is therefore a matter of finding a logical, plausible and scientific answer to that mysterious and unknown activity by which the Universe came into being, and how every being and every thing within its all-encompassing structure follows an identical process of creation along well-defined lines of force that could well be categorised as "lines of archetypal resemblance." Such is indeed the universal principle of creation and such is also the identity of the factors by which the tiny seed becomes a gigantic tree. Our research will tend to bring us closer and closer to an understanding of the hidden laws of Creation by attempting to uncover the enigma of the Universe, underlying, however, the life of the most insignificant chemical element in whose tiny bowels the infinite glory of the Divinity is stirring in all its fullness.



By observing the lines of force that run from the tiniest seed to the most enormous tree, or those that extend from the heart of man to the heart of the Divinity itself, we will progressively approach the hidden life of the Angels, the great Geometers of the Universe. Thus, as we contemplate the noble geometrical structures which we will undoubtedly encounter in the course of our investigations and to which we will devote our full spiritual attention, whatever the level of our perceptions, we will be filled with that angelic grace which precedes every kind of revelation, and the knowledge which emerges thereof will undoubtedly constitute an impressive contribution of data and references with regard to those sacred Entities which from the beginning of time have been at the side of the children of men, who in their material blindness, have not been aware of their immortal Presence.

We hope, with all our heart, that such knowledge will help us know better the invisible world around us, and that we will be able to draw from it a better understanding of the absolute laws of the Eternal Cosmic Bonding, which in infinite multiplicity of evolutionary spirals unify Angels and men within this higher destiny of the highest transcendence which we call Fraternity. May the joy of this divine union replace the consciousness of separateness which divides human beings and bring them into a perfect spirit of goodwill, such is our sincere longing and warmest hope...

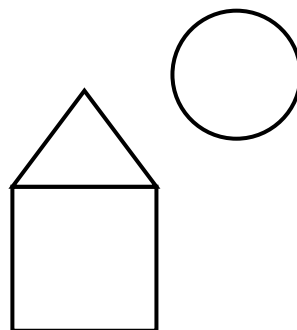
***Vicente Beltrán Anglada***



## INTRODUCTION

### The Geometric Basis of the Universe

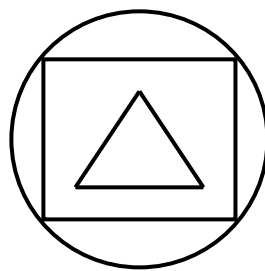
We could not scientifically dive into the study of "The Devic Structuring of Forms," without first remembering the great hidden truth contained in the well-known Platonic axiom "THE UNIVERSE IS GEOMETRIC AND MATHEMATICAL"... We could thus affirm, already preparing the way for our esoteric research, that God geometrizes using the Science of Numbers, and that the whole of Nature is a result of these laws or principles, whether it is a question of structuring of a simple chemical atom, which seen clairvoyantly, is demonstrated in its occult or subjective constitution, and always according to its particular content of protons, electrons and neutrons, some very beautiful and regular polyhedral forms, or the total conformation of the Solar System, a gigantic COSMIC ATOM, whose basic constitution perceived from the causal world is the objective representation of three definite geometrical figures, namely: the hexahedron or cube, the pyramid with a rectangular base, and the sphere. Such is the esoteric representation of the physical Universe using mental clairvoyance, but let us now see its coincidence or analogy in the psychological life of the human being when the fast-paced technological civilisation or the rarefied social environment has not yet succeeded in completely dampening its natural or higher instincts. Let's see: If we ask a child, whatever his social status and cultural level, to draw "a house," he will almost invariably make a geometrical composition consisting of a square as a base and on top of it, as a top or roof, he will add the figure of a triangle... If the child is very perceptive, he or she will surely place a circle representing the Sun, the symbolic expression of Life in our Universe, on one side or the other of this double geometric composition. This threefold image, examined from the occult angle, is the objective representation of an unconscious memory in the spiritual or mystical life of the human being that proceeds from the archetypal impressions that God infused into the human being by endowing him with a soul or consciousness. It is like the cosmic representation of the process of universal evolution, which rests on the square, ascends upwards by means of the equilateral triangle and culminates in the circle, the symbol of the Sun, whose occult significance is precisely the Home of God, or the FATHER'S HOUSE...







As we know esoterically, our Solar Logos, a Triune Being, as all the great religions and philosophies of humanity affirm without distinction, performs its indescribable evolution through three Universes. According to esoteric tradition, the Divinity developed in the First Universe the powers corresponding to His Integrated Personality, that is to say, He reached the perfection of the physical Body, the Astral Body, the Concrete Mind and His Radiant Etheric Vehicle, and this experience, accumulated in Time and fructifying in a mysterious PRALAYA, or process of Cosmic Memorisation or Compilation, came one day to constitute the basis of this present Solar System in which the most interesting figure, from the geometrical angle, is that of the Triangle, the recognised Goal of logoic evolution being the Integration of its radiant higher Vehicles ATMA BUDHI and MANAS; that is to say, of His Spiritual Triad, having as its supreme objective of Life the Cosmic Monadic Plane, which constitutes the circular geometrical basis of His Universe of the Future... These ideas contain, as you will see, a superlative degree of abstraction, for which reasoning will have to be supported by the sacred laws of Hermetic analogy, which may afford us the opportunity of establishing a direct relationship between any near or immediate fact subject to our analysis and another immensely distant and universal in character. Thus, the examination of a drawing of a HOUSE, as children do, made up of a square, a triangle and a circle, can constitute the point of contact or anchorage necessary to relate man's spiritual life to that of his august Creator.



The great Atlantean Initiates and Egyptian Priests had adopted as the "Central Figure" of their cults a kind of CHALICE<sup>1</sup> composed of the following parts: a perfect Cube as the Base, a Triangular Prism with an equilateral base as the Support and a Rock Crystal Hemisphere as the Cup which was to contain the Principle or Word of Revelation. Seen from above, in its horizontal projection and in transparent form, this CHALICE shows us an image of the three geometric figures that constitute the Past, the Present and the Future of the Lord of the Universe in its symbolic, esoteric and mystical aspect. Otherwise the wise words of Plato, a high Initiate to whom the geometrical images which he was able to visualise internally could not have passed unnoticed as an affirmative basis for his logical and real assertion that "GOD GEOMETRIZES," would be of no importance. But another statement of the highest esoteric conception, and coming from high Hierarchical Sources, also speaks of these essential geometrical figures as constituting the binding power of the etheric or pranic vehicles of men according to their degree of spiritual development, in the sense that the very smallest devas who in great concentrations build them adopt the geometrical forms of the square, the triangle or the circle<sup>2</sup>. Thus, an esoteric observer trained in occult research

<sup>1</sup> see "The Hidden Forces of Nature," An Esoteric Treatise on Angels.

<sup>2</sup> It should be borne in mind that when viewed from the fourth dimension, all geometrical forms are polyhedral and are seen not in their plane but in their volume, so that the real figures, as observed by the clairvoyant in the present case, are those of the hexahedron, the pyramid and the sphere.



will distinguish the evolution of any psychological individuality by simply noting the number of squares, triangles or circles that proportionally enter into the construction of the complex and intricate etheric network that constitutes its magnetic aura, which are representative of its habitual states of consciousness. Logically, the etheric bodies of unevolved human beings will contain only square-shaped geometrical figures, while that of a glorious Hierarchical Adept, the perfect fruit of planetary evolution, will contain only geometrical circles of brilliant, radiating colours beyond comparison with known colours. Between the involuted man and the Adept, constituting the ALPHA and the OMEGA of solar evolution, i.e., the base and the apex of the process, stretches the infinite legion of souls which constitute in its totality "Jacob's Ladder" of the Life of the Universe.

In one of the CHALDEAN ORACLES, of which Mme. BLAVATSKY obtained a lot of information to write here great work: "The Secret Doctrine," you can read this commentary: "From ETHER all existing things proceed and to ETHER they must one day return, but leaving imprinted on each of their vital components the indelible Memory of the facts and ideas that have been produced through the ages..." And what do these words mean but the infinite capacity of wise Nature to group such Memories in order of density, in the form of squares, triangles or circles? According to this idea, all possible created forms basically arise from the three geometrical figures described above and are, so to speak, archetypal ideas to be developed over time. Thus, the Angels specialised in the art of building the etheric vehicles of human beings carry out their work by conditioning it to the number of squares, triangles or circles which are occultly provided to them by the Souls of men in their causal projection, through the permanent physical, astral and mental atoms, which seen clairvoyantly on the atomic sub-plane of their respective Planes, adopt the radiant geometrical figures of the hexahedron, the pyramid and the sphere, thus it can be justly affirmed that the destiny of man is GEOMETRIC, the Angels or Devas who build their vehicles of cyclic manifestation being the WISE GEOMETERS, who through the infinite contributions of a very distant past, write geometrically in the Ether the immortal destiny of human beings.

These ideas demand, as you will see, careful consideration in that they allow us to glimpse to a high degree the transcendent meaning of the Platonic statement "GOD GEOMETRIZES." In this accord, and constituting the angular basis of the process of structuring forms in Nature, we see men, peoples, ideas, cultures and civilisations appear and disappear from the face of the Earth, absorbed by the infinite turmoil of solar evolution, but leaving imprinted in the ETHER or UNIVERSAL SPACE, which is the Etheric Body of Divinity, their karmic or historical legacy in the form of geometrical figures sharply reflected in space and constituting inseparable parts of the Cosmic Memory, the infinite Sum of the entire Universal Content. And within it, by a skilful, most wise and indescribable magical operation or cosmic transmutation, all these geometrical forms are added by vibration, weight and degrees of subtlety to the glorious Arcana of the Life of God wherein is found the exact Measure of Evolution, this immortal measure which gives to each one what he justly deserves... Could we thus imagine, using the magical powers of our creative activity, the Life of the Divine from the sublime angle of Cosmic Geometry as a supreme Arcanum of Psychological Values synthesised in the three main geometrical figures of the CUBE, the PYRAMID and the sphere, as three dynamic centres of magnetic attraction into whose



indescribable Vessels are poured by "law of affinity" and "by order of resemblance" the experiences of all the lives that populate the Universe: Gods, men, Angels, animals, vegetables and minerals, since in their peculiar, singular and proper measure they all constitute the Infinite Glory of the Divine Experience? And could we not also imagine that these great Geometrical Figures which condition the Past, the Present and the Future of the Divine itself, are but the esoteric, philosophical and mystical affirmation of those immortal values secreted by the flow of the Ages which man registers as subconsciousness, consciousness and supra-consciousness, another way of psychologically describing the supreme dictate of the Hermetic principle of analogy, that in the geometrical figures of the square, the triangle and the circle the Life of the Lord finds its highest and most exalted Cosmic Complacency?

And now, to conclude this Introduction to the book "The Devic Structuring of Forms," it will only be necessary to emphasise the life of man, which, being naturally the highest psychological point of reference in our studies and research, demands that from the fruit of our work we should draw scientific conclusions of a practical and realisable order. We are fully persuaded that a thorough examination of the Science of Geometry, trying to see it as the universal origin of all forms of Nature, would yield psychological, human and impersonal insight. It would be enough for each person to consider himself basically as a square, made up of his physical body, his etheric vehicle, his astral body and his intellectual mind, and to imagine that this square is still too irregular and imperfect to be able to build on it the glorious and symbolic geometric figure of the equilateral triangle and to understand that it requires a slow, patient and persevering work of integration as a basis for the perfection of his particular square, or Lower Quaternary, as it is esoterically called<sup>3</sup>.

The spiritual glory of the equilateral Triangle, symbol of the spiritual Triad Atma, Budhi and Manas, and the incorporation of its geometrical figure in our etheric aura will depend basically on our higher aspiration, which must be constantly oriented towards the apex of our being, to the Mount Everest of our consciousness, there where our pineal gland vibrates augustly though unknown, connected with spiritual values of the highest transcendence, and to wait there, in confident expectation, for the Glory of the Lord to descend downwards creating the sublime sides of the Triangle that will perfectly coincide with the base of the Square, that in previous processes of arduous and painful discipline we were able to visualise and structure. Such is the Law and Destiny of men.

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<sup>3</sup> There is a most powerful MANTRAM, bequeathed by the Hierarchy to true world disciples, in one of whose sacred stanzas it is stated: "I, the DIVINE TRIANGLE, FULFILL GOD'S WILL WITHIN THE SQUARE and serve my fellow men." Yet another affirmation of the importance of geometric symbols in the spiritual life of the human being.



## CHAPTER I: THE MAGIC PRINCIPLE OF FORM

Any created form, whatever its geometrical projection in space, is a magical work in which an infinite number of devic agents and building elementals participate, some directing and others constructing the archetypal structure of the Universe. In the first volume of this Treatise, "The Hidden Forces of Nature," we began a simple sketch of the creative process of forms by attempting to understand the qualifying work of the Angels in objectively realising the Ideas of God with regard to the Universe, that is, the Archetypes projected for each Kingdom, each Race and each of the living species, through a systematic process of "substantiation of the Ether of Space" until a point was reached at which such Archetypes were concretely established and realised. Thus we saw that in the process of substantiation of the ether, certain types of angelic Entities provided the exquisitely malleable and suitably dynamised plastic matter by which another species of Angel or Deva builders designed and structured the objective form, which the centres of spiritual consciousness, immersed in the all-embracing and all-embracing Life of Nature, required in order to fulfil their purpose or creative destiny of perfection. We could glimpse, even fleetingly, the unfolding of a magical task jointly performed by Angels and men, a task whose purpose was the unification of both streams of evolution and to make it more and more aware within the human heart. The responsibility it entails for the investigators of the occult world and the true spiritual aspirants will demand the following requirements:

- a) Recognition of the Devic Linkage.
- b) The Secret Underlying the Name of the Devas.
- c) The Correct Pronunciation of the Invocative Mantram.

Each of these three points will be analysed separately.

### Recognition of the Devic Linkage

Only sincere and profound esoteric research can provide us with adequate information about humanity's spiritual linkage with the vast group of angelic Entities who live and move in its immediate vicinity and are its loyal companions in the unfoldment of evolution. Each such Deva occupies a certain definite place in the personal and spiritual lives of human beings, constituting divine responses to their sincere desires for perfection and redemption. Three main devic hierarchies could be cited in this respect:

- a) The angelic hierarchies, on the plane of mind, whose mission is to vivify your thoughts and give them coherence and vibrational quality.
- b) The angelic hierarchies, on the astral plane, which give psychic form and specific colouring to their emotions, desires and feelings and expand them in magnetic and radiant form.
- c) The angelic hierarchies, on the etheric-physical plane, which transmit vital prana to the dense physical body and enable its stability and survival.

These are, as you will see, three distinct hierarchies on each Plane of expression of the natural and ordinary life of human beings, but which work together and simultaneously





to produce the social environments of humanity. It is logical to understand, therefore, that a very important part of man's spiritual evolution is the recognition that his threefold vehicle, the mind, the emotional vehicle and the physical body, are an angelic creation to which he has only contributed by the often unconscious input of his thoughts, desires and actions accumulated in his causal body in the form of psychological qualities. Such recognition is the work of spiritual evolution as the human life stream moves out of the instinctual levels and upwards into the higher realms of intuition, seeking to find its place on one or another of the infinite rungs which constitute Jacob's Great Ladder, mystically defined as the spiritual Path or Inner Way. But the fruit of such recognition will undoubtedly be the ability to live wholly and harmoniously on that rung of light which by law belongs to every human being, and the establishment of an ever more conscious and definite contact with the sources of "divine revelation" which are the august angelic dwellers of the invisible worlds, who using the radiant light of the Ether, build not only the specific vehicles of man's manifestation, but also prepare for him the psychic conditions which constitute his social environment. When such contact is made intelligently and deliberately, and spiritual purpose fills the most important part of his life, he can gain the friendship of the Angels who are in a mysterious way linked with the process of his karmic existence. A truly splendid perspective in the spiritual order then opens up to him, and on its foundation of light he erects the noble structure that is to support the entire process of his magical creation. For the first time in his long series of temporal existences he understands the exact value of the term FRIENDSHIP, which until then had been conditioned to imperfect human conditions and inadequate social norms of life, and through fraternal angelic contact he begins to penetrate the infinite expanse of the cosmic environment, ...of which he begins to feel himself a small but conscious part, and to perceive those exalted Angels and other solar hierarchies who from time immemorial and from the invisible worlds watch with loving solicitude for the sounding of the hour of physical redemption and spiritual perfection for the sons of men... to "sing in unison the Glory of the Lord."

## **The Secret Underlying the Name of the Devas**

The Name is esoterically the basis of the Form. The revelation of the angelic Name which corresponds to each of Nature's creations is an initiatory secret which will be revealed to man only when he has penetrated so deeply into his own spiritual life, that it is practically impossible for him to return to the material life of other men. A prerequisite for being able to harbour such a secret in the heart is the development of his capacity for silence, which will isolate him from harmful environments and make him deaf to the empty and useless words of people. It is for this reason that in all true esoteric schools and in the mystical retreat of the Ashramas of the Hierarchy, disciples are trained in the supreme art of prudence and circumspection which will eventually become the natural capacity for silence. To train spiritual aspirants to leave behind them the bitter fruit of the prostituted Word is a special task entrusted to the disciples of the various Ashrams, who are incorporating into their lives certain techniques of hearing the Silence in the unseen worlds, in order to learn to pronounce correctly the devic Name required in any situation to effect any particular type of Magic.

All things in life, even those subject to scientific technicality, have two names: one is conferred upon them occultly by the Divinity in order to be spiritually recognised, another is assigned to them by man in order to distinguish them intellectually from others. The occult name of the Devas involved in the creative activity of Nature is, we repeat, an initiatory secret, and as has been esoterically proven, the man who by virtue of the depth of his occult





studies or by the spiritual greatness of his life comes to "know" the occult name of the Deva who builds and vitalises any kind of form and "knows" how to pronounce it correctly, can reproduce that form in space and endow it with physical objectivity, with identical properties and characteristics which were infused into it by the Divinity through that Deva. Such is evidently the secret of creation which the true magicians possess, and such is also the danger that the occult name of any Deva may be known to irresponsible human beings not endowed with sufficient greatness of spiritual life, who will use that knowledge in its lower aspects and against the right sense of evolution. But, in the final analysis, it is always the Devas in their infinite gradations or hierarchies who perform the work of transmutation, or sacred alchemy whereby an essentially subjective impression becomes substantially objective through the work and grace of the effectiveness of the creative Word.

It may thus be observed that Magic and Alchemy are two consubstantial aspects in the esoteric or occult life of the spiritual disciple, and we are told occultly, there must come a time in his life, when after receiving a definite initiation or expansion of consciousness, he will be able to utter an impressive number of devic names or sounds, thus becoming a white Magician, a conscious creator of all manner of forms. Hence also the importance of disciples in the various Ashrams of the Hierarchy knowing the occult names of the Devas who build the physical, emotional and mental forms of their lives in order to collaborate consciously with Them in the joint work of individual evolution, as well as to assist the Hierarchy in the enormous work of "dignifying and subtilising" the social environments of the world in its supreme attempt to create new and more suitable alternatives to the life of human beings here on Earth. It will be understandable, using the key of analogy, that the utterance of the name, or magical sound, corresponding to the higher Devas of the occult planes of Nature will produce great and positive results in the inner life of the disciple with wide repercussions in his family and communal environments, which will be subtilised and redeemed (to use here a well-known mystical locution).

Such is the mystery involved in the name of the things created by the Devas, and which corresponds to all living species of the first three Kingdoms of Nature. But, on reaching the human kingdom, the meaning of the Name acquires a singular and extraordinary importance in view of the fact that man possesses self-consciousness and has to learn to pronounce his own NAME, that is, the occult Name assigned to him by the Divinity at the supreme moment of the creation of his soul and in which those exalted Beings whom we call the Solar Angels intervened. This Name will not be known, however, until man has realised within his heart the sacred alchemy of converting his desires into sublime feelings and ordinary thoughts into blazing trails of radiant intuition, thus ascending to the sublime causal heights from which man's hidden reasons are widely and deeply understood, and personal life in the three worlds is regarded as "a battlefield" wherein not the strongest but the most skilful wins, the most skilful being those who undertake to serve the Lord faithfully and to become augustly responsible for His Will here on Earth. Strength, which more often than not entails struggle, is thus set aside and man's serene and supremely expectant attention is directed towards that blessed Being, the cause of his life and soul, who can teach him to pronounce his true NAME and establish on its hidden basis a new sense of social and human values. I refer exactly to SANAT KUMARA, the Lord of the World, who in the mystic solitudes of the Transfiguration on Mount Tabor of the soul, makes the Sound of His Spiritual Name resound within His hidden ears.



The human being, whatever his evolution, possesses, like all other beings in Nature, two Names: an occult one, the correct sound of which is jealously guarded by the Solar Angel on the causal plane as constituting a Body of Mysteries which must be progressively revealed through successive initiations, and a familiar or social one, by which he is distinguished and particularised from other human beings. The Name which is symbolically assigned at the time of baptism or by which he is registered in the civil registers is absolutely arbitrary and bears no relation to the hidden or real Name. The change of the Name presupposes from the esoteric angle an absolute and mysterious psychological change of the human personality, which must adjust its inner vibration to that generated by the Name when it is pronounced. It is not for nothing that it is recorded in the Bible that "... when the Lord blessed ABRAM and JACOB (during the course of certain internal initiations) He changed the Names of both of them and called one ABRAHAM and the other ISRAEL. Hence, when a spiritual candidate is admitted to a Master's Ashram, he is assigned another Name, his ashramic Name, by which, thanks to his particular vibration, he can be invoked by his fellows in the ashram and by the Master himself, using the mysterious geometrical networks of mental telepathy. This Name also possesses certain magical characteristics. One of these is to contain some definite syllable of its true spiritual Name. We could say, regarding this point, that at each new initiation new syllables are revealed to the disciple until the crowning moment of the Fifth initiation, which makes the human being an Adept, in which the One Initiator of our terrestrial Chain entrusts the Initiate with the complete Name of his Monad, an absolute and incomprehensible Mantram by which the Initiate becomes Lord of the Three Worlds and supreme Magician, operating over all the devic hierarchies that live, move and have their being on the physical, astral and mental planes.

## The Correct Pronunciation of the Invocative Mantram

From the esoteric angle, every occult Name correctly pronounced constitutes a Mantram or magical Sound, by which considerable quantities of etheric energy of different densities are moved and invoked with a relentless tendency to constitute a given form in the physical life of Nature or in the mental and psychic environment of humanity. Everything we observe everywhere is an expression of sound materialised by light rays. In a mysterious, yet sublimely practical way, the Devas of light and the Devas of sound work together harmoniously to produce every conceivable form on every plane of Nature. The process of devic construction consists of three phases:

1. The Hearing of Sound.
2. The Conversion of Sound into Light.
3. The Substantiation, or Materialisation of Light, into objective forms. (God geometrizes.)

Hence the importance of the disciple or esoteric researcher becoming progressively acquainted with the vast range of sounds of Nature, in order to cooperate consciously with the great Angels of Construction in the mysterious Alchemy of converting the hidden Names of each thing into those energies of light, which when properly substantiated, will become

ever more perfect geometrical forms, whether of a worm, a plant, or a human being. The Alchemy of Transmutation, at whatever level, is a process of Magic whereby Sound becomes Form through a Ray of Light, or Form becomes Rays of Light through the right use of Sound. These three aspects of Light, Form and Sound are consubstantial factors which separately constitute evolutionary principles, but which together, harmoniously balanced and wisely utilised, become the very potent structure of the Form of the Universe.

The mystical process of Initiation, in which the Mysteries of Creation are revealed, is one of absolute devic participation, and during the course of it three very important things happen:

- a) The Initiate learns to pronounce the Name of the Devic Entities who preside over the process of objective construction of the great mental Archetypes. Each correctly pronounced Name constitutes a powerful Mantram.
- b) The hearing of the Mantram or the occult Name which distinguishes and particularises the Devas referred to makes them feel potently invoked and they come swiftly and instantaneously through the Ethers to deposit the energy of Light which distinguishes and qualifies them at the disposal of the invocative Power. Hence the well-known esoteric saying "Energy follows Thought."
- c) As a consequence of the substantiation of the energies of Light, and as long as the purpose or intentionality of the Mantram continues, the requisite geometrical forms corresponding to that supreme order or command will continue to be created objectively in space.

We could thus say that the high Initiate, of the category of an Adept, possesses five keys of Sound by which he operates upon the ether and can invoke the devic hosts corresponding to the physical, astral, mental, buddhic and atmic planes. It is evident that every Initiation holds the secret knowledge of some key, note or sound - including an impressive number of devic Names - through which the Will of God in regard to the Universe can be duly understood. The mystical existence of Spiritual Hierarchies in the farthest stars, on the planets of our solar system and even within the social environments of humanity is due to the underlying divine Necessity of the absolute Cosmos that "the Spirit be eternally perpetuated through the universal work of Creation." The Spiritual Hierarchies are, in short, the Custodians of the creative secret of the Word, which is communicated "from mouth to ear," as it is esoterically said, at certain summit moments of initiation. Such is the development of this immortal process:

- a) In the first initiation, the mystical key of the note *DO* is revealed to the candidate, encompassing a multitude of deva names related to that note. Knowledge of this magical Sound and the subsequent Names will enable the Initiate to "create with etheric matter" additional aspects to the creative work of the Archetypes which correspond to the physical plane and to certain defined species in each Kingdom.
- b) In the second Initiation, the Initiate is given the sound keys corresponding to the note *RE*, which is related to the Name of a multiplicity of astral devas, who are assigned the mission of communicating SENSITIVITY to all things and to all



beings in Nature. The right intonation of the Mantram by the Initiate will involve an increase of sensitivity in the life of the Kingdoms, and the pure energies of Love, as essentially attempted to be communicated by the solar Logos, will begin to be released through the astral plane.

- c) In the third Initiation, the Initiate learns the sound keys corresponding to the note *MI* with an impressive display of devic energies connected with mental power and with the creative Will which infuses Life into the Universe. An incredible host of Agnis of Fire come to the invocation of the Initiate and energise the mental spaces of Nature, creating the basis for the conscious and active participation of the Initiate in the occult plans of the Divine. At the correct utterance of the Sound, the Angels of planetary Destiny, the Lords of Karma, show the Initiate in a fantastic display of light, the past, the present and the future of humanity, and for the first time in life there is a full and satisfactory answer in the heart of Man to the threefold question, the basis of the karmic life of humanity here on Earth: "Who am I, where do I come from, where am I going?"
- d) In the fourth Initiation, the Initiate learns the value of the august words of Christ "mystically nailed to the Cross": "FATHER, IN YOUR HANDS I COMMAND MY SPIRIT," seven sacramental words arising from the note *FA* of the Great Cosmic Pentagram, of which the correct intonation by the Initiate invokes a particular kind of AGNISHVATTAS bringing cosmic fire, which impinging on the Initiate's aura, brings about two great effects:
  - 1. It destroys his causal body and determines the liberation of the Solar Angel who had hitherto been the active centre of spiritual evolution.
  - 2. The physical, astral and mental levels are radically transcended in consciousness in the life of the Initiate. A new avenue of light is created in the mystical Drama of planetary evolution and the Initiate consciously enters the Buddhic Plane. The sacramental words: "ALL HAS BEEN CONSUMMATED" indicates the mystical synthesis of this process.
- e) In the fifth Initiation, the ARHAT receives the secret of the sound whose mystic key corresponds to the fifth note, *SOL*, of the scale of cosmic sounds, and to this invocative Mantram responds the whole of Nature and all the angelic hosts who participate in the mystery of the creation of the five Planes of the Universe. There are no more secrets to be revealed as far as the Form-creating Devic Agents are concerned. The Initiate, having become a glorious Adept, a perfect White Magician, then directs at will the devic currents to those points in the life of the planet where a new and more potent projection of energy is needed, and collaborates closely with the great Angels of the System in the magical work of materialising on Earth the genial Archetypes of solar Evolution.

The next two notes in the sound scale of the Universe, *LA* and *SI*, belong to the sixth and seventh solar Initiation and to devic evolutions beyond our present understanding. We will not, therefore, refer to them specifically in the lines of this Treatise. But we feel, at this point, that it would be necessary to question ourselves as to what our social task or our



planetary task is to be in the initiatory work of bringing spiritual life into all the forms of Nature with which we are karmically linked, in order to dignify or redeem them and make them responsive to the quality of the Archetypes that are trying to reveal themselves from the causal levels. As always, the disciple's task is only one: "Dignifying Life" through an ever more correct utilisation of Form, which will only be possible if our mind constantly strives to penetrate the world of inner meanings. The secret of such dignification or sublimation lies hidden in our intimate capacity to respond to the new voices, names or sounds that Nature in her august totality is invoking from the ethers where the Angels, Lords of Forms, are weaving with rays of Light a new destiny of perfection for all those sons of men who are able to hold firmly, in their minds and hearts, the delicate thoughts and most subtle emotions which will facilitate that the ethers of space resound with the light of a new Sound, with the vibrant notes of the most sublime and indescribable Song.





## CHAPTER II: THE DEVIC LANGUAGE

The theme that will inform this chapter deserves our full attention, since it is through spoken or written language that normal relations between people are established. Obviously, our attention as far as the devic life is concerned, and the possible communication that can be established with its invisible worlds, must be to obtain the common KEY, in the order of sounds, which conditions its language. Says Mme. Blavatski on this subject in the Secret Doctrine: "The language of the gods (or of the Angels) is composed of sounds, numbers and figures, and he who knows how to press this triple Note will be able to speak with Them". Well, this is precisely what we have been trying to say from the very beginning when we referred to "sounds, colours and geometric shapes." Our experience of angelic contact has enabled us to glimpse a universal devic language, like that which distinguishes the notes of music, made up of sounds (those of Nature itself); of arithmetical signs, based like ours on certain symbols of a cosmic character; and of an extraordinary profusion of colours, which seem to constitute the basic context or theme of a conversation. We could in no way dare to penetrate the ineffable mystery of the STRUCTURE OF THE FORMS of Nature without taking into account the power of the devic language as the basic element of CONSTRUCTION. In a previous chapter, we referred to the occult significance of the NAME of the Devas and of men in producing the magical activities that lead to the beautification of the forms which constitute the life of Nature and of the social environments of the world, the so-called MANTRAMS being specific sounds, recognised by esoteric researchers, with sufficient power to attract the attention of certain groups of Devas and to produce through Them some effects of magical characteristics on the physical, astral or mental levels.

The main task of the investigators of the occult planes, then, is to seek to appropriate properly the etheric symbols of construction used by the Devas to produce the various geometrical forms which together constitute the Universe at all its levels of cyclic activity, and to seek to find for them their corresponding creative sounds. These symbols appear in different colours, bright, clear and shiny, on an etheric background of indigo blue, which is the colour that corresponds to our universal space as seen from the high etheric regions where the polluted planetary atmosphere can never penetrate. In some of the illustrations in this book, you will be able to contemplate the hidden forms of the angelic language, much richer and more inclusive than the most perfect language spoken on our Earth, because it constantly changes form, colour and sound and expresses a richness of feeling that is impossible to describe. The whole of Nature participates in such a language, and the building elementals of earth, water, fire and air give it adequate objectivity. It is curious to note this circumstance, given the profusion of "articulations" - if we can put it that way - that the occult expression of the devas possesses. My first devic conversation took place quite a few years ago<sup>4</sup>, and I can assure you that it is a truly transcendent experience in terms of the spiritual evolution of the human being, in that it allows one to take possession of "the little secrets of Nature," those which sufficiently accumulated in the causal body, invariably lead to Initiation. It is not a language like ours, although it is full of gentle yet profound articulations which must be interpreted, for they constitute in their essence the special characteristic of the Deva with which contact has been made. With regard to my particular

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<sup>4</sup> The account of such an experience is more fully expressed in the book "The Hierarchy, the Solar Angels and Humanity."

experience, I can tell you that I knew by intuition and extrasensory sensitivity that I was in the presence of an exalted representation of the angelic Kingdom, but I could not see any objective sign of such a Presence. However, one thing I was really aware of is that the conversation the Deva was having with me involved the whole of Nature through the most diverse yet significant etheric elements which are at the mystical basis of it. Thus, the gentle breeze passing through the foliage of the trees, the song of a bird in the distance, the sweet murmur of a gentle brook or the passage of a cloud rushing across space constituted different aspects or different notes of a conversation full of magical attractions and exciting inspiration, that in a mysterious way gave me reason for a stream of life very different from the human one, but which from the deepest recesses of space, spoke to me also of the supreme worship of a GOD who was the same who had created the Angels and men, and that constituted an ineffable song of beauty and harmony to the glory of Creation. Then, I began in this way an infinite process of spiritual approach to the indescribable world of the Devas, and it is also in this way, that induced by the plenitude of such established contact, I feel deeply interested in speaking of such a world of harmony to all human beings, who like myself, are eager to grasp the infinite mystery of Truth that lies hidden beyond the denser and coarser ethers that overshadow the suffering face of the Earth.

That initial experience in my ceaseless search for the angelic secret of Nature singularly affected my inner ears, which became so sensitised that I was able to acquire such a virtually objective notion of SILENCE, that at certain times became a HIDDEN SOUND. The assiduity of such an experience changed my life under the spell of a new and unknown organic vibration of which all the atoms and cells of my physical body seemed to participate, constituting a unique NOTE, which constantly and since then accompanies me and serves me as a reference point when I have to pronounce the AUM mantram in the course of my ashramic contacts or in some esoteric meeting of meditative character... I later realised that this SOUND was only the insignificant element of a much higher Reality, for it constituted only part of the indescribable Feeling of Union which the Devas were introducing into my mind as the beginning of a process of approaching the world of men. I was thus able to glimpse, in moments of gentle retreat, that the Drama of the Evolution of the Universe at all its levels is gestated in Space, and that the human mind forms part of this space where the Will of God, exercised through the Devas, is introduced into the life of man and makes him progressively aware of the ineffable laws of evolution, which would be meaningless if there were not at his most hidden roots the Feeling of Unity which must exist among all created beings, and of which the Angels or Devas, in their infinite hosts and hierarchies, are the highest exponents and the most powerful stimuli.

I can thus say, referring to later phases, that the conversations of the Devas did not only affect my physical ears, but became audible and perceptible in other dimensions. In this way I was able to observe a multiplicity of geometric shapes that mysteriously entered the perceptive field of my consciousness, each one of them carrying its peculiar colour and its appropriate sound. My mental sky - so to speak - was tinged with a dark indigo blue, the characteristic colour of our Second Ray Universe, and from its unfathomable depths arose those geometrical forms full of indescribable symbolism and magical creative dynamism, by which the Devas expressed their feeling of nearness and revealed to me the hidden truths of Nature, some of whose meanings more within the reach of my human thought have served as the basis of this book, a book which speaks of Them, of the Angels, of the Messengers of Divinity and of the glorious Framers of Creation.

## The Character of Devic Revelation

You may wonder about the scope or esoteric significance of these Devic Conversations. As I have come to glimpse, after many fruitful conversations and contacts with Them, there are many children of men, who in the evolution of this New Age, within whose sphere of influence the planet Earth is penetrating, are being "taught" to interpret the message of these Occult Forces of Nature and to be able to virtually attest to an evolutionary life stream that runs parallel to the human one, and to which the sons of men must draw closer and closer in order to be aware of the Laws of Brotherhood that govern the Universe within which we live, move and have our being. It is not, therefore, a question of justifying an attitude, but of "showing the hidden side of a scientific law" which man knows only superficially and imperfectly and which must be clarified in its maximum depth, so that the planet Earth may emerge as soon as possible from this karmic KALI YUGA which only gives us a notion of doubts, uncertainties, suffering and death... Peace on Earth and the Reign of Love and Justice will only be possible to the extent that the children of men, tired of holding "so many illusory things" in their hands, stop accumulating them over time and decide definitively to open their minds and hearts to the becoming of a nobler and more fruitful life, and to accept the law of brotherhood that already exists in the invisible or hidden worlds of Nature as the common work of all humanity. Such is the character of Angelic Revelation: to help the sons of men to recognise the laws of equality which govern the Absolute Cosmos and of which every Angel is a high exponent and a zealous Guardian.

Having been very carefully warned by the friendly Devas who kindly established contact with us, we have not shaded the symbols which appear on the corresponding illustrations with their definite and specific colour, bearing in mind the relationship which exists between certain colours and certain sounds, and not wanting the Devas to be inopportunistly "invoked" when such colours are perceived, which cause them to vibrate in the ether when those special sounds are produced which determine an inevitable "invocation." They appear, then, indistinctly in the form of vibrant golden-coloured images on an indigo blue background, but to the truly knowledgeable and profound esoteric investigator such images, or geometrical shapes, will be significant enough to be able to communicate intuitively what such Devas are trying to say in their messages, and more importantly, the specific SOUND by which they can be "particularly" invoked. It is, in fact, a matter of establishing a proper and necessary balance between the human Silence and the devic Word. Logically, this will require a constant and permanent delving into the most secret and hidden part of ourselves.

## Silence and the Word

We are, as you will see, at the beginning of a new order of things and on the verge of great and profound changes in the social and human order, due to the pressure exerted by the Aquarian Constellation upon the entire planet. But let us never forget that such individual and social transformations will not acquire positive aspects of planetary identity if we do not glimpse to some extent the influence of the Angels, the Devas or the Individualised Energies of Nature in the life of humanity. Great attempts will have to be made in this direction,



particularly with regard to the spiritual aspirants of the world, some of whom, deeply impressed by the great scientific and technological advances of recent times, have perhaps somewhat neglected the Golden Rule of the disciples in no matter what age of planetary history, whose aim was and has always been to create "White Magic" in and around themselves, a task of the highest transcendence, impossible to be accomplished without prior conscious contact with the august Devas who, from the beginning of the ages, were intimately linked with the karma of the sons of men.

It must be recognised, therefore, that the Ashrams of the Hierarchy, to which we must all without exception one day gain access, have faithfully followed that Sacred Golden Rule, for if we do not, we shall advance very slowly upon the Path of Evolution, which is based on the understanding of the intimate and profound significance of the SILENCE OF THE HEART, which enables true disciples to "see and hear" in the unseen worlds, and later on, when speech has forever lost the possibility of wounding, to acquire the power to "invoke the immortal gods," that is, the Angels or Devas who carry out their evolution parallel to that of human beings. We might say, in this regard, that some of their splendid Hierarchies are so intimately and closely linked with the life of humanity that they can exchange their angelic experiences with those sons of men who possess spiritual sensitivity and who have developed to some extent a love of the Race. Some of these Angels, we are told esoterically, have previously passed through human evolution and are "so extraordinarily knowledgeable of man's psychology" that they know of his deepest and most hidden desires and highest aspirations. It is not for nothing, then, that in esoteric literature they are justly called "Familiar Angels."

We could affirm, within this order of ideas, that a preliminary work of "conscious grasping of celestial energies," as profusely offered to us by the Aquarian Constellation, is being done on the occult levels, where true spiritual disciples work, in order to acquire the intimate capacities of communication with various categories of highly evolved Devas, whose main mission is to teach human beings "the Secret of the Voice." This revelation must be conquered in order to fully master the psychic levels of humanity that largely condition the social environments of the world. This VOICE, as you may have guessed, is the occult Name or Sound of the human soul, whose vibrations affecting the ether can determine the following results:

1. To destroy the multiplicity of Psychic Forms of undesirable character that pollute the astral world and chain the human mind to the harmful influences of Kama Manas<sup>5</sup>.
2. To allow the compact psychic clouds to be "pierced," esoterically speaking, so that through their wide openings the luminous rays of higher understanding can filter into the minds of human beings.
3. To give an account of a stream of life coming from the Devic Kingdom, whose high Hierarchies will in the near future penetrate the social environments of humanity, and will bring about a most potent change in their limited and conditioning structures.

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5 This subject matter will be dealt with at length in Chapter V.





Logically, the secret of the Voice will only be discovered initially by a very select group of disciples trained for many years in the difficult art of Silence, although many other spiritual aspirants will progressively follow, rising like white foam from the water, among the countless number of men and women of goodwill in the world. It is the hope of the Spiritual Hierarchy of the planet that within a few decades the activity of the Voice of the Soul will be so intense in the life of humanity, that it will enable many "sons of men" to develop auditory and visual faculties on occult levels and to establish contact with the Familiar Devas closest to their particular and intimate evolutions.

We therefore consider the above explanations of the language of the Devas to be very necessary, bearing in mind that the interpretation of its magical meanings will make it possible to progressively take possession of the secrets of time and to divert, occultly speaking, the course of events that create the history of the world, channelling them towards those infinite lands of promise and social justice which at present constitute only utopian ideas and very remote hopes.

The Voice or the Word of Devic Invocation arises mysteriously from the Heart, when the mystic Silence which constitutes its Sound has been conveniently discovered and conquered. This Voice cannot be contaminated by deafening worldly noises, by the dreadful clamour of suffering beings or by the thunderous cries of highly ambitious people of power who "forgot," on wings of their mad fantasies, that "the possessions of the world" have nothing to do with "the Treasures of the Kingdom." We must gradually arrive at the Silence of the Heart, without which it will be impossible to obtain the Peace of the Spirit, by simplifying our life as much as possible and by making an intelligent distinction between those things which are really necessary and those which are unnecessary or of a very superficial nature. On the golden path of this distinction, we must be careful not to fall into vain extremism and be aware that the renunciation which sometimes demands the greatest sacrifices, is not always what we really need to give up in order to be able to calm the craving for simplicity of motive which our soul imperatively demands at certain stages of the Path. The great impediments to Peace of Mind and Silence of the Heart are often the little things to which we attach little importance, such as the right behaviour at home, at work or in our social relationships. Most spiritual aspirants are so deeply "immersed" in their meditations and personal spiritual training exercises or techniques that they are "unable to perceive" the degree of unhappiness they create within their families or the turmoil they produce around them in their social relationships. Thus, the term "*simplification*," which is the prelude to the Silence of the Heart, has much to do with human behaviour in the face of life and events within society. It is not enough, after all, to be what socially speaking we call "*a good person*", as this phrase lends itself to a multiplicity of meanings, often extraordinarily limited from the hidden angle. But if we ardently desire to reach the hidden soul of Silence and experience the extraordinary sweetness of a devic contact, we must begin with the simplest, which is at the same time the most ESSENTIAL: goodwill and right relationship in social intercourse. Well, you may now say that these things have always been known, and that is true, but it is also true that Love, as the principle of Life and as the Soul of Silence, is totally unknown to the vast majority of people, and is only a very clever word with which we try to cover up a host of infidelities to the right exercise of natural reason and right behaviour in relation to others.





## The Angels of Silence

There is a type of devic sensitivity from the higher sub-planes of the astral plane whose impact on the mystical life of humanity can be measured in terms of peace, stillness and recollection. Hence the Angels who live, move and have their reason for being on such levels are esoterically called "The Angels of Silence." This reality will be difficult to be accepted by our concrete mind, constantly subject to the pressure of the objective and tangible things of Nature, but when the psychological life of the human being has developed to a certain and important extent "the love of God," very different indeed from what we call "human love," the above idea begins to have full and absolute meaning, and one comes to the clear and conclusive realisation that "meditations" and even the so-called "practices of mental silence" will only be of recognised value and efficacy if the heart is free and detached not only from the things of the world, but also from the cravings for spiritual growth. The Silence of the Heart, by which the Angels of the Silence are invoked, demands that which in very esoteric language we define as "dispassion," which can only be achieved when in the sometimes desperate attempt of the Quest we leave in every fold of the mind or in every bend of the Path "shreds of our vanquished self." And yet the Silence of the Heart is not the result of a struggle or a resistance to life in any of its conditioning motives, but an impulse of sacred understanding that carries us forward, triumphing over all obstacles that stand in our way. Struggle, as we humanly understand it, that is, as a reaction against something or someone, will never bring us closer to the Dwelling of the Angels of Silence... What we really need is to become aware, "*without struggle or resistance*" of the things that are superfluous in our lives, not in order to suffocate or destroy them, but to reveal to us, in the face of the karmic drama of our lives, "*their true reasons and motives.*" Once the true meaning of a thing is discovered, it disappears without struggle or conflict from the conceptual field of consciousness and virtually ceases to bind us to the karmic wheel of capricious whims and futility of motives. A wondrous action of a devic character then ensues, which "*operating from the ether*" helps to dissolve those residues which our attentive observation had cast to the periphery of our magnetic aura. Natural Silence implies "*auric clarity,*" and no one can truly enjoy its impersonal and extraordinary benefits, which are initiatory in character, if his etheric aura is filled with karmic residues, which in their deepest motivations, are nothing but crystallised possessive desires that condition and impoverish conduct.

Esoteric psychology, which will be used in a not too distant future, will be based on the profound and sustained individual observation of one's own intimate reactions to life and events and not, as it is done now, following the Piscean method of "*becoming aware*" of the memories of the past, that is, of the countless memories accumulated over time and which in their totality constitute what we technically call "*subconsciousness*", the element on the basis of which all the traumas and psychological complexes of the being are created. The real psychological healing lies precisely in the "*dissociation*" of such memories, not in becoming aware of them after the ordinary process of "*going back in time*" to find the causes of an event that creates disturbances in consciousness.

Esoterically speaking, the true psychological salvation of the self consists in apprehending the meaning of life by facing the immediate present calmly but with indomitable energy. This will naturally require a great deal of attention and observation, but in its intensity, it will be seen that the "*cumulative self*", the creator of human problems, gradually ceases to act and finally disappears from the field of consciousness. It is at this point the above-described rejection of psychic debris to the periphery of the magnetic or



etheric aura of the human being takes place, with the consequent activity of the Angels of Silence, whose main purpose is to cleanse this magnetic field in order to bring about the precipitation upon planet Earth of those splendid energies, as yet unknown to the vast majority of people, which are to bring about "*etheric redemption*" and the introduction of a new social order into the life of humanity, more in harmony with the sacred laws of the Hierarchy and with the holy Purpose of SHAMBALLA.



## CHAPTER III: BASIC STRUCTURING OF FORMS

The Angels, as we have seen esoterically, are not only the "Winged Messengers of the Lord" referred to in the religious and mystical traditions of humanity, but are essentially the Framers of Universal Creation. They obey indistinctly and naturally the sacred Commandment AUM, Let there be Light! of the creative Divinity, by whose Word are mobilised incredible hosts and devic hierarchies extending from the mighty Archangels Rulers of each of the Planes of the Universe, down to the very smallest etheric creatures involved in the process of building any insignificant atom of physical matter. It should be noted, however, that the stream of Life which originates the successive phases of construction of all forms in Nature emanates from cosmic Sources and descends from the highest regions of the Universe, where apparently no molecular structures exist, until it coincides in the hydrogen atom. We must admit, therefore, that the coming of the divine stream or surge of Life to the simplest and lightest of atoms has only been made possible by the intervention of a certain hierarchy of Devas, whose main objective is the SUBSTANTIATION of the Ether. However, the process of Substantiation does not end here, but through an orderly, systematic and intelligently directed grouping of hydrogen atoms, all the chemical elements of Nature are constituted. These *elements*, as we all know, vary in order of density and weight, and it is these two aspects that qualify all forms in terms of SENSITIVITY. Thus, the mineral kingdom is the densest, heaviest and, therefore, least sensitive kingdom in Nature, constituting, as it is esoterically said, "the Bone of the Planet." Let us realize, according to these ideas, that the constitution of solid matter as we physically know it is only "a sum of hydrogen atoms," the quantity of this sum being qualified by the order of density of the chemical elements which enter into its composition. For example, the helium atom consists of two hydrogen atoms, the oxygen atom of eight, the uranium atom of ninety-two, the laurentium atom of one hundred and three, and so on. Now, when we refer to the life of the Angels, these individualised energies of Nature, we shall have to subtilise the hydrogen atom to unsuspected extremes, and arrive at a point where the atomic elements, as we know them scientifically, have practically disappeared. The Devas work - so to speak - "from less to more," i.e., they emerge from the purest and most diaphanous ether and materialise or substantiate it until it becomes objective and tangible. Created Nature, subject to other laws, works from "more to less," as the infinite stream of evolution leads it to become more and more simple, diaphanous and less and less substantial, and the chemical elements of which all created bodies or forms are composed tend to become constantly more and more subtle, following the impulse of an irresistible tendency which leads them towards the simple, original hydrogen atom, and to penetrate from this base point into the etheric regions of the planet where the Devas perform their archetypal work of energising the ethers and endowing them with objective consistency. Summarising the process, we could say that the hydrogen atom is the centre of the evolution of forms. By adding by itself as many times as possible, the Devas build up all the known chemical elements of Nature; by subtracting power and intensity from these constructed elements, they make them ever more subtle and lighter, returning them to their centre of origin, the chemical atom of hydrogen, and by subjecting it to an inimitable process of alchemical transmutation, of which they are skilful and consummate masters, they construct the occult worlds and the invisible planes of Nature, astral, mental, buddhic, atmic, and so on. Going esoterically to the heart of this subject matter, we could say that the sub-human kingdoms, mineral, plant and animal, are created from the hydrogen atom downwards, and that the higher kingdoms are structured from the hydrogen atom upwards. Man, as always, is placed



at the mystical centre of the process of planetary evolution, and it is to him that the universal task of true alchemical transmutation corresponds, as far as the physical body is concerned, of converting all its heavy atoms into atoms of hydrogen, thus removing himself from all possible earthly gravity and entering progressively into the infinite stream of initiatory life which leads to the Mystery of Ascension. Speaking very esoterically, we might say that the physical body of an Adept or a great Initiate is wholly constructed of hydrogen atoms or molecules, and if incidentally or by the special characteristics of His work, He lacks a dense physical body, He can create it at will, using the power which He has over the ethers and the infinite hosts of devic creatures which compose them. Such is the hidden call: Lingasarira, the objective and tangible physical body through which he presents himself on certain occasions to his disciples.

The analogy, as you will appreciate, is perfect in every detail, although logically we will have to allow for certain gaps in our hidden research process in order to clarify concepts and ideas. A simple example will suffice: The hydrogen atom, the simplest and lightest of the known chemical elements, which we have taken as the basis of our explanations of the process of the devic structuring of forms, although scientifically accepted as consisting of only a central proton, an electron and a neutron, nevertheless possesses within it eighteen other minor bodies, radiant as small suns and perceptible only to the occult vision, which we esoterically call ANUS, ultimate or essential atoms. You will recognise, however, that the study of these "ultimate atoms," though of real interest from the esoteric point of view, would perhaps have made our study too complex, which as we have said on other occasions, must be conducted as technically and scientifically as possible.

Having clarified this point, and returning to the basic idea of Substantiation of the ether by the relevant Devic Entities, we must consider, in accordance with esoteric teachings, that the successive waves or streams of life coming from the highest Planes of the solar system and traversing every conceivable level, come to coincide and manifest ostensibly in the physical world and establish there, at the deepest level, a secure anchorage for the Life of God. The impressive magnitude of this infinite movement can be technically defined as the "Structuring Process of Forms," a process that is not simply physical and organic, but encompasses all dimensions of the vital Space where our Universe "lives, moves and has its reason for being." Then, it must be admitted in order to logic and esoteric good sense, that there are FORMS at all levels of solar manifestation, from the most acutely dense to the most incredibly subtle, embracing the grandeur of the Planes, of the Kingdoms, and of all living species. The existence of an infinite number of angelic or devic hierarchies on every plane or in every natural dimension of SPACE, and that such hosts or hierarchies carry forward with inimitable skill the process of the Building of all Forms, which is, esoterically proven, the creative destiny of their radiating lives, must also be accepted as logical. Such a destiny is of universal fulfilment, a sacred task which all Angels, whatever their spiritual hierarchy within the indescribable arcana of their wondrous worlds, diligently and lovingly seek to fulfil.

## **a) Substantiation of Ether and Structuring of Forms**

How, and in what manner, the devas work in their innumerable legions, hierarchies and functions is a Mystery of an initiatory character, but its understanding may perhaps be found in the due interpretation of the technical process of SUBSTANTIATION, by which the



etheric qualities of the sentient nature of God undergo tremendous modifications, as by successive phases of compression, the Ether of Space becomes a kind of gelatinous matter from whose marvellous qualities all the Galaxies are nourished to produce the permanent miracle of creation of the infinite Universes, qualities whose most technically known expression is the Nebula, an incredible mass of condensed etheric matter, and whose geometrical spiral form is the focus of the attention of every creative Logos in the process of cyclic manifestation. Around this centre of logoic attention, the great Substantiating Angels add more and more substantiated etheric or ectoplasmic content - to use a well-known parapsychological term - until they reach that supreme degree of saturation at which the centre of gravity of the divine attention has succeeded in attracting enough condensed etheric matter to be able to initiate the creative process of the Forms, the ultimate concern or Necessity of their radiant Life.

As we announced in the preface of this book, this is the principle of activity of the FORMATION process. It is a qualifying process whereby the units of life "held in expectant waiting" in the all-embracing bosom of the Intentionality of God begin to vibrate, demanding a suitable Form which is representative of all the powers and faculties acquired in a previous life process or other phase of existence. In response to such vibrations, which are nothing more than simple modifications of the solar Mantram AUM, those mysterious devic Entities emerge, arise from the infinite recesses of space those mysterious devic Entities whose mission is to construct all possible forms of Nature, and utilising the two magical powers of divine Life: the Will to Be and the Desire to Exist, they energise condensed etheric substance, and acting subsequently "in the manner of skilful potters," they model and construct all imaginable forms, from that of the simple chemical atom to those superb and indescribable structures which constitute the *Bodies or Dwellings of the planetary Logos* and even of the solar Logos himself, that is, the planets and the Sun, centre of the Universe. It is a process to be followed by taking into account the exact rule of hermetic analogy, without whose recognised key it would be impossible to grasp the hidden meaning of these transcendent ideas. We have before us a panorama of extraordinary prospects which we must try to grasp as broadly as possible, bearing in mind that when we reach a certain high point of spiritual tension, we must put aside our intellectual mind and advance in mystical solitude, stark naked, through these fertile lands of angelic bounty where only spiritual intuition can give us some faint hints of Truth and recognition.

All major construction projects begin with their foundations, and the stronger the structure to support the architectural mass, the more solid these foundations must be. But with regard to the building work done by the Devas at every level of Nature, such foundations are based on the simplicity of the atom, which despite its apparent insignificance, is the fundamental building block of cosmic architecture and is the keystone of the basic process of Creation. Thus, the points of light and creative activity latent within the great ocean of condensed etheric substance, when vibrating, make a "hole" within that substance and create a kind of hollowness within it where a deva or a group of devas, as the case may be, begin to work, either with respect to the insignificant void created by vibration of the point of light or consciousness that is to dwell within the geometrical structure of an atom or any element of chemical matter, or those tremendous abysmal voids within the infinite molecular space of the Cosmos where a transcendent Logos must dwell, bearing in mind, however, that the highest and most complex universal or planetary structures are the result of the union of an infinite number of chemical elements endowed with the power to choose their own fields of expansion and magnetic circles according to certain vibratory sounds.





If we look deeply into this idea we may come to the conclusion that space is much denser than our three-dimensional mind can ever imagine, and recognise that the known solid bodies, including the Universe itself, with all its planets, satellites and other celestial bodies, are but EMPTY SPACES within an even more solid matter which in its essence is ETHER substantiated by the life of the Angels. It is not surprising, then, to read in some of the older esoteric treatises of the Hierarchy on the Creation of the Universe these enigmatic and mysterious words: "GOD DIGS HOLES IN THE ETHER." Such is also the mystical meaning of the esoteric "GREAT KOYLON," which being virtually Space, is of such a nature that to inhabit it one must enter it by "digging holes," made to the measure of one's creative intentionality or degree of evolution.

The work of the Angels is to adapt the molecular Space created by the substantiation of the Ether to the universal needs of construction, until "the hole" dug by any centre of life contains all the conditions required to enable it to emit vibratory waves in accordance with its peculiar nature, and to receive reciprocating vibratory waves of response from all other evolving life. This is a delicate point to consider, because its correct interpretation can guide our research into the deepest and most secret part of our being. We are essentially points of consciousness immersed in an intermolecular space where the karmic drama of our life apparently takes place, the vast stage where the devas, using our every thought, feeling and action, construct ever more appropriate scenarios, environments and circumstances for our particular motivations, ideals or dreams to find at any moment the infinite possibility of manifestation.

## **b) The Sensitivity of the Plant Kingdom**

The mission of the Angels, whatever their spiritual or hierarchical elevation, is to beautify the life of Nature and to endow it with sensitivity. We are told esoterically that the plant kingdom is the most beautiful and sensitive of Creation. This statement has a very logical explanation from the occult angle if one takes into account that this Kingdom constitutes, in its totality, the maximum expression of Cosmic Sensitivity as far as our planet is concerned, because sensitivity is a radiation coming from that Centre of Universal Life which we esoterically call "THE HEART OF THE SUN," because it is through the energised ethers of Space that these energies of the Love of God are transmitted to the entire Universe, constituting the permanent anchors of divine Life in the mystical centre of all known forms. The imponderable beauty of the plant kingdom, the most highly evolved kingdom in terms of the archetypal forms it has developed, is the product of the impact upon the Angelic Entity which gives life to this kingdom from those highly sensitised energies which create beauty and harmony. It is precisely in this Kingdom that the geometrical forms which are to constitute, in the distant future, the noble foundations of a more promising social order for humanity can be seen in their fullest splendour, when human beings have finally banished from their hearts the germs of hatred, strife and destruction which at present keep them divided among themselves.

The human being also possesses a centre of sensitivity which puts him in communication, if he feels and desires it, with the divine Centre of Love. We refer to his emotional vehicle by means of which it is possible for him to approach the other beings of Nature in a much more direct and profound way than through the elements of mental judgement, which subject to the refraction of the inner senses, still in process of structuring, distort and falsify things. The human being uses part of this sensitivity as a beautifying



element of desire and as a motive for approaching the heart of every living being, but it has not yet been developed in its most sublime aspect: that of contact with Angels or Devas, these marvellous centres of sensitivity who from the invisible worlds are trying to establish an evermore lively and deeper approach to human beings. There is an undoubted relationship between the Angels of Equilibrium, on the Fourth Sub-plane of the Astral plane, the Plant Kingdom, and the Emotional Vehicle of human beings through the universal measure of Cosmic Sensitivity. We do not mean to imply with this the other Kingdoms of Nature lack Sensibility, but we try to explain why Angels and men find their most virtual zone of mystical attraction in the plant Kingdom, because the Lord Deva Regent of the same is in more intimate and direct contact with the Divinity due to the bonds of Love established in very distant epochs of our planetary life between our solar Logos and that exalted Deva... The necessity for Angels and men to establish a mutual and spiritual contact in the life of Nature is due precisely to the fact that God's sensitivity is more particularly centralised, as part of His own exalted Evolution, in the life and activities of the most powerful Ruling Angel of the Plant Kingdom, the most beautiful expression of God's Love in the life of Nature, and in the mystical heart of humanity, which is a living centre of sensitivity constantly seeking to expand and merge into the Cosmos.

Emotional SENSITIVITY is apparently a law in our Second Ray Universe, but we could refer to other Universes within our own Galaxy, in which LOVE, as we humanly know it, is practically unknown or, at best, constitutes only an additional aspect within the larger attractive Centre which gives rise to Life in those Universes. Our intention in this Treatise is to open up new channels of understanding and comprehension of the Life of God on our planet, with special emphasis upon the life-giving spirit of SENSITIVITY which expresses itself through our solar system and serves as a vehicle of relationship and intercommunication of all living beings, gods, angels and men, constituting that supreme bond of indefinable spiritual unity which we commonly call "Brotherhood," the highest feeling of inner integrity to which man can aspire here on Earth.

### c) The Concretion of Forms

The third aspect of the process of construction of Forms by the Devas could technically be described as CONCRETION. In its becoming, the internal elements must be constructed within the physical organisms by which the central entity, within no matter what type of form, can make contact with its own vehicle of manifestation. This part of the work of construction is entrusted to a particular species of Agnis, or Devas of fire, who have the power to draw from the magical centre of substantiated matter in the process of constant structuring the most selected and subtle atoms of etheric matter, to constitute with them the delicate fibres of the nervous tissues of the bodies or of the more evolved forms, as well as those which constitute the radiant magnetic structure, or etheric double, with which every kind of form is clothed, whatever its degree of evolution. To this process necessarily contributes the soul's own vital breath or consciousness, which from the deepest zones, is trying to project itself outwards in a supreme attempt to *approach other beings and other existing things*. In the mineral Kingdom, apparently dormant and unconscious, there is also a centre of activity related to the spirits or elementals of fire, which cannot be perceived or emerge outwardly due to the mysterious laws imposed by the Divinity upon the Lord Deva who guides the destinies of that Kingdom. The mineral Kingdom, we must repeat, constitutes



in its totality "the bones of the planet," that is to say, the solid foundation on which the noble structure of the other kingdoms of Nature will be erected. But we can be sure that despite its unprecedented degree of solidity, or accumulation of chemical elements, it is not absolutely devoid of Sensitivity. When a rough stone, of whatever kind, is examined by mental clairvoyance, it appears, as we have said before, as a living structure furrowed by a profusion of igneous lines of energies, which are connected with the mystic or vital centre of the stone, where esoterically speaking, the consciousness of the stone is to be found, and from which acts the mysterious force which we scientifically call "gravity," for which the mighty Deva Ruler of the mineral Kingdom is responsible, who as we have been taught occultly, is a precious Agent of the Great Archangel YAMA, Lord of the Physical Plane in its entirety.

The mystical centre of a stone or any other mineral is a secret seat of the Fire of Kundalini, but it has not yet succeeded in constituting a *recognizable or perceptible* aspect in the life of Nature, because it lacks a sufficient number of petals in the causal life of this Kingdom<sup>6</sup> and the necessary system of communication of the inner fire latent in the stone or mineral, for a violent external shock or friction to bring it to the surface, as is the case with flint stones and certain metals. This fire, technically described as "Friction," is the basis of the radioactivity which can already be seen in many mineral elements in the life of Nature, when the units of life and consciousness which comprise them are at a very high stage of their evolution in the life of the mineral Queen. This is a way of asserting that stones, the apparently coarsest natural element, possess sensitivity, albeit appropriate to their own condition and evolutionary nature.

The Sensitivity of the plant Kingdom is notorious, and the lines of Force that start from the mystical centre of plants and converge on the surface of soil are expressions of the same Kundalini fire, albeit conveniently manipulated and directed - by certain types of water and air devas. These devas convert it into that substance, the basis of life in the plant Kingdom, which we call "SAVIA." We could say, in a very esoteric way, that SAVIA is the Fire of Kundalini, as expressed by the great Archangel VARUNA, the Lord of the Waters and Ruler of the entire astral plane, through the mighty Deva whose mission is to attend to the needs of the plant Kingdom. In this Kingdom, and using mental clairvoyance, it is possible to appreciate the development of two petals or two pathways of distribution of the Fire of Kundalini, which in their mutual interdependence produce the infinite range of delicate forms in this sumptuous and blessed Kingdom. It is noteworthy in this connection that there is a relationship of analogy between the plant Kingdom, the second of the planetary manifestation, the two petals of the Fire of Kundalini developed and the second Ray of Love and Wisdom, the essential expression of Life of the Divinity. The lines of force which govern the life of the plant forms is the work of the Angels who order the process of Construction in this Kingdom, and their mission is to establish a definite relationship and intercommunication between these lines of force and certain centres of their geometrical structure, as well as with the sun, air and water; these lines of force are vivified from their roots by the "spirits of the earth," a kind of gnomes skilled in the art of extracting from the depths of the soil the semi-etheric elements that constitute the nourishment of all forms of life in the plant Kingdom, from the tiny grass that covers the meadows and forests with greenery to the largest and mightiest tree.

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<sup>6</sup> See Chapter V: "The Incredible World of Forms."



In the animal Kingdom, and viewed from the angle of Concretion of Forms, all the forces of Nature and the devic energies which constitute the life of the preceding kingdoms are combined. We could say that three main types of builder Devas are involved in the process: those who qualify the potency of stones and other minerals and build the bone structure of all vertebrate animals; those who create the sentience of plants and are also involved in the construction of the appropriate respiratory and blood systems of *physical organisms that need them; and those, more evolved*, who create the delicate tissues that constitute the nervous system of animals and the nadic counterpart through which the fiery energy of Kundalini will eventually circulate. In the animal Kingdom, the Fire of Kundalini has already developed three petals in the Life of the Devic Entity who governs its evolutionary expression. This means, from the angle of analogy, that there is a very direct relationship between the third Kingdom, the three developed petals, and the third Ray, that of the creative Activity of the Divine. Sensitivity in the animal Kingdom has been sharpened to the extent of producing what might be called "a crisis of movement," whereby the infinite species can move about on land, sea and air, constituting different centres of life within the central Unity, the animating Devic Life of that Kingdom, which co-ordinates and centralises in itself the activity of the directing Devas of the two preceding kingdoms, and is directly connected with the work of the Great Archangel AGNI, the Lord of all the Fires of Nature.

#### **d) Spiritual Sensitivity**

The human Kingdom constitutes the Kingdom of Synthesis as far as the general evolution of the subhuman Kingdoms is concerned, since it centralises and actualises the power at work in all of them, its sensitivity being the crowning work of the planetary Evolution of which it is the most precious jewel. The life units of the human Kingdom, unlike those of the mineral, plant and animal kingdoms, possess self-consciousness, i.e., individual souls. They do not, therefore, follow a blind process in order to the intervention of the devic elements creating the forms of Nature, but possess Intentionality, Memory and Discernment. Although in certain remote phases of human evolution there is still an anchorage of those devic energies involved in the construction of the bodies or forms used by the lower Kingdoms, in the course of time and as the human soul penetrates into deeper and more inclusive areas of itself, it develops a marked tendency to "govern" intelligently the process of building its "cyclic" vehicles of manifestation, then deliberately choosing those angels or building devas who can most appropriately and perfectly concur in the mystical process of construction by contributing the etheric energies best suited to the type of spiritual sensitivity the soul has succeeded in developing. The human Kingdom as a whole has developed the Fourth Petal of Kundalini Fire. This coincidence allows it to walk "upright," constituting a vertical above the horizontality of the ground, unlike the units of life in the animal kingdom whose bony constitution obliges them to move along the horizontality of the ground and thus be closer to the plant kingdom that provides them with food. There is in everything a supreme logic and from it follows the principle of analogy, which suitably applied, makes it possible to uncover the disclosable secrets or lesser mysteries concerning the life of our old Earth. Thus we see, in accordance with the evolution of sensibility, that the human Kingdom possesses the most delicate and perfect vehicle of cyclic manifestation, the physical, plus an astral body, the seat of its inner sensibility, which brings it mysteriously close by bonds of occult affinity to all beings and all things of Creation, for in each unit of life, of





consciousness and of form, it senses or intuits a tiny but perfect heart that beats in unison with the great Solar Heart. It also possesses a discriminating mind, by means of which it is possible to understand things and to perform transcendent operations in the wake of the higher destiny which the Divinity itself has laid out for it. All these spiritual expressions are sustained from their remotest roots by that mystical four-petalled flower which constitutes the centre of reception of the Fire of Kundalini<sup>7</sup> and mysteriously links man with the Fourth Ray, that of Harmony through Conflict, with the Fourth Kingdom to which he belongs, with the Fourth Creative Hierarchy, the Solar Angels, and with the karmic Cross which *"he must carry on his shoulders until the fifth initiation."*

The Devas who work especially with the Fourth Realm are of a particularly sensitive nature, much more evolved than those who operate with the subhuman Realms, and this may mean that the atoms or chemical elements which enter into the composition of their total structure are lighter or more subtle than those which enter into the structuring process of the other Realms, i.e., that they possess a greater etheric content.

The human being also possesses a definite type of mental organisation which enables him to assert powers and capacities of a spiritual kind, powers which are only a distant dream in the animal Kingdom and a remote possibility in the plant and mineral Kingdoms. These mental capacities demand from the specialised form-building devas refined instruments of perception of an etheric character; hence, parallel to the complicated network of the nervous system already possessed by some higher animals, the very subtle network of the Nadis must be added. The Nadis are in fact the instruments of conscious contact with the world of emotions and thoughts, which make the human being a true centre of creation in planetary life. The human vehicle in its totality may be said to constitute the most perfect idea of the Logos in the process of creation of Nature. Perhaps there are in the life of this Universe in which we live, move and have our being, other worlds in which humanities like ours will also live, endowed with a better or worse social organisation and a different spiritual evolution, but what can be affirmed categorically from the supremely esoteric angle, is that the archetypal form of these will essentially be ours, the human, more or less refined and with more or less developed senses of perception, but ultimately the central figure of solar evolution, and possibly of other solar systems, will be that of the Celestial Man, whose perfect symbol must undoubtedly be found in the geometrical form of the Five-Pointed Star, the Causal Form of Divinity itself, the true Archetype of Creation in our Solar System...

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7 The Muladhara chakra.

## CHAPTER IV: THE INCREDIBLE WORLD OF FORMS

As we said in the first book of this Treatise, our Universe is essentially physical and each of its seven sub-planes are physical subtilisations, ranging from the densest in the mineral Kingdom to the subtle and inconceivable spiritual regions which in mystical terminology we call the Kingdom of God. On each of these planes, sub-planes and levels of the Creator's life there are FORMS, be they solid, liquid, gaseous, etheric, astral, mental, etc. These forms are conditioned by the qualitative value or degree of subtlety of the geometrical elements of which they are composed, and serve as sheaths or bodies of expression for certain species of spiritual souls or consciousnesses in the process of evolution. Then, it is logically interesting that we should make classifications as definite as possible of the bodies or vehicles which at present, from the human point of view, constitute definite Forms, such as the physical body, the etheric vehicle and the astral body, to a lesser extent the mental vehicle, and very faintly the buddhic body. The structuring of forms follows, however, a very similar process in all cases, and it should be noted that the Devas working with the physical and astral bodies of men manipulate etheric energies in the form of a square. Those who structure the mental bodies do so with condensed etheric energy in the form of triangles, and the exalted Devas who build the buddhic vehicles of highly advanced human beings draw from the immortal ethers of space condensed energies in the form of circles. Hence the importance attached in occult symbology to the geometrical figures of the square, the triangle and the circle, as we examined in the previous chapter, for from the occult angle, they possess tremendous magical power, and their careful study can assist very positively in the work of integrating each of our periodic vehicles of manifestation, as is done by means of certain ashramic exercises of visualisation of these figures, supplemented by the proper pronunciation in a certain tone of the solar mantram AUM. These ideas, as we can appreciate, are an extension of what has been said above, but what is most important from the angle of our study is they induce a conscious introduction into the devic worlds, for whose attainment, the integration of the threefold vehicle of soul manifestation and the etheric vehicle of the relationship of energies, without which any communication of the various levels with each other would be impossible, will evidently be necessary; and the creation of a definite span of the great Rainbow Bridge or solar Antakarana which is to unite our little life with the Life of some high Deva, Who knowing the sacred laws of construction, can help us in our enquiries into the process of structuring of the forms. We can very humbly and honestly say that this Esoteric Treatise on Angels would not have come to light had it not been for the occult indications of a number of Devas at different levels who positively assisted us during the course of our research. Using spiritual intuition and observing clairvoyantly the process of structuring of the forms, we became aware of the spirit of fraternity and sincere collaboration of Angels. In most cases, they activated our gifts of occult perception and allowed us to access certain areas of the Akashic records, which projected into the astral light at our fingertips, revealed "historical, esoteric and mystical scenes" belonging to eras far removed from our own. Such was the case, to cite but one, of the vision we had of the Atlantean Chalice to which we referred in our previous book, of the uniqueness of the sacred precinct where an occult Ceremony was being performed and of the group of those attending it, as well as of the grave majesty of the Initiate Priest who conducted that spiritual liturgy. They were very positive and real images brought from the infinite bosom of the Cosmic Memory of Nature whose sole purpose was to demonstrate that the root of all

the religious cults of mankind is always to be found in the Mystery of the Chalice and the Word, the Chalice being man and the Word being the Divinity itself, as we tried to explain in the chapter on "The Magical Ceremony of Initiation."<sup>8</sup>

As we just said, the process of structuring the Forms is very similar in all cases, and only the subtlety of the devic materials used and the quality of the vibrations emanating from any centre of consciousness in the life of Nature need to be emphasised. One specialised type of Devas constructs the physical body of all existing beings, another species, or family, structures the astral vehicle of their sentience, and a third type or species creates the mental vehicles of human beings, the only being in Creation that possesses self-consciousness or individual soul... Beyond the mind and as the observer penetrates deeply into the mind, breaking through the resistance of the etheric elements which condition the vehicles, he notices with surprise that his thoughts lose concreteness, objectivity and consistency, as if they were diluted in space, and he then enters a zone of unutterable stillness and mystical recollection which gives him reason and guidance as to a kind of Angels whose divine task is to "fill the hearts of men with peace and harmony." They are esoterically called "The Angels of Equilibrium." The silence of words, desires and thoughts achieved when there is perfect integration of the lower vehicles of the human being is apparently the means of establishing contact with such Angels, who are most intimately linked with a hierarchy of Devas inhabiting the fourth sub-plane of the Buddhic Plane, visible only to disciples who have attained the second Initiation. The most direct way to bring oneself into conscious relationship with the Angels of Equilibrium is the continued practice of Silence, something apparently very easy, but incredibly difficult for spiritual aspirants in this Age of transition we are living in, where the scaffolding of the Great Cosmic Antahkarana must be built, which humanity will develop in the form of Social Consciousness and which will enable the foundations of spiritual brotherhood to be laid here on Earth.

At this point, the general question on everyone's mind is likely to be this: "how do Angels work? For, evidently, They do not possess Hands as we do, and surely our minds are trying to imagine the process of devic structuring of forms based perhaps on the way men work when they erect a building or construct a machine. There is a subtle reference to the work of the Angels in the words of Paul, the Initiate Apostle, when in regard to the Light or Causal Body he says: "... is not a Body created by the hands of men," and we could add esoterically: "... but by the glorious Devas AGNISHVATTAS who build the higher vehicles of the human being."

The process of structuring the Forms must be considered from the angle of Ether, or of "radiant matter" without any apparent form, but which to the spiritual vision appears as wholly composed of an infinite concentration of tiny points of light, or vibrant devic creatures much smaller than atoms, which live grouped in families and species, each performing a certain function in the process of building up all the geometrical bodies of Nature from the infinitely small etheric element esoterically called ANU. To give some idea of the smallness of the ANU it is sufficient to consider that the lightest of the known chemical atoms, hydrogen, possesses eighteen such ANUs, each animated by a refulgent devic life.

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<sup>8</sup> First volume of "An Esoteric Treatise on Angels": "The Hidden Forces of Nature." Part Two, 7. The Initiation Ceremony, Pages 59 and following, Electronic Edition nº 1 Asociación Vicente Beltrán Anglada.



## Radiant Matter

We shall now clarify our idea of the Ether, of which the substance is at the basis of all possible construction of form, by adapting it to certain expressions which are common in our esoteric studies, such as prana, vital energy, ectoplasmic substance, radiant matter, etc. For a better understanding of the meaning of our study, we shall use the last of these terms, i.e., "radiant matter," whenever we refer to etheric substance as manipulated by the Angels or Devas during the ceaseless process of structuring the forms. According to our observations, both prana, ectoplasm and vital energy emit bright, magnetic radiations of a positive character in relation to the forms that arise from their marvellous and infinite combinations, through the effect of the building work of the devas. Thus, the etheric body of any body, mineral, plant, animal or human, emits radiations and possesses a definite type of electricity or magnetism which attracts from the invisible zones of space "the quantity and quality of qualified Ether" which it requires, in order to build or structure the objective form appropriate to its process of evolution. The Devas, in their infinite species, are the great intermediaries in this process and wisely use the basic materials supplied by the etheric, astral or mental radiations of the infinite multiplicity of evolving consciousnesses, to create the vast ocean of all Forms, some objective, some subjective. Observed from the occult angle, any body, using clairvoyance, appears to be surrounded by an aura or halo of light or magnetic irradiation, the colour and brightness of which vary according to the quality of the etheric components or radiating matter. The etheric vehicle, or etheric double, of human beings ranges from a diffuse blue to a golden colour of vivid sun-like radiance, such hues indicating the quality of the elements that make up the etheric vehicle and the degree of expansion of its magnetic field. Radiant matter is therefore the integrating principle of all possible expressive form. It is infused with igneous vitality and forms part of the SOLAR AURA, or ETHERAL BODY OF DIVINITY, its irradiation or magnetic projection being the work of an exalted group of Devas whose evolution takes place at the highest levels of the physical Plane, constituting what we could scientifically define as "the Magnetic Field of the Universe."

From the infinite bosom of this "radiant matter," from this dynamised ether or prana, all possible universal manifestations arise, "covering with their mantle of light - as it is written in a beautiful and mystical oriental poem - the Decisions of the Lord," this is, the sacred impulses of life and existence which rise from the tiniest centre of consciousness to the most glorious Celestial Man. One of the esoteric expressions that can most positively clarify our mind about the way the Angels work is that of "Weaving in the Light," since observed clairvoyantly, they are actually seen weaving with threads of etheric light of all possible subtleties the destiny of every form or every body in the life of Nature. One must try to imagine in this respect that these "threads of light" are originated by those tiny devic lives referred to earlier, as they move through etheric space at incredible speeds, each carrying a certain amount of the "radiant matter" within which they live, move and have being. Thus, the skilful esoteric investigator who follows deeply attentive the development of the mysterious action that takes place in the ethers, will perceive, in the centre of the main activity of construction of any type of form, the radiant figure of a constructing Deva of the category of the AGNISHVATTAS, AGNISHSURYAS or AGNISHCHAITAS, depending on whether the process of construction of the forms takes place on the mental, astral or etheric-





physical plane, who with rare skill and mastery, directs all those tiny devic lives to the common objective of structuring the required form needed by any type of life or consciousness in the process of incarnation or manifestation. The commands of this Constructing Deva are picked up through the Ether by these tiny devic creatures which are at the basis of every kind of expression of form, and if the esoteric observer possesses mental clairvoyance, he can perceive in the astral and physical ethers an infinite series of luminous geometrical signs which appear and disappear with extraordinary rapidity, apparently constituting specific indications as to how the work of structuring or building is to be carried out. In a previous chapter we have already referred to the language of the Devas when they try to impress the human mind, but the warm and vibrant language of the Devas when "conversing" with each other or presiding over a particular process of construction is much faster, for there is no intention on the part of the Deva to slow it down as there is, for example, when he wishes to establish "a conversation" with a human being. The key to the language of the Devas lies on the buddhic plane and its partial interpretation by the esoteric researchers of the past allowed the creation of the universal notes of MUSIC. Thus, the very tiny devic creatures which are invoked by the occult Name or Sound of their respective groups<sup>9</sup> and in order of their species and hierarchies, work at an impressive and inconceivable speed, for the perception and intention of the directing Deva, the organisation of the elements of the building process and the working capacity of such tiny devas, constitute a unique phenomenon of simultaneity, and the structure of the forms thus becomes perceptible first in radiant matter, and finally in dense physical matter, through an incessant work of "accumulation of chemical atoms" of all necessary densities until they become perfectly organised bodies or organisms, objective forms filled with the eternal dynamism of Life.

"Weaving in the Light" implies, therefore, the extraordinary movement from the purely etheric to the densest accumulation of physical matter, transporting "radiant matter," or dynamised ether, skilfully moulded by the Form-building Deva through the incredible concentration of those devic creatures which "live, move and have their reason for being" within the etheric conglomerate, ectoplasmic or nebulosic - if you will permit the expression - which constitutes the basic structuring principle of all possible universal forms, the true cosmic substance purely simple, the progressive densification or solidification of which through planes, dimensions and levels constitutes the physical Universe.

After this necessary preamble, we shall now delve as concretely, objectively and scientifically as possible into the infinite mystery which is hidden behind the objective appearance of all known forms, by analysing all those which we were able to observe during the course of our esoteric research into the world of the Angels and the Constructing Devas of Nature. Because of the incredible subtlety that some of these forms take in the qualified space or ether which is their natural element of life, we have been compelled to draw inevitable comparisons with those which are more accessible to the comprehension of our physical brain, still immersed in three-dimensional space, being fully persuaded that the creative imagination of each of you will intuitively approximate to you the sensitive, mystical or spiritual quality which the perception of such forms demands. For a better adaptation to

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9 The hidden Name of the Constructing Deva who commands and directs them.



the structuring process, the cornerstone of this book, we will circumscribe our research and the order of our study to three main groups of Forms:

1. ETHERIC FORMS
2. ASTRAL FORMS
3. MENTAL FORMS

Each of these groups constitutes a definite chapter in this second book of "An Esoteric Treatise on Angels."

## CHAPTER V: ETHERIC FORMS

We shall divide or classify them in order of our study by their degree of evolution, which logically, will extend from the densest to the subtlest within the infinite field of substantiation of the Ether:

- a) The Etheric Forms of the Devas, whose lives mysteriously constitute the Four basic Elements of Nature, i.e., earth, water, fire and air.
- b) The Etheric Forms, or etheric double, of all the Kingdoms of Nature.
- c) The Etheric Forms of the Devic Entities of greater evolutionary development than the devas or building elementals of the four elements of Nature, esoterically designated "the Binding Powers of Energy."
- d) The Etheric Form of the Angels AGNISHCHAITAS, or higher Devas of the Physical Plane.
- e) The Etheric Form of the Devas who build the physical bodies of human beings.
- f) The Etheric Forms of the Devas, Lords of the Mineral, Plant and Animal Kingdoms.
- g) The Etheric Form of the Great Archangel YAMA, Lord of the Physical Plane.

### **a) The Etheric Forms of the Devas, whose lives mysteriously constitute the Four basic Elements of Nature**

These forms were examined in the first book on this Treatise and classified in order of: *Gnomes*, or earth spirits; *Undines*, or water spirits; *Salamanders*, or fire spirits; and *Sylphs*, the spirits of the air, bearing in mind that each of these four types of elemental spirits possesses an infinite number of species or variants in the sense of forms which may be perceptible to etheric vision. We have intentionally selected some of the more common forms of these types of devas, warning the reader that each deva possesses a definite characteristic according to the quality of the element within which it lives, moves and acts. The spirits of the earth are specialised in the work of maintaining cohesion in the mineral Kingdom, and it must be borne in mind that there are earth spirits or building elementals in dense matter whose characteristics are almost unknown even to the researcher trained in the occult art of devic observation, and must be perceived by using mental clairvoyance by focusing on the deeper layers of the soil. Thus, in certain special circumstances, strange creatures of not very pleasant appearance are appreciated, which inhabit the great and deep chasms of the planet, the unfathomable and unusual subterranean abysses and the dark labyrinths in the deepest layers of the soil. The mission of such elementals, some of them almost human in form, though of gigantic proportions, is to allow "aeration" of the Earth's vast body. When any of these immense subterranean caves sink, earthquakes and tidal waves, landslides, avalanches, etc., originate, and the damage they cause on the surface and the loss of human life informs us of a karmic law wisely handled by Those Who are the



August Responsible for planetary destiny. These devic creatures of the great deep wield extraordinary power on the etheric level where they operate. Their bodies are made of semi-dense matter and work - to find the simplest analogy according to our knowledge - in the manner of moles, i.e., building caves, galleries, and very deep grottoes. They can be perceived in large groups or concentrations working intensely at those "places on the planet" where "karmic pressure" must bring about major changes or readjustments to its surface. As I have said before, some of such Devas are of great size and seem to constitute a Hierarchy which commands or directs other lesser forces in the work of adjusting the karmic process to the evolutionary needs of the Planet, which as we know, is the physical Body of the planetary Logos of our Earth Scheme.

There are also other spirits of the Earth of a benevolent character and of a very pleasant aspect who take care of the process of vivification of the plant Kingdom, through the creation or substantiation, in union with a certain group of Undines, of that mysterious alchemical substance technically defined as SAVIA. SAVIA is the liquor of Life for the plant Kingdom, brewing deep in the soil, and each plant species, whatever its evolution, sensitivity or nature, has its own SAVIA. We must refer here, therefore, to the many different earth-spirits who work for each species of tree, vegetable or plant, as well as to the considerable group of specialised Undines who co-operate with them to produce the vital juice by which the whole Kingdom is structured. When a plant, a tree or a simple grass has risen to the surface, wonderfully impelled by the attractive force of the Sun, the one true Giver of Life in Nature, the Sylphs, or spirits of the air, come into activity, which, according to the different species, "pigment the flowers and season the fruits," and thus contribute to the magical work, though of a natural order, by which the infinite life of the Universe is substantiated to fulfil the destiny of any evolutionary species in the immeasurable confines of that Soul Group, which in its totality we call the Plant Kingdom. Now, the impelling Force which causes the development of seeds and the growth of all kinds of trees or plants is due to the supreme activity of certain definite spirits of fire, mysteriously connected with the unceasing occult pressure of the esoterically called "Fire of KUNDALINI," which rises from the very centre of the planet to the surface in concentric waves, vitalising all geological layers and all devic creatures or spirits of the earth, which have their abode in each of them, including those strata which correspond to the underwater worlds or ocean depths.

The concentric waves projected from the mystical centre of the planet at a constant and persistent rhythm are vivified by the specialised groups of Agnis, or planetary Fire Lords, Who "live, move and have being" in the mysterious and inscrutable regions of the Creative Fire of the Divine, mystically called the magical work of the Third Logos or the Holy Spirit. The Agnis, whatever their evolution, constitute the natural essence of the Fire of Nature, and their power is really unlimited from the angle of human beings, so long as the planetary Logos keeps His infinite Attention invariably maintained towards this Central Foci of Fire and originates through it the rotational movement of the planet Earth, the invariable symbol of life in every celestial body. There are profound meanings in these last words which the spiritual aspirant must try to understand and assimilate.

The activity of the planetary Fire, whatever its power and degree of expansion, is always a work of the Lords Agnis, also called the "Lords of the Salamanders," the salamanders in their multiplicity of species being the building elementals at the base of all igneous activity in Nature; from the humble hearth fire to the most terrible and mighty fire. The Sylphs of the air collaborate in the expansion of Fire. They are apparently indispensable



in the spread of a fire on the ground surface or in the gigantic concentration of Agnis that cause a volcanic eruption. Hence, volcanic explosions are often preceded by earthquakes, i.e., by the pressure of gases released from the planetary depths. Air in motion is the auxiliary of fire, and it is to be imagined by analogy that the elementals of air and those of fire have strong lines of affinity in their different hierarchies. The same can be said in relation to the elementals of water and earth, which apparently work along certain definite lines of affinity, and as a whole, they are working towards the natural evolution of the content of the planet Earth. These lines of affinity are particularly evident in astrological studies, forming the basis of the signs that mark the Constellations, i.e., earth, water, fire and air. The same can be said of human temperaments, always in harmony with the forces of the natural elements.

Let's see:

<u>ELEMENT</u>	<u>TEMPERAMENT</u>	<u>TREND</u>
Earth	Lymphatic Earth (Indolence)	Physical
Water	Bilious (Cordiality)	Emotional
Fire	Blood (Activity)	Etheric
Air	Nervous (Mobility)	Mental

These little analogies will inform the reader of how human bodies are constituted, as we have already considered on other occasions, by concentrations of elemental forces, or constructing devas, who at each of the etheric levels make an orderly selection of the physical, astral or mental energies to be substantiated as the basis of the vehicles or mechanisms of consciousness to be used by human beings.

The forms of the Undines and the Sylphs are very similar, even though one manifests as the water element and the other moves in the air. In general, they are transparent and brightly coloured and certain species in both groups are of great beauty. We have already made some references to the Undines and Sylphs in the first book of this Treatise. These spirits of Nature are also defined by other names, such as fairies, nymphs, neptas, agaptas, etc., in the same way that the spirits of the earth, or gnomes, also take, according to the family to which they belong, the names of fauns, dryads, nereids, etc. Because of this complexity of species it is difficult to establish common types. It must be said, however, as we have been able to prove on several occasions, that the typical form at the basis of each species and of each family of elemental spirits is the human form, with the natural differences the type of mission entrusted to each group of such spirits demands or requires. By the figures which we submitted for your consideration in the first book of this "Esoteric Treatise on Angels," you will become aware of these essential or basic forms, inspired archetypically or geometrically by the figure of the five-pointed star.

## **b) The Etheric Forms, or etheric double, of all the Kingdoms of Nature**

Every physical body, whether animate or inanimate, possesses an etheric body or radiant vehicle which permits the introduction of the vital energies of Nature into the centres



of force which develop the very numerous groups, species or families of each Kingdom, mineral, plant or animal. The quality of this etheric vehicle, that is to say, its vibratory type, will depend upon the evolution of the Kingdoms and of the species, this evolution being determined by the capacity to receive, lodge and distribute in their lives the life-promoting Fire of Nature, the Fire of KUNDALINI. As has been ascertained by clairvoyant vision in examining the mystical life of the Kingdoms, in an attempt to discover their invocative capacities, the mineral Kingdom possesses only one developed Petal or orifice for the introduction of the Fire of Kundalini into its dense structure, the plant Kingdom possesses two, the animal Kingdom three, and the human Kingdom four. This activity, in accordance with the evolution of the Kingdoms, logically affects the quality of the igneous elements which enter into the composition of the etheric vehicles of the species or groups of each Kingdom, thus qualifying the physical bodies and endowing each with distinctive and well-defined peculiarities.

Inanimate - or perhaps it would be better to say 'apparently inanimate' - things, of whatever kind and nature they may be, also possess an etheric body which surrounds them and radiates through each of the limits imposed by their own form, a kind of energy or magnetic field, the extent of which will depend upon their greater or lesser physical structure and also upon the vibrational quality of the chemical atoms which enter into their composition. This etheric vehicle is, in all cases, a perfect duplicate of the dense form; but it must be insisted upon, however, that the etheric element which integrates and qualifies it will be absolutely conditioned by the number of Petals within the great Chakra in each Kingdom, through which the energies of the Fire of KUNDALINI are projected and circulated, vivifying its entire contents. The Fire of KUNDALINI is esoterically called THE GREAT SERPENT, and we could say that it is the Sacred Talisman which the third Logos, or Holy Spirit aspect of the Creator, will hold in magical activity until the planet Earth has fully consummated its karmic mission in space, as a vital, awakened and fully developed Chakra within the Body of the Solar Logos, that is, the Universe.

### **c) The Etheric Forms of the Devic Entities with higher evolutionary development than the building elementals, esoterically designated "the Binding Powers of Energy"**

They constitute a special family of Devas whose definite mission is to "bind together" the etheric substance of space in order to constitute the elastic matter from which the physical bodies of all living beings, no matter what their degree of spiritual evolution, are to be constructed. The building elementals work at different levels to endow this agglutinated matter with the form required by each of the species within a Kingdom, bearing in mind they must build the appropriate bodies according to the greater or lesser subtlety of the vibrations arising and expanding from any evolving centre of life and consciousness. The particular mission of the Devas referred to exclusively in this section is to substantiate the ethers of space. They possess a tremendous and unknown power of compression of these ethers and thereby "densify" them to the required degree of substantiation or materialisation demanded by those centres of consciousness through the radiations of their magnetic fields, which qualify, colour or condition the extent of the space within which they live immersed and in which they logically have to realise their particular evolution. This presupposes, of course, the existence of an infinite multiplicity of "binding devas" of the ether, as many as

there are vibratory frequencies from the Kingdoms of Nature rising from each of the evolving centres of consciousness. The form-binding or form-substantiating Devas in the mineral Kingdom will obviously have a lower devic evolution than those who bind the etheric matter of the plant Kingdom, the matter-binding Devas who create human bodies being the most highly evolved in the scale of devic values. And even within the infinite prodigality of a Kingdom, a clear distinction will have to be made between the devas operating with the higher types of each Race and each species.

As you will see, the subject is vast and complicated because of the infinite vastness of the programme of universal evolution. It is interesting, therefore, to introduce the activity of such Devas using the hermetic rule of analogy and considering the activity and form of those closest to humanity, i.e., those who manipulate and substantiate the etheric energies which finally convert into specific "ectoplasm" at certain degrees of condensation, which are to constitute the physical matter from which the constructing Devas will extract the basic elements for the process of constructing the bodies required for the countless individualities which constitute in their totality the great human family.

The form of such Devas is very similar to that of building elementals. Let us remember that the human form is the prototype of Creation, and that except for certain basic differences affecting the mission of the Devas in their infinite hierarchies, the Devas usually adopt - from the angle of clairvoyance - certain forms and certain attitudes which are always, though sometimes only vaguely, reminiscent of the human figure. The basic differentiations with regard to the "binding Devas" appear when they are observed in the course of their work or their natural activities, work which they apparently perform with great pleasure and delight, not in the way that human beings perform their work, always mindful of their hours of inactivity or rest. Here, in this seemingly insignificant point, lies part of the mystical idea or principle admitted by many spiritual investigators that "Angels have no Karma." The only thing we could say about this, since every duty and every work in the life of Nature is a karmic aspect in the Life of the Creator, is that the Karma of the Angels or Devas is quite different from that of human beings.

When an ether-substantiating Deva is observed using etheric clairvoyance, he appears in a vaporous, milky-looking form, "going in and out of the ether" - to explain the process somewhat - each time carrying a portion of etheric substance between his tiny arms, a sort of curved upper limb, and with hands - if we must use this expression - in the form of a spatula. Examining the process of the introduction of the Deva into the ether or subjective zones of space, by which perception is to be raised to the third sub-plane of the astral plane, it is seen to "accumulate by absorption" or by suction, through an activity much like that of bees when they are releasing into the calyx of flowers, a certain amount of ether, which as it comes into contact with the energy of the binding Deva, acquires plasticity and material consistency. When the deva "emerges or reappears" from the ether, he carries with him a certain amount of this elastic matter, which he deposits, like the bees, in the place previously chosen by higher Devas for the accomplishment of some specific work. As far as the human being is concerned, this matter is accumulated around the permanent physical atom<sup>10</sup>,

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<sup>10</sup> See "Angels and permanent atoms," in the first volume of this Treatise. Part Three, 8. Angels and permanent atoms, Pages 99 and following, Electronic Edition nº 1 Asociación Vicente Beltrán Anglada.

constituting the dense, organic matter to be used by the Builder Elemental, a Deva of higher evolution, with the mission of constructing by solar design the physical body of the soul in the process of cyclic incarnation.

#### **d) The Etheric Form of the Angels AGNISHCHAITAS, or higher Devas of the Physical Plane**

The forms of the Devas, as they advance in the process of their evolution, tend to resemble more and more those of human beings, for They, like "the sons of men," must realise the solar Archetype, or essential form of the Universe, which viewed from the cosmic angle, appears under the Human Form. Let us understand it in the sense that man and Angel adopt this Form because such is the form of the Solar System as seen from the Upper System or Constellation to which our Sun with all its contents belongs. Hence, the degree of perfection of an Angel is demonstrated by this Form, albeit with an incredible and marvellous multiplicity of colours and shades which the human brain is as yet incapable of perceiving or imagining.

The Form of the AGNISHCHAITAS is most subtle, since it is constructed of substance of the first etheric-physical level, the so-called "atomic." They are the acting directors of all devic activities carried out on the physical Plane. They are occultly called "The Hosts of the Voice," since part of Their work is to convert archetypal projections from the Mental Plane into sounds or "commands." They have the power to impress the ethers of all physical levels, and can make themselves understood, because they possess the secret of Voice or Language, by all the devic hierarchies of the physical Plane, from the atomic to the densest physical level. They are of great beauty and their auras are wonderfully resplendent with a golden colour, symbolic of solar energy, truly indescribable. They possess tremendous magnetism and use the Fire of KUNDALINI to energise physical matter in all its infinite combinations and densities to create the organisms appropriate to each evolving Race and species on the physical Plane. They are also called "the Lords of Forms," for it is on the physical level that forms are most appreciable, most dense and objective. According to the quality of their mission or the specific quality of the physical level on which they ordinarily work, always in a highly hierarchical sense, the colours, auras or "garments" - so to speak - which characterise or personify them, and by which they can be recognised, will always depend on the devic needs of those levels, bearing in mind in this respect that the less evolved angels or devas are "attracted" to the authority of the greater Deva or AGNISHCHAITA by the brightness, luminosity and magnetic intensity of the colours they radiate, by the supreme majesty of their indescribably powerful and radiant Presence. In order to be perceived, their acquiescence and approval must be obtained beforehand, for none like THEM possess on the physical plane the Secret of the Magic of the Seventh Ray, and they can easily make themselves invisible at will to the perception of the most perfect clairvoyance, or mislead the investigators of the occult world into errors of interpretation or observation, however skilled they may be in the art of vision of the unseen worlds. However, within a Plan of perfect brotherhood which They practice as the essence of Their own Lives, it is extremely easy for Them to "show" Themselves to those whose mind is simple and whose heart is pure and who "by dint of loving" - as the ancient mystical commentaries on the Angels say - have made themselves accessible to the lofty grandeur of their worlds of harmony, radiation and planetary fulfilment... They appear to them in all their Serene Majesty



"and unfading Glory," and the contact, however fleeting and quick as lightning, marks the life of the human being forever, and the radiant and wonderfully resplendent image of that Angel AGNISHCHAITA will never be erased from his mind and memory.

### **e) Etheric form of the Devas who build the Bodies of Human Beings.**

Such Devas are the most similar to the human being, for they bear a strong resemblance to the "body" they are building, which in turn is the result of a karmic process the constructing Deva intuit, though in a manner very difficult for our human mind to comprehend, for he receives it through an Archetype of Light projected by the Lord AGNISCHAITA, upon whom he hierarchically depends, and transmitted through the immortal ethers at an incredible rate of simultaneity. The Devas who build the physical body of human beings base the process of such construction on the following factors:

- The causal qualities which the human soul has developed and which are transmitted by the natural vibrations of the "physical permanent atom."
- The direct intervention of the Lords of Karma, who pour Their content of JUSTICE into those vibrations, establishing contact with those human beings on the physical plane who are to fulfil the mission of being "the parents," or generators of the body or mechanism which the human soul is to use during the process of incarnation or physical manifestation.
- The line of communication established between the "permanent physical atom," the soul which is to incarnate and which is "gravitating" - in its full scientific acceptance - around the body being structured, and the SOLAR ANGEL, the higher Self of man on the Causal Plane.

Beyond these lines of activity it is really difficult to appreciate other viable reasons for our intellect in the sense of the specific work of the Constructing Deva. We want to emphasize the "extreme devotion" which this Deva experiences towards the spirit soul whose body or physical mechanism he is building. It must be pointed out, however, that their work begins from the precise moment - the cosmic instant, we might say - when the male germ of life has been introduced into the sanctuary of female life, performing the sacred, magical act of infinite causal repercussions that we technically know as CONCEPTION.

By the quality of their work and by their contact with men, this type of building Devas are perceptible to children who have not yet abandoned "the grace of innocence" and still possess a remarkable development in the etheric matter of the Pineal Gland. They are also perceptible during the process of gestation, surrounding the mother-to-be, whom without her realizing it, they are showering with "incredible attentions," watching over the work they are carrying out in her material womb... It is truly moving to see them at the bedside of sick children and caring for them more solicitously than "any mother in the world" would. An Angel, even of the spiritual category of the constructing Devas, possesses a kind of sensitivity which has not yet been developed by the human race, which is mired in the complication of its erroneous systems of life and always in pursuit of passing illusions. Hence, that permanent solicitude and sincere devotion, full of incomprehensible delicacy, which animates them in their work.



The Devas who build the physical bodies of human beings remain at the side of the creature until it has reached the cyclic age of SEVEN years. From this moment on, the Devas are freed from the karmic pressure that bound them to the etheric aura of the constructed body, and as it is esoterically said, "follow the infinite trail of the new souls who wish to reincarnate" to fulfil their cyclic and karmic destiny, in order to prepare for them the Tabernacle which they will have to use. Such is the constant work of the Devas who build the human physical bodies. But in observing the very long trajectory of human evolution, we have been able to appreciate, through the gracious assistance of certain Higher Devas of the Mental Plane, who "uncovered for us, by capturing them in astral light, certain historical events connected with the work of the constructing Angel." It was thus possible for us to observe some endearing bonds established between men and constructing devas which persisted through time and which, life after life, "stood together" during the process of building the physical tabernacles necessary for the extinction of the whole series of karmas contracted by the human being, and which the Angel shared with ever more unspeakable fidelity and renewing love... thus establishing between them karmic ties whose transcendence escapes all our human comprehension. As we have been able to read in some of the very old pages of "The Book of the Initiates," through the astral light of planetary events there are very subtle references to these incomprehensible bonds of friendship established between constructing angels and human beings. Let us look at them: "Behold, I shall follow you always, age after age, cycle after cycle, tracing in the immortal ethers the trail of your unmistakable Light, O beloved soul, preparing for you sacred robes ever more luminous and radiant, until one day we shall arrive together at the Port of Destiny which the Lord of Eternal Insecurity has set before us as the goal of our lives..." Esoterically described, the enormous and incalculable significance of these very old texts undoubtedly speaks to us of a SUMMIT MOMENT in TIME in which the human soul, converted into a Creator Logos, and the Constructing Deva into a Glorious Archangel, share together the responsibility for some unknown Universe, lost in the immensity of the Cosmos...

## **f) The Etheric Form of the Devas, Lords of the Mineral, Plant and Animal Kingdoms**

As we advance in our study of the forms of the Devas, we enter into certain secret regions where the dominant element is the sublimated ether of the higher sub-planes of the physical Plane, hence the forms emerging from the mystical depths of Space are more and more subtle and glorious, and naturally more difficult for the observer to be OBJECTIVIZED. When we refer to the Forms of the Great Devas who direct the process of evolution in the Kingdoms of Nature, we must bear in mind that the difficulty is all the greater because of the Greatness of their own evolution, and the human difficulty of adequately interpreting the "sounds, colours and geometrical forms" which emerge in a most potently radiant form from Their Magnetic Auras. As we are told esoterically, their spiritual evolution corresponds to that of the RAY CHOCHANES of our Planetary Hierarchy with whom they are apparently closely linked in the work of synthesising the energies of the Rays and of the Kingdoms, aiming at the fulfilment of the general Plan of evolution of the Universe.

It must be said in this regard that the CHOCHANES transmit the energies of the Rays from certain Cosmic Centres by "utilising the virtue" of certain specialised Devas, which in a marvellous and incomprehensible manner, constitute the qualities and characteristics of



such Rays. The Great Angels, Lords of each of the Kingdoms of Nature, lodge or receive these Ray energies by means of a SCEPTRE OF POWER, representative of the Spiritual Hierarchy they hold, and circulate them throughout Their all-encompassing nature, energise them with their peculiar magnetism, and then distribute them, according to well-defined vibratory flows, throughout the infinite expanse of Their Kingdoms to each and every species which has its life and reason for being therein. Each Kingdom receives the energies appropriate to its degree of evolution within the planetary whole, bearing in mind, however, as this statement conceals one of the great secrets of Initiation, that each Angel, Lord of a Kingdom, possesses a SCEPTRE OF POWER, or SECRET TALISMAN, by means of which it is possible for him to "receive and transmit" the energies of the Rays, this SCEPTRE being the correspondence of the axis of the Earth, polarised towards cosmic energies which are beyond our reason and understanding, or the SUSUMMA Channel in the etheric Vehicle of the human being, i.e., the Spinal Column of the Kingdom. THE SCEPTRE OF POWER used by the Lord Deva of the Mineral Kingdom has only one developed PETAL or orifice of entry for the energy of the Rays and for the development of the Fire of KUNDALINI, i.e., of entry into the life of the Kingdom of those tremendous energies of Nature. Esoterically we are told that the natural seat of the FIRE OF KUNDALINI is a fiery globe of incalculable power and most potent radiations, situated at the very centre of the Earth, which gives rise to the physical life of the planet as a whole. Because the Sceptre of Power of the Deva Regent of the Mineral Realm has only one entrance orifice, the forms in this Realm are the densest, coarsest and heaviest. The Sceptres of Power of the great Rulers of the other Kingdoms bear a close and magical analogy, increasing the number of petals or orifices of entry of the energies of the Rays and of the Fire of Kundalini - see here the analogy between Rays and Fire - along the lines of one's own unique evolution, this being logically the relationship of analogy which exists between the Kingdoms, the Rays and the number of Petals which is at the mystical basis of the Sceptres of Power of the Angelic Kingdoms. Let's see:

## PHYSICAL PLANE

<u>KINGDOM</u>	<u>RAY</u>	<u>ENERGY</u>	<u>PETALS DEVELOPED</u>
Divine	1st	Unit	Seven
Celestial	2nd	Synthesis	Six
Spiritual	3rd	Fusion	Five
Human	4th	Intelligence	Four
Animal	5th	Sensation	Three
Plant	6th	Sensitivity	Two
Mineral	7th	Substantiation	One

The human Kingdom constitutes an Indescribable Causal Entity filled with self-conscious units or individualised Souls. It is therefore not dependent on any Soul group, as is the case with the sub-human Kingdoms. The energy of the Rays reaches man through seven energy centres housed in his etheric vehicle, esoterically called CHAKRAS, and the Fire of Kundalini enters his organism through four Petals or entrance holes situated in the MULHADARA Chakra, at the base of the spine. We can thus say, applying the analogy in its entirety, the human Entity, whatever its degree of evolution, possesses a sceptre of Power, the spinal column, which it must use ever more wisely so that ever subtler and more potently radiating spiritual or Ray energy can penetrate. The MULHADARA Chakra, with its four petals, represents through the Cross, or geometric form of the four petals, the mystical symbol of Karma, of the lower Quaternary: concrete mind, emotional sensitivity, etheric

vehicle and physical body, but also its link with the Fourth Ray of "Harmony through Conflict" and with the ineffable Fourth Creative Hierarchy, the SOLAR ANGELS or the Prometheans of the Cosmos...

Beyond the human Realm, it would be useless to try to extend our enquiries. We could only point out, still in accordance with the analogy, that the five Petals of power which correspond to the Fifth Kingdom, the Spiritual, constitute the mystic Star of Five Points, the perfect symbol of the High Initiate, the Adept, the Master of Compassion and Wisdom, whose splendid Life constitutes the spiritual Goal of the advanced men of humanity. We shall not, therefore, enter into the unknown and transcendent Life of the CHOHANES or Ray Lords, to whose orders are subject the incredible concentrations of devic lives constituting the qualities of the Rays, nor into that of the Great Devas who second by their specific participation the entrance of the cyclic energies of the Rays into the planet Earth and who move, with singular and divine mastery, the great events of history.

As you can imagine, it is almost impossible to perceive the form of the Ruling Devas of the first three Kingdoms of Nature. The characteristics of these forms, even if we accept the hypothesis that according to the universal Archetype they must possess definite lines of resemblance to the human form, are completely beyond our vision and perception. However, aided by superior Angels who deigned to enlighten us on these points, for which our imagination is totally and utterly lacking in measure, we were shown objectively and etherically reflected the FORM OF THE RULING DEVA OF THE MINERAL KINGDOM. Thus, there appeared before our wondering perceptions a gigantic and incomprehensible ENTITY, full of gravity and awesome Mystery, attending the life of the Kingdom and commanding with unquestionable and impenetrable AUTHORITY the evolution of every species of the Kingdom, from the simple chemical atom to the highest mineral form endowed with radioactivity, which as the Angel Mentors taught us, was proof of the evolution achieved by the life of the Kingdom itself and demonstrated through the phenomenon of RADIATION, which perfectly distinguished it from the definite objectives of the other Kingdoms. This incomprehensible DEVIC ENTITY seemed to be immersed in an indescribable and impenetrable SILENCE. He did not seem to move, but through his hieratic, grave and solemn expression, one could guess the most potent expansions of energy emerging from his BEING in the form of fiery irradiations of a most intense violet colour, which entered into the infinite calm of that evolving Kingdom whose specific mission - as our exalted Mentors gently explained to us - "is to BURY THE SEED OF DIVINE LIFE SO THAT IN ITS DUE TIME IT MAY PRODUCE THE BEGOTTEN FRUITS OF COSMIC PERFECTION."

## **g) The Etheric Form of the Great Archangel YAMA, Lord of the Physical Plane**

As noted in the corresponding section, the form of the Great Raja YAMA can only be visible to the great Initiates. About this exalted and infinite BEING we can only say that HIS RADIANT MAGNETIC AURA embraces the whole of the physical Plane, and all the Angels and Devas who live, move and have being on that Plane depend upon His all-embracing Power. The Great Archangel YAMA, or Mahadeva KSHITI, as he is also defined in some Eastern esoteric treatises, maintains the perfect cohesion of the Physical Plane by a sustained and indescribable process of CONCENTRATION. In the higher occult studies we





are told that Yama is "the Lord of the Ether," virtually the Promoter of all etheric energy in varying degrees of expression, from the densest to the most incomprehensibly subtle and radiant. He exercises direct and undisputed AUTHORITY over each of the ruling Angels of the Seven Sub-planes of the Physical Plane, and is the direct Agent of the Planetary Logos of the Solar System in the creative process of the Worlds or Planets which these Logos use as Bodies of expression. It manipulates with singular mastery the energies of the Seventh Ray, whose first Sub-plane on our planet constitutes the cohesive aspect of the Mineral Kingdom. The Plant Kingdom actualises the energies of the second Sub-plane, the Animal Kingdom those of the third, and so on down to the seventh and last Sub-plane, that is, the subtlest, from whose energies the most refined etheric forms are constructed, such as those used by the Lord of the World Himself, SANAT KUMARA, the Great CHOHANES, the glorious Adepts, and the exalted higher Angels of the Physical Plane.

The inconceivable Lord YAMA is fundamentally recognised as "THE PHYSICAL BODY OF DIVINITY" and through the Ruling Angels of each of the Sub-planes of the Physical Plane, enables the physical and objective expression and recognition of the Solar Logos, in other words, the Universe. We could also say, following the analogy, that our planet Earth is the physical Body of the Planetary Logos of our Terrestrial Scheme; in the same way, and by stretching the idea further, we can say that our physical body constitutes the Universe of expression of our immortal Soul.

The Physical Form of Lord YAMA is constituted of "etheric light" and through this Vehicle can participate in the Buddha-glory of Oneness with the other Planes of the Universe. He possesses an all-embracing Consciousness of Synthesis and His mission, in the present Universe, is to render RADIATIVE any chemical element integral to His formidable System of Physical Expression, and to convert all the worlds or planets integral to the Life of God into "SACRED PLANETS," into true shining Suns perfectly reproducing the Divine Glory of the Central Spiritual Sun. His MAGNETIC AURA is projected throughout the physical realm of the Solar System, promoting within it all possible changes, which are determined by the constant evolution of His Great BROTHERS, the Archangels Rulers of the other Planes of the Universe, who are also Vehicles at other levels of the manifested Glory of the Solar Logos... Could we imagine a sovereign and radiant Human Figure of incalculable proportions, immersed in the Light of an unknown and Eternally vibrant Reality and expressing through an indescribable display of Luminous Energies, containing the VITAL PRANA OF THE UNIVERSE, an infinite Radiation that produces Life, Dynamism, Force, Radiation, Conservation and Perpetuation of all living Substance from which our objective Universe is nourished...? If we were to attain to such a possibility we would perhaps be aware of some of the descriptive Qualities in the sense of FORM which adorn the Life of the Great Archangel YAMA, the Lord of the Physical Plane.

## CHAPTER VI: ASTRAL FORMS

We shall classify these Forms in order of evolution or psychic subtlety, as we did in the previous chapter:

- a) The mineral, plant, animal and human Astral Forms which can be perceived on certain sub-planes of the Astral Plane.
- b) The Astral or Psychic Forms created by humanity. Let's look at some of the most common and well-known ones:
  - Larvae.
  - Astral Shells.
  - Incubi and Succubi.
  - Lemurian.
  - The Psychic Forms of Disease.
  - The Psychic Forms of Human Vices (The Deadly Sins).
  - The Psychic Form of the "Guardian of the Threshold."
  - The Psychic Form of the "Angel of Presence"
- c) The Astral Forms of the Devas which direct the process of incorporation of sentient energy into each of the physical bodies created by Nature.
- d) The Astral Forms of the Devas whose mission is to build the Astral Body of human beings.
- e) The Astral Forms of the Ruling Angels of each of the Seven Sub-planes of the Astral Plane.
- f) The glorious Astral Form of the Great Archangel VARUNA, the Lord of the Waters.

### **a) The mineral, plant, animal and human Astral Forms that can be perceived on certain sub-planes of the Astral Plane**

All levels of consciousness in the life of Nature are complementary and obey the mysterious law of Rhythms. We could thus say that there are very close links between the Kingdoms, the Races, the species and the chemical content that constitutes the cellular complex of all the bodies of Nature. Then, there will undoubtedly be a definite relationship between the mineral Kingdom, which is the densest aspect of the physical plane, and the first sub-plane of the astral Plane, and by analogy, all other relationships which, through the principle of Rhythm, can be established by the other Kingdoms. Thus, the plant Kingdom will be intimately attuned to the second astral level, the animal Kingdom to the third sub-plane, and the human Kingdom to the fourth. These relationships of vibratory order act notably in the world of the Forms which the esoteric investigator can observe on the astral levels, and which condition by "gravity" the reactions of these forms to the stimulus of the states of consciousness which "radiate" from all beings of Creation, whatever the Kingdom or species within which they manifest. It is not surprising that mineral, plant, animal and human forms exist on the first four levels or sub-planes of the Astral Plane. There are other

types of forms that can be appreciated at each of these levels, such as, for example, those of the devas, whose life supplies the sentient energy necessary for the production of the astral forms, as well as those other "elemental" forms sustained at these levels by the emotional activity, right or wrong, of human beings.

All Kingdoms of Nature emit magnetic radiation. Such radiations, when transformed into astral impulses, become definite forms under the expert direction of the Devas, called of Sensibility, and of the innumerable astral agents at their command. There is thus a "parallel universe" to the physical one, a perfect duplicate of it. For the ordinary man, situated on the astral plane, without having a self-conscious evolution there, the forms of this plane manifest themselves to him as physical realities, as occurs, for example, in the phenomenon of "sleep" whereby the soul of man functions in the astral field and perceives there, even through the limitations of its semi-conscious state, all the forms which it ordinarily perceives through the bodily senses on the physical plane. From this point of view it could be admitted, without lacking logic, that a synchronic phenomenon of physical-astral perception is taking place.

In highly spiritually integrated human beings this phenomenon will appear perfectly broken down into its dual astral or physical aspects. He knows perfectly well what is physical and what is astral inasmuch as he possesses self-consciousness in both worlds, and can bring about at will the required breakdown in order to function intelligently without being conditioned in his action by the multiplicity of astral forms which appear before his attentive and profound perception. He also knows at all times whether the forms he perceives are physical or astral and not this confused psycho-physical jumble in which the common man is endlessly involved through our earthly humanity, and which normally appears before the field of his usual perceptions, either through the imagination or in the dream state when he leaves his physical body during the time of bodily rest.

The astral forms thus perceived will therefore depend on the spiritual evolution of human beings. An unevolved man will perceive the astral forms that are akin to his special nature and will logically "dream" or imagine the things that such a nature demands as a source of his own intimate spiritual integration. The highly evolved man will raise the attunement of his astral qualities to the frontiers of buddhic sensitivity, and his astral body will become a centre of projection or a recipient of the universal energies which produce and determine the ONENESS of consciousness with all creation, thus bringing him into contact with the Angels of Peace, extraordinary Devas whose mission is to bring the Universal Peace of the Solar Logos to all humanities in our planetary System.

According to this Law of attunement, the astral plane of humanity constitutes a true parallel universe to the physical universe and to every human being, and all that exists in Nature will have there a "perfect duplicate," albeit in sentient or psychic matter, of its physical or molecular content. This psychic body, as far as the human being is concerned, will be situated in order of the quality of his spiritual life or personal evolution on the level or sub-plane which by law or principle of vibration corresponds to him among the seven which constitute the Astral Plane.

The units of life in the other Kingdoms will also have their psychic duplicate there, and thus mineral, vegetable or animal forms will be seen on the astral plane on the corresponding sub-plane. The phenomenon of "sleep" - which is like an apparent death as

far as the physical plane is concerned - shows this whole conglomeration of forces and forms, and according to the richness of man's imagination and faculty of memory, so will be the "pictures" and images which he will make during the time that his consciousness functions on the astral plane, and which he will then transfer to the physical brain, using the mysterious thread of SUTRATMA, or thread of Life, in order to record and "file" all those facts and experiences which he has lived through in the astral body.

## **b) Astral or Psychic Forms created by Humanity**

Other types of astral forms in myriad modifications, categories and degrees of subtlety are offered for the consideration of the observer in the astral world. These are all those which in esoteric language we call "elemental forms," and they are to be distinguished from the others in the sense that they are not duplicates of existing physical forms, but are constructions in astral matter which the devas of sensibility in large groups and at different levels make, taking as the basis and centre of their binding power the desires, emotions and feelings which human beings emit during the karmic process of their particular existences. These forms will be condensed in accordance with the law of vibration and the principle of natural selectivity, and may be seen on all levels and sub-levels of the astral plane where the psychic reactions of men may find adequate response. They will be of all possible vibrations within the sphere of projection of the astral body of human beings, from the most dense, repulsive and undesirable to the most subtle, pleasant and desirable, constituting a true scale of qualitative values which will inform the skilful investigator of the psychic or emotional situation of humanity or of any particular man at a given or historical moment in time, that is to say, of his degree of spiritual evolution. As we announced at the beginning of this chapter, we are going to speak about some of the psychic forms of "elemental character" which can be perceived on the astral plane:

### **Larvae**

Larvae are small concentrations of astral matter caused by the unwholesome and materialistic desires of human beings and held coherently in the astral aura or astral magnetic projection by certain types of lower devas, constituting gateways to greater elemental entities... They often take the form of worms and small reptiles and their presence in a person's aura clearly indicates a lower degree of spiritual evolution.

### **Astral Shells**

They constitute the psychic sheaths of a certain type of lower devas, using for their expression the "astral bodies" of persons or animals which left the physical body in the phenomenon of death, and which should normally have been "disintegrated" in accordance with the redemptive process of material substance which Nature normally performs when a body or form has ceased to be used by a certain centre of consciousness. We see, from the occult angle, that this natural process of redemption of substance is greatly hindered by the projection into the astral or psychic aura of the world, of the "objective forms" of deceased persons and of all species of animals which left the physical body following the karmic process of their particular existences, but which were not properly disintegrated. As far as





human beings are concerned, the permanence of the objective forms of the deceased or their "astral shells" is motivated by powerful vibrations rising from the physical plane, constituting solid invocations which attract the attention of the soul of the deceased, prolonging its astral existence in the psychic world for longer than normal and natural times until, finally, its soul is released and enters the Devachan. But if the invocations of the bereaved, of friends or people interested in establishing psychic communication with the deceased persist, even though the soul of the deceased is already functioning at higher levels, they operate negatively in the astral ether<sup>11</sup> and make possible the activity of the devas of the lower sensibility, who come to "inhabit" those astral bodies or shells without consciousness or soul, and vitalise them with their particular energy and influence, creating for them an appearance of life and consistency which only the skilled and trained occult observer is able to discover and identify. Such astral forms of high psychic density are those which ordinarily manifest in meetings of a spiritualistic character and appear to the vision of the lower order astral clairvoyants as actually belonging to certain deceased persons. The scientific field of PARAPSYCHOLOGY would be greatly clarified, particularly in the phenomena of "mediumistic communication," if there were true clairvoyants on the mental level capable of distinguishing the true from the false in the appreciative order of the "astral shells," which in the guise of "spiritual entities," falsely penetrate into spiritualistic or psychic gatherings. From a rigorously esoteric point of view we must warn researchers in the psychic field of the danger to the spiritual integrity of the Race posed by the presence in the astral aura of humanity of this incredible number of "shells", which unnoticed to the human being, suck out his psychic energy and make him susceptible to physical illness, emotional imbalance and mental illusions and disturbances.

## Incubi and Succubi

The same could be said in regard to the process of creation of astral forms with respect to the INCUBI (astral forms with male figure) and the SUCCUBI (manifested under female form or figure), such forms being "voluptuous images" of man with respect to woman, and of woman with respect to man. There are those of every conceivable category which can be perceived in the lowest substrata of the astral plane, constituting groupings in vibratory order, though always of an obviously inferior character. They are nefarious forms perpetuated on the astral plane by a lack of emotional and physical purity in the collective life of humanity. Some of them still belong to the LEMURIAN epoch; they therefore possess an enormous psychic consistency and it will not be easy to remove them from the astral aura of humanity because of the presence in them of the "historical germs" of what we could mystically define as "original sin," this is, the sin of prostituted sex. The image of lust, lasciviousness and unbridled enjoyment of the bodily senses are the elements used by certain types of lower devas, called "the angels of desire," to construct the psychic figures of the INCUBI and the SUCCUBI. Some of these forms or figures have a high degree of physical consistency and their invocation by some unbridledly lustful person<sup>12</sup> has allowed certain carnal contacts on the physical plane giving the clear sensation of "possessing" or

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<sup>11</sup> We intentionally use this expression because the Universe as a whole is composed of Ethers in varying degrees of subtlety or vibratory quality, and thus each Plane may be said to be composed of a particular and definite species of Ether.

<sup>12</sup> Satyrs and nymphomaniacs are persons enslaved by some such potent lower devas, and their desire for sensual pleasure is truly unquenchable.



being "possessed." We do not deem it necessary to give further information on this unpleasant subject, which is more frequent than we ordinarily believe, but we do deem it appropriate to "warn of the danger" of an ardent and lustful imagination in the sense that the vibrations it emits invoke those elemental psychic forces which construct the forms of the INCUBI and the SUCCUBI. The astral aura of the world is filled with such condensing forms of sexual desire of human beings, and the unbridled stream of energies which have constituted the sensory pleasure of humanity from time immemorial indeed, and from which it has not yet been liberated, keeps the astral atmosphere of our world rarefied and highly "polluted," and prevents the glorious pure and uncontaminated emotional forms of a higher evolution, to which the human being must constantly aspire, from filtering through it.

## Lemurian

By the esoteric name of Lemurians we would like to describe three very powerful psychic forms which can be perceived on the astral plane by esoteric observers endowed with clairvoyant vision. These are the psychic forms of *Sexual Desire*, *Fear* and *Selfishness*, which were engendered during the early sub-races of the Lemurian race, and which can still be observed today in the lower strata of the mental, astral and physical planes of the planet, constituting very potent psychic structures which condition the psychological life of humanity. We have already referred to some psychic expressions of *Sexual Desire* in the previous section dedicated to INCUBI and SUCCUBI, and we will not insist on them, but there is a wide variety of "psychic forms constructed by the agglutinating power of sexual desire," without necessarily having to do with the human figure. They are repulsive, bestial-looking figures, sometimes of great proportions, which crawl heavily through the densest levels of the astral plane in the form of a kind of giant octopus of slimy appearance, dark brown, almost black in colour, with greenish or reddish eyes of glassy appearance, extending their tentacles into the astral aura of unbridledly lustful persons and penetrating their etheric vehicles, conditioning the imagination and thought to lustful, obscene and concupiscent images. Such influences logically impede the right mental orientation and a proper balancing of the psychological values of the human being, which has painful repercussions in the family and social environments in which their karmic existences commonly unfold. Some of these "tentacles" break into the etheric vehicle of human beings through the astral larvae that swarm through the expanse of their etheric auras or magnetic fields and come to constitute in some cases - which may call desperate - psychic elementals, endowed with such extraordinary power and vital consistency, that they come to condition the individual consciousness, using it as "a medium" of those clumsy and base inclinations.

With regard to the psychic form of FEAR, we must first refer to its remote causes or origins, which are lost in the unfathomable depths of time and constitute the conditioning, total and instinctive element that will give rise "at a certain crucial moment" in human history to the instinct of conservation or preservation, the primary aspect of self-consciousness and free will. FEAR initially arose from the impossibility of primitive man to rationally explain physical phenomena caused by "the unleashed forces of the elements of Nature." Lightning, thunder, great storms, terrible geological cataclysms: volcanoes, hurricanes, earthquakes, floods, etc., marked those incipient consciousnesses not yet endowed with reason with the stamp of an irrational collective trauma that progressively gave rise to the frightening Psychic Form of FEAR. This form still exists today, and the growing empire of technology has not



been enough to banish its harmful influences from mankind. We could say, however, that FEAR has become subtler, acting on the astral and mental levels and perhaps not constituting an objective or definite form to the superficial observer; but its effects continue to be disastrous and highly detrimental to the proper development of man's creative personality. The multiplicity of psychic forms arising from this most potent Astral Entity gestated by humanity since the beginning of time adopt the human figure, although bestialized by the psychic expressions of terror and revealing with a truly overwhelming clarity the clear symptoms of FEAR. Some of the inseparable psychic expressions of fear are restlessness, nervous imbalance, emotional tension and some physical diseases of vibrational nature, such as cancer and diabetes. The Psychic Form of FEAR embraces all the zones of expression of human psychology, and extends from the simple fear of darkness to the invincible fear of death, constituting a human baggage which must be progressively destroyed as the human mind, tired of stretching itself horizontally, seeks definitively the august verticality of consciousness oriented towards the immortal Goods.

The third Psychic Form is that of SELFISHNESS. SELFISHNESS is a fundamental aspect in the creation and development of the human personality and corresponds to that stage esoterically described as the "Accumulation of Values over time." The human being, from the moment he is born into physical life until he leaves the body at the cyclical moment of death, has not stopped "accumulating values" for a single moment, whether on the physical level itself, on the emotional level or on the mental level.

This innate sense of accumulation is basically SELFISHNESS, although our mental subtlety tries to find other explanations for this phenomenon of accumulation which finds its highest point in the FEAR of losing all that has been acquired or accumulated in the process of incorporation of etheric, astral or mental substance into the karmic equipment of human manifestation. As you will appreciate, we find here a point of coincidence between the Psychic Forms of SELFISHNESS and FEAR, though markedly differentiated in their normal or ordinary expressions, i.e., those which condition the usual behaviour of the human being.

In the acquisition of new and more stylised values, and in their correct weighing, lies the esoteric and mystical sense of spiritual liberation of the human being, which is essentially based on the difficult art of the "intelligent rejection of values," available only to the world disciples, who make simplicity and the absence of all fear the supreme guide of their conduct.

To grow in time is the basic motive of every possible form of SELFISHNESS, until the peak moment in the life of the human being is reached, when a natural and inevitable replica of a spiritual character is established within his consciousness, full of gentle yet profound reflections, which cause the soul of man to begin to "strip itself" - symbolically speaking - of everything that is not indispensable or necessary to him in the physical, emotional or mental order. It is at this time of "cyclical reorientation" of attitudes that the human being begins to disengage from the very potent Psychic Form of SELFISHNESS and to develop that new human condition based on self-forgetfulness and active service for all humanity, seeking the good of the whole and not the ephemeral glory of individual self-glorification.



## The Psychic Forms of Disease<sup>13</sup>

It is the form taken on the astral plane by psychic sufferings created by any kind of illness, that which is of a curable and inconsequential order, such as a cold or a minor organic lesion, to that of a seemingly incurable character which relentlessly or invariably leads to the destruction or death of the physical body. Suffering, in all its infinite variants, produces a reaction in the sentient ethers of Space, and astral matter, which constitutes the level at which it manifests itself, groups itself together, creating vortices of energy and attracting to its centre of radiation every kind of psychic substance which comes within its vibratory field, until it acquires an organised Form with its own character and independent entity which appears to the qualified observer as belonging to this or that type of physical ailment or disease.

Moral pain and inner suffering produced on one's own astral level by human beings also take their own characteristic forms, and these forms can be categorised in order of their quality and intensity by the esoteric observer and researcher. Anguish, fear, hatred, jealousy, vanity, dissatisfaction, envy, etc., each appear with the unmistakable stamp of their peculiar characteristics, and may be said to constitute avenues of entry into the dense physical body, through the etheric vehicle, of almost every organic type of injury or disease from which humanity suffers.

## The Psychic Forms of Human Vices and Virtues

Every constantly repeated activity of the human soul comes to constitute a psychic Entity. Such an Entity, occultly observed, responds by its Form or Figure to the qualities which lie at the basis of all conduct or habitual way of living and behaving. This is a natural truth that any truly analytical person will be able to verify if he looks at the human personality from the angle of the virtues and vices, or the qualities and defects that it expresses in the course of its existence. From the esoteric angle, and as it is also appreciated mystically through the known religious traditions of humanity, SEVEN are the psychic forms of human vices or defects, dispensing here with the worn-out lexicon of the Deadly Sins: ARROGANCE - GREED - LUST - ANGER - ENVY - GLUTTONY - LAZINESS, which logically, also have their opposite qualities, constituting, in turn, Seven Psychic Forms which counteract the negative action of vices and always leave humanity in optimum conditions of karmic equilibrium so that human decisions can be duly integrated within the immutable process of spiritual evolution. These human qualities, which are normally opposed to the vices engendered in the primitive ages of humanity, are in their totality the total sum of men's efforts to "rise from their own ashes" - as it is occultly said - and to redirect the cyclic energies of evolution to the higher sub-planes of each Plane in order to establish there the anchors of the higher or divine will which through man seeks to manifest itself. These qualities of a spiritual character and of a transcendent order, constituting, as esoterically stated, "the Mystic Pearls of the Path of Return," are as you know, the following: HUMBLENESS - PRODIGALITY - CHASTITY - PATIENCE - CHARITY - TEMPERANCE - ACTIVITY or DILIGENCE.

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<sup>13</sup> See: "The Hidden Forces of Nature": Part Three, 3. Angels and the physical healing of diseases, Pages 79 and following, Electronic Edition nº 1 Vicente Beltrán Anglada Association.





Such qualities, like human vices and defects, constitute a solid block of astral or psychic matter and are grouped, like all things in Nature and the Universe, into the above-described Seven Divisions, each with its own characteristic form or figure representative of the virtues which they embody, and which can be objectively observed in the personal lives of the persons who develop and practice them. The same is naturally true of the sevenfold division of human vices and defects, which also stem from a solid block of psychic matter. These two blocks, one of lunar nature and the other of solar descent, are referred to esoterically: THE GUARDIAN OF THE THRESHOLD and THE ANGEL OF PRESENCE. They are two very powerful Psychic Entities which express themselves using the devic energies of the different sub-planes of each Plane where the human being possesses bodies or vehicles of expression, and constitute in their natural and just equilibrium the Serene Measure of Evolution. Such is the order in which all these Psychic Forms can be classified:

THE GUARDIAN OF THE THRESHOLD

THE ANGEL OF PRESENCE

Arrogance  
Greed  
Lust  
Anger  
Envy  
Gluttony  
Laziness

Humbleness  
Prodigality  
Chastity  
Patience  
Charity  
Temperance  
Diligence

The somewhat more detailed study of the Two Psychic Entities at the origin of the process will be carried out in the next two sections. We sincerely believe that it will throw a new light on the traditional concepts of religious faith in the sense of Good and Evil and on their representative figures the ANGEL and the DEMON, the two most powerful Entities endowed with Psychic Form created by the sons of men down through the ages.

## The Psychic Form of the GUARDIAN OF THE THRESHOLD

It is the total and absolute Form of the INVOLUTION, if we may say so, corresponding to the astral Plane of humanity. It constitutes the sum of all the hopes and desires sustained by men from the very beginning of the history of the Fourth Realm, and takes the form of a gigantic and hideous Human Entity, very similar in outline to that traditionally held by the Tempter Demon of the ancient religious and mystical tales of Antiquity. This terrifying Entity created by human beings down through the ages "embodies in itself" all that they desired and felt wrong in their hearts, and which they then expressed through deeply selfish and possessive behaviour, creating its imprint in the lower sediments of the astral plane, and forming the basis of that psychic or elemental form of gigantic proportions which has accompanied and accompanies the karmic activity of the children of men since those remote times. The psychic Form of the Guardian of the Threshold will be destroyed in due time, during the Initiation which our Planetary Logos will receive at a certain stage of Its spiritual Integration or evolutionary process, but as we are told esoterically, it is humanity itself - which is part of the Will of the Logos - which must make the necessary initial effort and

religiously fulfil the "karmic debt" contracted some imponderable cycles of time ago with this divine PLANETARY ENTITY; Spiritual Guide of our world.

The involutory Form of the Guardian of the Threshold of Humanity is the sum of the lower psychic content secreted by human beings through countless ages. The existence of an Astral Psychic Form of the Guardian of the Threshold for each human being must logically be admitted, and the disintegration of this elemental Form created in the course of time, held "in suspension" upon his etheric aura, and constituting the main impediment to the spiritual realisation of the soul upon the Path, is part of the individual karmic responsibility. Special attention must therefore be paid to this astral Form constructed of the crude materials of lower astralism, sprinkled with all the base instincts and coloured with all the undesirable qualities of the self-centred and selfish personality. It is the dreadful figure which the candidate for Initiation must face and which he must inexorably destroy if he is to continue his ascent up Jacob's great Ladder, which extends from the physical Plane to the higher and more inclusive spiritual one.

Esoterically there are two typical Forms of the Guardian of the Threshold, seemingly superimposed upon each other.

- a) *Astral or Psychic*, condensing all improper human desires.
- b) *Mental*, powerfully inclusive and condensing all the wrong thoughts of humanity.

The first corresponds to the astral evolution of humanity and is composed of psychic substance, selected by the devas corresponding to these low levels according to the degree of density of the human desires involved in the process of construction; the second depends on the mental evolution of humanity and is built up by the intimate quality of the low and ignoble thoughts, elaborated by all human beings, individually and as a group, in the mysterious course of the cycles of time. As always, the measure of human evolution, as far as the evolutionary present is concerned, is to be found in the astral and mental content of human beings and in their august capacity to transmute it into spiritual or mystical qualities of the highest vibration.

## The Psychic Form of the Angel of Presence

Counterbalancing the hideous and frightening silhouette of the Guardian of the Threshold is the beautiful and delicate form of the Angel of Presence. It has also been created by humanity and in its totality constitutes a beautiful Psychic Entity which centralises within itself all the noble and desirable qualities which human beings have developed during the very long journey of the evolution of the Fourth Realm and which constitute that sum of psychic energies which we esoterically call "the good karma" of humanity.

We could say that both Forms, that of the Guardian of the Threshold and that of the Angel of the Presence, are true Entities, for they possess a consciousness of their own and constitute in their interdependence the Mystic Balance of Evolution, embodying the dual Forces of existence. Esoterically, we are told that at the mystical moment of Initiation and before the golden Gate which gives access to the "Chamber of the Mysteries," these two



Entities can be perceived. These Entities offer the Candidate the "gifts" or offerings which are the essence of his own particular psychic structure; that is, vices and defects, disguised under the deceptive and fallacious guise of wholesome pleasures by the Guardian of the Threshold, and spiritual qualities and virtues by the Angel of the Presence. Finally, it is the disciple candidate for the Mysteries who must decide "without any external pressure" - for the Balance of Osiris which weighs the heart of the aspirant to Initiation is always in magical and mysterious equilibrium - to which side the pan of the cosmic scale weighing his heart should tilt: towards the Guardian of the Threshold or towards that of the Angel of the Presence. The Candidate's decision for one or the other of the Psychic Entities which his heart harbours, and which is the fruit of the ages which have passed since the beginning of his evolutionary process as a human being, will determine his entrance or not into the Initiatic Precinct where the Initiating Hierophant, the Two Spiritual Godfathers,<sup>14</sup> and the members of the Great White Brotherhood who can concur with full right to the development of that supreme and transcendent planetary creative process, are already waiting imperturbably. If the candidate chooses the Guardian of the Threshold, which is very rarely the case, the Initiatic Door remains closed and the aspirant to the Mysteries must return again to the profane world without the spiritual gifts, and with "a heavier and more wearisome burden on his shoulders," for he must begin a new and more painful path of access to the Immortal Goods. If, on the other hand, he chooses the Angel of the Presence, the hideous silhouette of the Guardian of the Threshold will immediately disappear from his sight, who at that moment presents his true and hideous Face, and can no longer deceive the spiritual disciple. It is then that the Golden Door of the Mysteries is opened and the Candidate can receive the Initiation that corresponds to his evolutionary state... From that moment, through the intervention of the Hierophant and the two Godfathers, an energy of higher potency and subtlety circulates through the etheric centres of the Initiate, and a considerable portion of the lower karma accumulated within the heart by the pressure of the Guardian of the Threshold is released. The Guardian of the Threshold then loses "density and consistency," and on the contrary, the Angel of the Presence acquires a new light and a more radiant projection of his aura of Peace and Harmony. This is the broad outline of the initiatory process, which as we have seen, is always preceded by a voluntary and very intimate choice on the part of the disciple or the truly spiritual man.

What was said in the previous section about the levels of psychic and mental expression on which the Guardian of the Threshold carried on his activities, can now be said about the Angel of the Presence, in the sense that there are two characteristic Forms of the Angel of the Presence: one concrete and objective, constructed by the devas according to the delicate and elevated emotions and feelings of man, and the other, subtler, corresponding to the energy generated by the more potent, dynamic and constructive thoughts and images by which the radiant angelic figure, the centre of peace and harmony within the heart of man, is structured.

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<sup>14</sup> For this is the preparation for a New Birth, the higher octave of man's physical birth, and the two sponsors are absolutely necessary to counteract the very potent pressure of the energies which the Hierophant transmits through the Initiatic Sceptre.

### c) The Astral Forms of the Devas which direct the process of incorporation of sentient energy into each of the physical bodies created by Nature

Some of these devic hierarchies are far above ordinary human evolution, but their forms are not easy to identify even in their lower species or families because they form part of the "sensitive energy block" - an expression which only very poorly gives an idea of the reality - constituting a specific vibratory aspect of the astral level on which it manifests, which extends from the low, dense levels where the possessive desires of men are expressed, to the lofty peaks of unspeakable beauty where the creative feeling of the Divine is expressed in its most sublime aspect, passing through the vibratory levels where all the possible emotions of the human heart are actualised.

With regard to the Forms of the Devas of Sensibility, as we have been able to observe them at different levels of the astral plane, we might say they generally possess a vaporous human figure clothed in the characteristic colours of the sentient qualities which they embody, and which they infuse into the mystical heart of every possible physical form created in Nature. For example:

<u>Colour</u>	<u>Quality</u>
Purity	White
Red	Decisiveness
Orange	Understanding
Yellow	Certainty
Serenity	Green
Blue	Hope
Indigo Blue	Pure Love
Violet	High Spirituality

As you will see, we have only analysed the sentient qualities that correspond to the basic colours of solar manifestation. The scientific study of CHROMATICS (CHROMOTHERAPY), as already practised by present-day Medical Science with a view to the cure of certain nervous diseases, can extend the investigation to the immense field of human sensibility, and to that of the sensitive qualities of a higher order which the correct use of certain colours can develop in human beings, the point will be reached, and this will happen in a not too distant future, when scientific research will enter the astral plane and make contact with the devic hosts which concur in the planetary activity of endowing all created forms with sensitiveness.

A special type of Devas of Sensibility located at a definite level within the Emotional Scheme of Nature intervene directly in the evolution of human sensibility, and perform the unknown and mysterious alchemy of transmuting men's desire into higher aspiration by activating in their hearts the higher sensitive qualities which manifest in the warm human emotions and in their insatiable longings for perfection. This category of Angels are esoterically called "the Angels of Equilibrium" and are especially invoked when man nurtures in his heart a burning longing for integrity and purity.

The ordinary types of "devas of sensibility" are directly responsible for the changes constantly effected in the astral body of human beings, whether they are the normally





desirable or the habitually undesirable, and thus we are again introduced into the problem of the spiritual hierarchy, defined esoterically in that simple axiom, discussed earlier in our study, which reads as follows: "... there is an Angel for every man and a man for every Angel." In our particular study of the sentient aspect of Nature, of which the astral body of men constitutes a small part, we take into account this particularity, plus the special reference derived from the axiom described above, to the effect that "there is a deva of Sensibility for every state of human consciousness." Such states of consciousness being of an automatic character and of constant order, it is understandable that the clairvoyant observer analysing the astral body of any human being can realise the degree of spiritual elevation of the same, i.e, the degree of integration or sensitivity which will logically affect the magnetic radiation of his astral aura, and the projection through it of his innermost qualities by means of the colours which will appear or disappear in the colours of his astral body, following the trajectory indicated by each of the states of consciousness, giving an indication of the quality of the sensitive matter which constitutes the astral body of the person being analysed. Light, bright colours with high magnetic radiation will undoubtedly indicate high spiritual inclinations, while dark, dull colours with no magnetic radiation will unmistakably define people with purely materialistic and selfish tendencies. This is known to spiritual aspirants and to all those who have studied theosophical or occult books to any extent. We should also add, however, to this possible knowledge the essential idea, without which much of what is attempted to be said in this Treatise would remain in the gloom of incompleteness, that "the sentient qualities of Nature" are astral Entities with the mission of vivifying the emotional body of human beings and of the higher species of the animal Kingdom, and qualifying them according to their particular vibratory types.

The idea of an Angelic Entity corresponding magically with each of the spiritual qualities that may develop in the mystical life of the human being will throw much light on the scientific understanding of inner phenomena, those of normal psychological order, and those that are studied under the name of esoteric or parapsychological, establishing links of relationship which have hitherto been concealed under the heavy slab of tradition or hidden behind the thick veil of spiritual mysteries, in the sacred retreat of the Ashramas of the Hierarchy.

For several decades, our world has been immersed in an ocean of scientific achievements. The advances in this field are extraordinary, and we shall not discuss them, but we must mention the next step which must be taken by present-day science if it is to explain rationally, as is its system of investigation, some of the phenomena under its immediate consideration, such as, for instance, those of electricity, light, energy, and the magnetic projection of bodies, a step which must be taken very humbly by admitting, even as a mental hypothesis, that Nature, which has answers to all questions asked with good faith and right intention, holds within it a world invisible to the layman, but which is not a place of mysteries and unrevealable secrets, but a field of knowledge and hidden truths which "demands to be discovered and revealed." Thus the wise Nature will reveal there is a sentient aspect within all created things which governs all manifestations taking place on the physical plane, and that there is no phenomenon in Nature, including the supreme Cause of Life, and no state of human consciousness which cannot be conveniently explained by the intervention of the occult powers or angelic Entities, whose Life manifested through all kinds of sentient matter constitutes the true KNOWLEDGE which it is the duty of the truly intelligent human being to discover and reveal.

#### **d) The Astral Forms of the Devas whose mission is to build the Astral Body of human beings**

They belong to a special category of AGNISURYAS whose natural evolution is related to that of human beings and whose main purpose is to construct the astral vehicles of men in accordance with their particular natures, tendencies and inclinations. As we said in the first book of this Treatise<sup>15</sup>, the permanent astral atom of the human being contains in potency all the astral experiences through which the individual soul has passed in time, and in the process of "reincarnation" to which all living beings must be subjected, whatever their condition or species in the life of Nature, this permanent atom, situated on the atomic sub-plane of the astral plane, emits vibrations containing life impulses and desires for manifestation which are echoed by "the building elementals of the astral body," who with singular mastery - as we are told esoterically - use sentient substance of the quality corresponding to the peculiar types of vibration emitted and slowly build up the astral vehicle of each human being, continuing then "the solidification of its structure" until the physical age of fourteen years; at that time the astral body acquires a certain capacity for independence and ceases to be under the exclusive control of the Constructing Elemental, which from that time remains discreetly apart and is normally only involved in the addition of sentient matter of better vibratory quality to the astral body of the human being as he progresses spiritually on the Path.

The difference between this Constructing Deva of the astral body of human beings and those others discussed above, whose mission it is to endow all the bodies of Nature with sentient quality, lies in the fact that the Constructing Deva is karmically linked to the soul of man, whereas the Devas of Sensibility in their innumerable hosts merely "add sentient substance" to the astral body of man in accordance with his peculiar states of consciousness, and for no other reason at all. In the fact of "karmic linkage," mentioned above, there is a mystery which will be revealed to man at the time he receives the second Initiation.

Now, contemplating a Constructing AGNISURYA from the mental level and using the faculty of clairvoyance, he is seen in an incredible variety of shades. Although the predominant characteristic colour of the AGNISURYAS is indigo blue in an infinite and surprising array of shades, in the evolution of their work they adopt the typical colours of the states of consciousness of human beings, which are reflected in the sensitive astral aura, producing in it bright radiations of the characteristic colour of emotions corresponding to those states of consciousness. Nothing so beautiful and interesting from this point of view is the observation of the astral body of a person of high spiritual integration. His aura possesses all possible iridescence within the chromatic tones of Nature, with bright flashes of brilliant light yellow, blue, white and violet, which in such a case are predominant and contrast powerfully with the dull radiations emitted by the astral body of a very poorly evolved person, and through whose aura only brownish, greyish or reddish colours are perceptible. But let us not forget that behind this veil of sentient matter coloured by the spiritual or

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15 "The Hidden Forces of Nature": Part Three, 8. Angels and permanent atoms, Pages 99 and following, Electronic Edition nº 1 Asociación Vicente Beltrán Anglada.

material qualities of the human being there is always the hidden presence of the Constructing Elemental, who as it is commonly said, "neither removes nor sets a king," merely adding to the astral content of man and through "the Devas of Sensibility," the sentient substance of the astral plane which is most in harmony or attuned to his states of consciousness and peculiar psychic conditions.

The Form of the Astral Building Elemental is human, the nature of its psychic content being radiant, and it bears a certain resemblance to the physical features of man, here again corroborating the esoteric truth that "there is an Angel for every person and a person for every Angel." The activity of this Deva is very difficult to be perceived, especially if it is of great evolution, as is the case with one who is to build the astral body of some high disciple or initiate of the planet, for he must use sensitive matter of high quality from the highest sub-planes of the astral plane. In general, the Constructing AGNISURYAS are transparent, except for those of the lower spiritual category whose mission is to build the astral vehicles of unevolved men and higher animals. These Devas appear to the vision of the clairvoyant observer under opaque tints, and with the dull colours characteristic of the lower qualities of the men and species to whom they must build their suitable astral vehicles. As you will understand, the hierarchies of the astral Building Elementals are innumerable. To have an accurate notion of their infinite varieties, it will suffice to consider the incredible multiplicity of chromatic tonalities that can be created by simply mixing the three basic colours red, blue and yellow, and among the seven which in their totality constitute the iridescent colours of the solar spectrum, bearing in mind, and in accordance with the analogy, that to every mood or every human emotion corresponds a definite type of vibration and an appropriate colour within the infinite chromatic scale of Nature.

### **e) The Astral Forms of the Ruling Angels of each of the Seven Sub-planes of the Astral Plane**

It is a most difficult task, if not impossible, to perceive the directing or ruling angels of the sub-planes of the astral plane. We will confine ourselves to saying that the colour of the Aura radiating from their radiating "Bodies" constitutes the characteristic or dominant NOTE of the Sub-plane of which they are Rulers. This Aura extends like a Mantle of Light over the totality of each Sub-plane, and constitutes a marvellous experience for the esoteric observer to immerse himself in the august interiority of the Centre of Light, from where the Regent Angel makes his pressure felt upon each of the lives that "live and move and have being" on that level, and to be able to grasp the hidden meaning of the COLOUR, in the form of radiant Light, which arises from that unfathomable Centre, and to feel flooded with the august Qualities of that Central Life whose evolution, as far as the life of our planet is concerned, corresponds analogically to that of the great CHOANES of Ray, with which they are mysteriously linked.

The mystical work of these exalted Angels of the Astral Plane will be better understood if, in accordance with the feelings they arouse in human beings, we establish the following relation of analogy:

## ASTRAL PLANE

<u>Sub-plane</u>	<u>Devic Quality</u>	<u>Human Feeling</u>
1st	Peace	Union
2nd	Love	Identity
3rd	Understanding	Fraternity
4th	Harmony	Balance
5th	Enthusiasm	Participation
6th	Devotion	Idealism
7th	Serenity	Confidence

The study of human qualities shows us a wide range of feelings, which tinge the astral aura of the world and qualify it to attract from the great Lords of each Sub-plane a corresponding and adequate response to their innermost and most hidden needs, for it is obvious that the Angels, who are the Guardians of the creative Feeling of Divinity, can offer no more than men are capable of receiving and projecting. Thus, the astral picture of humanity, viewed at any historical or cyclic moment in time, will appear coloured by the feeling that overwhelms most human beings in accordance with the pressure of planetary karmic events, which radically alter at times the established habits of the past and endow the great human family with new opportunities for living with an appreciable enrichment of their emotional qualities of approach to Life. In general, acquired qualities are externalised in the form of feelings, and when human feelings are maintained or perpetuated in time, they become Astral Entities of great spiritual scope and inspirational power.

We see, therefore, that the quality of Peace, the expression of the Life of the Angel Ruler of the first sub-plane of the astral plane, develops in human beings the feeling of Oneness with all creation. Hence, the lack of Peace in individuals and groups degenerates into the feeling of separateness of men from one another and creates the seeds of all possible discord in the social environments of the world.

Love, an essential quality in the life of our second Ray Universe, is the most inclusive energy in the life of Nature, generating the feeling of Identity in men, who without the need for any element of judgement, KNOW there is a Mystery of divine Participation in the heart of every living being, which will one day be absolutely conscious in the life of every human being.

The quality of Understanding, as expressed by the Angel Ruler of the third Sub-plane, will be precisely that which will create in men that consciousness of wholeness and participation which must one day become Fraternity. Intellectually, the human being knows he is part of a set of social values, but his heart is not yet sufficiently developed to UNDERSTAND that he and all other men on Earth share in the same creative essence, and that they are truly brothers, since their origin is divine and they have sprung from the same Creative Centre.





The quality of Harmony is the expressive Life of the Great Lord AGNISURYA, Ruler of the fourth Sub-plane of the Astral Plane; it is the ultimate quality to be developed by humanity in this Fourth Planetary Round in order to establish a right and balanced social order, not subject to the condition of so many mistakes and blunders committed in the past. Esoterically, we know that the destiny of mankind is the quest for Harmony through Conflict, that is, the struggle against all impediments placed between it and the desired goal of social equilibrium, and that this struggle acquires characters of true desolation and tragedy when nations are pitted against each other, giving rise to the monstrous slaughters of war, with its inevitable genocides and destructions of every imaginable kind...

The fifth sub-plane of the Astral Plane is defined by the quality of Enthusiasm, which confers the intimate capacity of investigation of all things of Life, idealising and ennobling them within a just sense of causal values, recognising them as forming part of the great creative whole, and regarding them as necessary and indispensable parts in the unfoldment of the universal Work. Hence the feeling awakened in the human heart is that of Participation in this unique work of incorporating energies into the mystical Work of Creation.

The characteristic quality of the Angel Ruler of the Sixth Astral Sub-plane is that of infinite devotion to the work of Divinity, which he idealises to unsuspected extremes beyond our comprehension. All human aspirations of a higher order, their great imaginations and ideals and love for the mystical work of Nature are infinite expressions of this glorious Angel, the occult protector of all the great religions of the world and directly responsible for every form of religious liturgy based on the exercise of the Divine Good, and in contact with the mysterious work of the Angels who in every ceremony and liturgy seek to express themselves.

The infinite quality of Serenity operates in human beings great inner transformations in the individual order, for it lends man courage and confidence in every enterprise he attempts to undertake. It gives boldness of intent and sets the direction of social events taking place in the world, and removes Fear, a nefarious, extremely negative quality which creeps into the human heart and prevents it from reacting courageously and reasonably to events and difficulties of a karmic nature. Courage, serenity and resolution in the face of adversity are the contributions of the Ruling Angel of the Seventh Astral Sub-plane to the world of human feelings; a guarantee of irreversible fulfilment in the social order and in the sphere of human relations.

## **f) The Glorious Form of the Great Archangel VARUNA, the Lord of the Waters**

The Form of the Great Archangel VARUNA is WATERY, if we take into account his active participation in all the liquid manifestations of the Universe. He is esoterically called "the Lord of the Waters" and each of the Ruling Angels of the Seven Sub-planes of the Astral Plane are expressions of one or other of the watery qualities of Lord Varuna, acting syntonically with them and transforming them into qualities and feelings according to the needs of the Kingdoms and of the species evolving in the vast bosom of Nature. All the Water Signs studied in scientific Astrology are intimate emanations of Lord VARUNA, for He receives mostly the energies of the Constellations of CANCER, SCORPIO and PISCES,

and uses as an aspect of His Life the planetary Logos of NEPTUNE, just as YAMA, or KSHITI, the Archangel of the Physical Plane, uses SATURN as the principal Agent of His expression in the physical Life of Solar Nature.

The etheric aura of Lord VARUNA encompasses the whole of the Astral Plane and can be considered in its esoteric aspect as the Psychic or Sensible Body of the Solar Logos. The difficulties in the perception of such an elevated Archangel are derived from the low astral evolution of human beings, and from their manifest capacity to attract into the field of their individual and social relations sensible substance from the higher Sub-planes of the Astral Plane. We could refer here, using the key of analogy, to the magnetic aura of so glorious a MAHADEVA of the Astral Plane, whose personal or psychological substance endows all beings of Nature, including all Angelic Hierarchies and all planetary Logos, with sentient qualities, the cosmic repercussions of his activity on all celestial bodies within our Solar System subject to the influence of the Sixth Ray, such as, for example, MARS, but also powerfully influencing the psychic energies coming from the MOON and from some as yet undiscovered stars, but which will be perceptible in the next planetary Round. It also plays a major role in the evolution of the Plant Kingdom and in the devas that make up the emotional vehicle of human beings. He is very directly linked with the work of His great Brother INDRA, the Archangel Ruler of the Buddhic Plane, and with those other splendid Entities whose mission is to "transport" the energies of the Constellation of CANCER from the Cosmic Astral Plane, The Astral Body of That most powerful Consciousness, of Which Nothing Can Be Said, Creator of the Cosmic System of which our Solar System, in its vast totality, is only the Physical Body.

At the present stage of planetary evolution, conscious contact with Lord VARUNA can only be made by those exalted Entities on our planet who have attained or passed the mystical process of the Sixth Initiation.

## CHAPTER VII: MENTAL FORMS

We will classify them according to the following Groups:

- a) The Forms of the AGNIS, Lords of the Salamanders.
- b) The Forms of the Angels AGNISHVATTAS, Lords of Mental Fire.
- c) The Mental Forms, or thought-forms of human beings.
- d) The Vibrant Forms of the mysterious Archetypes, whose embodiment, development and fulfilment constitute the incentive to Universal evolution.
- e) The Geometrical Forms, engraved in the Ether with an igneous character, which constitute the mystical root of the Language of Angels and men.
- f) The fiery, splendorous and radiant Form of the Great Archangel AGNI, the God of Fire and Lord of the Mental Plane.

### **a) The Forms of the AGNIS, Lords of the Salamanders**

The AGNIS of FIRE have the mission of energising the Universe at all its expressive levels, the Mental Plane of the System, with its Seven Sub-planes, being the energising centre of all created form and, therefore, of each of the "particles of ether" which in their totality constitute the creative substance of the Universe. The AGNIS are to be considered as the Fire Promoters, since no Fire can exist in Nature without the intervention of one or other of these Igneous Agents. As with the Devas builders of the physical and astral Planes, the AGNIS of Fire can be ranked in order of hierarchy, which is conditioned by the quality and intensity of the Fires they are capable of manipulating and transmitting. They are esoterically called "Lords of the Salamanders," in the sense that each AGNI commands and directs a more or less numerous group of Salamanders, these igneous agents at the mystical base of Fire. Thus, in the great fires, legions of AGNIS are perceived, followed by their particular groups of Salamanders, which follow the trail of Fire of their respective Agnis, and second their work in the igneous participation in which they are immersed and dynamically active.

There are multiple forms of AGNIS. They are generally defined by the form they may take at the time they enter into objective activity. Otherwise it is impossible to perceive them, for they are sheltered in the ethers of the mental levels which by the law of vibration and evolution correspond to them, and from which they arise swiftly and instantaneously when the physical conditions of Nature demand some activity of an igneous character. Esoterically, three main types of AGNIS are recognised, from which all other possible species and hierarchies are derived:

1. AGNIS related to the Cosmic Fire of FOHAT, also called "Electric Fire."
2. AGNIS arising from the mystical Heart of the Divine. This type of Fire is called

Solar Fire. It is the most important Fire in the Universe, vitalising all created Forms through the substance esoterically defined as PRANA.

3. AGNIS related to the Mystic Fire of Nature, that of the planet itself, esoterically known as KUNDALINI. It is also called "Fire by Friction" and is at the basis of planetary Karma.

There are thus three absolute igneous Hierarchies, which act interdependently despite their different levels of evolution, for the essential nature of Fire is born with the manifestation of the Spirit of God and expands through the causal qualities of His Soul<sup>16</sup>. They are then concretised in the Fire of KUNDALINI, the central Fire which animates, energises and vivifies the entire planetary content of any evolving star and is responsible for its particular movement of ROTATION. This, of course, as far as our Universe is concerned, but if we conveniently apply the analogy we may come to the conclusion that every celestial body occupying a definite place within Cosmic Space possesses a nucleus of igneous power, whether called KUNDALINI or some other name, which vivifies each and every one of its vital components and gives it its particular and characteristic movement of ROTATION, which will be conditioned by the quality and creative power of its ruling Logos and by its peculiar vibratory NOTE. This NOTE is the expression of the Spirit of Life of that Logos and that which originates the igneous Power that burns in the mysterious bowels of the planet or celestial body through which it performs its particular and intimate evolution. There is, therefore, a mysterious relationship between the Power of Fire responsible for the ROTATION movement of a planet and the vibratory NOTE, or sacred AUM, in multiplicity of tones, which emits its planetary Logos containing the Spirit of Resolution TO BE and to EXPRESS itself in time... When the Logoic Will ceases to pay attention to Its planetary Body, the NOTE is silenced and the Fire which that supreme NOTE evoked from the unfathomable bowels of the ABSOLUTE COSMOS is extinguished, the planet ceases to be in time and dies of starvation, for lack of Fire, and the no less mysterious work of dissolution of its chemical constituents begins. The Fire Devas practically cease to act and, each taking with him "his band of salamanders," take refuge in the indescribable regions of the ether, where the creative Fire is in perfect repose, in "eternal expectation of the Day of Opportunity," that is, the solemn moment when another invocative NOTE, more potent than the one which galvanised their preceding fiery impulses, will set them in cyclic motion again and contribute anew to the creative work of introducing fire into the incandescent mass of the planet. This will breathe life into its entire content and endow it with the ROTATION movement by which the magical NOTE arising from the great Creative Ocean of Life can make its social presence felt - if we may so say - in Space and Time. We understand that these ideas are very abstract; however, there is no other way to express them. The correct application of the principle of analogy will make its correct interpretation possible.

The disintegration of any star occupying a definite place in Space takes place when the Agni who governs and feeds the "combustion" or "incandescence" of its central nucleus ceases to pay attention to it, and following the mysterious instructions of the Creator Logos

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<sup>16</sup> The Divine, like all beings in Nature of whatever degree of evolution, possesses a SOUL by which it coordinates its spiritual Decisions with their physical or objective expressions. This infinite Soul or Consciousness of the Logoic Divinity is esoterically called the UNIVERSAL SUPER SOUL.



of that particular celestial body, "ABSORBS THE FIRE WITHIN HIMSELF," and takes refuge with it in the impenetrable Mystery of the definite Plane of Nature where it has its Abode. This withdrawal of Fire which automatically and simultaneously causes the phenomenon of the DEATH of a star is similar, within the natural limits imposed by evolution, to that which causes the death of the physical body of any human being.

In both cases there is the withdrawal of the vital factor (call it Fire, Vitality or creative Dynamism) and the consequent phenomenon of disintegration. But it will always be the AGNIS, the Promoters of the Sacred Fire of the Life of Nature, who are responsible for the process, whether it takes place in the ethers of the physical, the Astral or the Mental Plane, for Fire, in all its infinite modifications, is the Eternal Giver of Life at all levels of the Solar System. The three types of Fire described above, the physical, the emotional and the mental, are very intimately linked, as far as our Universe is concerned, with the three great Constellations of ARIES, LEO and SAGITTARIUS, Mars, the Sun and Jupiter being the stars that channel the three very powerful currents of igneous energy within our planetary System.

The evolution of any given star within our Universe will absolutely depend upon the evolution of the AGNIS who promote and keep its inner Fires burning. Such Agnis are an invocative result of the spiritual evolution of the Solar Logos. The same is true of the mystical or spiritual evolution of man, which will determine the development of his etheric centres, and consequently, the quality of those which concur in the unfoldment of his life destiny, that is, of the Fire of Fohat, the Solar Fire or the Fire of Kundalini, the igneous expressions of his Monad, his Soul and the threefold Personality at any moment of time and in any place in Space.

## **b) The Forms of the AGNISHVATTAS, Lords of Mental Fire**

As is the law of Nature, there are AGNISHVATTAS in different and distinct degrees of evolution; some of them are of such high rank in relation to the human species that it is impossible to contact them. Whatever may be said about Their life will always be in terms of analogy with those who live in close contact with man and constitute the essence of his spiritual evolution. Three special hierarchies of DEVAS AGNISHVATTAS must be particularly studied with regard to human life:

1. Those who build the Mental Vehicle of human beings.
2. Those who construct their thought-forms.
3. Those who inspire man's spiritual life from causal levels.

*The AGNISHVATTAS* who build the mental vehicle of human beings are connected with the permanent mental atom, situated on the atomic, higher or abstract sub-plane of the mental Plane. They are radiant in nature and their magnetism is produced by the very subtle electrical energy they manipulate, their recognised mission being to "condense" the etheric electricity of space to produce the mental mechanism of human beings. They manifest themselves hiddenly as "dynamic impulses." Their figures are reminiscent of men, but intensely radiant. A person burning totally but keeping his whole silhouette in the centre of the fire could give a slight idea of how the AGNISHVATTAS, the creators of the mental body

of human beings, manifest themselves. They use fire particles of the specific level that is in syntonic vibration with the spiritual nature of man. Thus, viewed in the mental aura of any person from the angle of causal clairvoyance, innumerable particles of spiritual fire can be seen, which will proportionately enter the mental body according to the inner evolution of that person. The intensity and quality of each of these particles of fire will give an accurate idea of the spiritual hierarchy of the human being under observation.

*The AGNISHVATTAS* who construct the thought-forms of the human being are classified in order of the mental development of the human being and his capacity to emit thoughts, as well as the quality and intensity of the thoughts. There will logically be a multiplicity of Devas on each of the sub-planes of the Mental Plane on which man can determine impacts or from which he can invoke the qualifying energy he needs for his spiritual enlightenment. The mission of the AGNISHVATTAS, the builders of "thought-forms," is to structure the mental impressions of men, their reactions to the world of ideas and their own mental elaborations in the world of thought under certain geometrical rules. Within a vast profusion of AGNISHVATTAS a spiritual distinction is thus established which produces two definite strands: one concrete, the other abstract.

The first has to do with people's current thought-forms, those that arise from their intellectual elaborations and those that result from their contact with the vast field of concrete knowledge. The second obeys reasons of a higher order and are "subjective" forms, although they can be objectified by the minds of great thinkers. These are the archetypal forms which move in the sumptuous majesty of the Creator's Mind and are intuitively grasped as IDEAS by the most creatively subtle minds. The response of the human mind to such IDEAS and its peculiar way of interpreting them, according to its judgement and understanding, produces a particular kind of geometrical forms. These forms, lovingly embraced by the Devas, become higher Ideals that can assist humanity in the unfoldment of its planetary destiny.

Finally, we have *the AGNISHVATTAS* who inspire, from the causal levels, the spiritual life of man. In our esoteric studies we define them as "Solar Angels," and it is this particular species of AGNISHVATTAS that are responsible for and promoters of the human mind. As we know esoterically, every human soul possesses its own Solar Angel, the higher Self, or spiritual director of its life. From the mystic depths of the heart men receive the subtle indications and warnings of the Solar Angel, the Voice of Consciousness, as we commonly know and interpret it, being the gentle admonitions of our Guardian Angel constantly advising, inspiring and exalting our life.

The form of the Solar Angel is the human form - though perhaps it would be better to say that the human form is that of the Solar Angel - it is sexless and perceptible within an indescribable profusion of radiating hues within the Causal Body<sup>17</sup>. He can be observed if one has the necessary evolution within the Causal Case, and His radiation is extraordinarily beautiful and inspiring, and the vision of His radiant Presence is one of the spiritual experiences of the Third Initiation.

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17 The Body of Light referred to by Paul of Tarsus, situated on the third sub-plane of the Mental Plane.

### c) The Mental Forms, or Thought-Forms of Human Beings

The reactions of human beings to the energies coming from the Mental Plane produce the thought-forms. These are condensations of such energies in varying degrees of subtlety and can be perceived, if one possesses certain capacities of vision, at each of the levels which constitute the Mental Plane; as is esoterically known, this is the Mental Body or Thought Organ of the Divinity.

Technically speaking, we could say that human thought, in its infinite modifications, is an electrical impulse in response to environmental conditions, and takes a definite form in contact with the ethers that qualify each of the mental levels where man can use his thinking capacity. As we have already said in the corresponding section, a special type of AGNISHVATTAS in tune with the multiplicity of human minds is responsible for the "thought-forms" of men. The observation of such forms, on every mental level, gives the clairvoyant observer an accurate picture of the mental development of humanity at any cyclic time in planetary history. A very high rate of KAMAMANASIC forms can now be detected, i.e., thought-forms related to emotional impulses, or technically described, to the powerful stimuli of Desire. Such forms are visible on the lowest sub-planes of the mental plane. From an esoteric point of view, they constitute potent nuclei of magnetic power, "egregors of all forms and vibrations" which condition the way of thinking of the great mass of human beings. At the intermediate levels of the Mental Plane, where the work of the spiritual aspirants of the world begins to be effective, the forms tend to dissociate themselves from Desire and begin to fulfil a really important mission from the occult side, quite independent of the emotional factors which condition the thinking of ordinary humanity. These thought-forms are more subtle and tend to cluster in certain defined areas of the third and fourth levels of the Mental Plane, constituting vertices of positive energy which slowly but persistently work their way into the minds of all those human beings whose struggle on the astral plane begins to have a truly spiritual significance and guides much of their attitudes and activities in the organised life of society.

This means that their thinking is intelligent and they are trying to become mentally independent from the psychic environment that surrounds them and envelops them like a thick cloud... On the fifth level of the Mental Plane can be seen the work of the disciple, the true esoteric researcher, who acts scientifically, if we may say, by intelligently directing the mental energies towards the higher worlds, in order to contribute his voluntary and conscious provision to the unfoldment of the definite Plan of perfection which the Solar Logos seeks to bring about through the Mental Plane of the Universe. As the human mind becomes vulnerable to inner impulses, the thought-forms that emerge from it become more defined, subtle and inclusive. They are no longer a condensed mass of nebulous mental energy, moving back and forth from one end of the lower sub-planes of the Mental Plane to the other, attracting men's negative thinking or their vague thought-forms, and influencing their minds in the sense of active, constant and persistent pressure upon their emotional tendencies, but have become clear and distinct thought-forms full of intentionality and of permanent creative stimulation. From the fifth sub-plane of the Mental Plane<sup>18</sup> onwards the

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<sup>18</sup> The fifth sub-plane is understood as starting from the lower levels, i.e., from the bottom upwards. Counting from the top down, the fifth sub-plane becomes the third, i.e., the causal level wherein dwells the Solar Angel or higher Self of man.

forms are "without form," subjective and abstract. They constitute nuclei of harmonious energies, full of stability and balance. On the sixth sub-plane can be perceived - if one possesses the necessary capacity of vision - the Ideal Forms of the Archetypes, or Divine Ideas, which constitute the Creator's programme of action for the whole Universe. On the seventh sub-plane, the highest of the mental plane, the Forms of the Lords AGNISHVATTAS who centralise in Their exalted Lives the Will of the Creator for the three worlds of karmic experience, the mental, the emotional and the physical, can be contacted by the high Initiates. The mental "permanent atoms" which the human spiritual Monads use to "descend" via the SUTRATMA, or Thread of Life, to the lower worlds, can also be perceived. The vision of such permanent atoms constitutes a unique experience for the qualified esoteric investigator - an Initiate of the Third Initiation - and he can observe them as glowing igneous spheres of a radioactive power - to use a correct scientific locution here - or of qualified energy which is part of the Creative Fire of the Divine itself through the elevated Regents AGNISHVATTAS. Such REGENTS "quicken the vision and enable the penetration of the Highest Designs of the Lord," which on the mental Plane of the System begin to have for the daring investigator a full and intelligent significance. To penetrate the mystery of the permanent atoms means establishing a definite contact with the Spiritual Monad, the true SELF of man, and initiating the climb to the higher Initiations to be received on the Buddhic Plane and in the subtler bodies of the Initiate. Summarising the process, we could say that there are the following Thought-forms:

- a) Kama-manasic thought-forms, recorded in the ethers of the first and second sub-planes of the Mental Plane. Such forms are conditioned by the dynamic impulses of desire and thus bear some resemblance to the astral or psychic forms referred to in previous pages.
- b) Thought-forms generated by the spiritual aspirants of the world, in process of disengagement from the astral or emotional segregation of humanity and actualised on the third and fourth levels of the Mental Plane.
- c) Thought-forms, geometrical in character, of great purity of line, created by world disciples at different vibratory levels, and constituting the luminous centres through whose foci of light the higher energies of Mind reach humanity. Generally speaking, world disciples handle the energies of the fifth mental level creatively.
- d) Archetypal thought-forms held in "creative suspension" on the sixth sub-plane of the Mental Plane by the AGNISHVATTAS responsible for their gestation and development. Only the most qualified Enlightened Seers can perceive, under certain circumstances, such Archetypes, condensers of the IDEAS of the Divine with respect to His Universe.
- e) Thought-forms which are purely abstract and expressed as "pure mental energy," as can be observed by the high Initiates of our planetary Hierarchy. They constitute magnetic centres of Creative Fire and Radiant Intent, and through them the Will of the Logos expresses His Decisions in the evolutionary unfoldment of His Second Ray Universe.





For a more correct understanding of the meaning and purpose of these Forms, we will now turn to consider the work of the Builders of these Forms, that is, of the great Angels AGNISHVATTAS, who in their totality, constitute the Mental Plane:

*First Level.* The AGNISHVATTAS of Objectivity are at work. They possess a great binding power of the mental ethers, and their mission is to unify, by means of the right kind of etheric substance, the desires of men with the mental substance which generates the incipient human thoughts.

*Second Level.* At this level, one begins to notice a certain disassociation between the energies of desire and those coming from the Mental Plane. On this particular sub-plane, a line of separation between KAMA, desire, and MANAS, the intellectual co-ordinating power, is at least vaguely discernible.

*Third Level.* The AGNISHVATTAS Lords of this sub-plane swirl the energies coming from the two fields, emotional and mental. They create, by a mysterious power of their own, a subtle barrier of separation between the two fields. The world of desire is separated from that of the mind and the mind begins to function as an independent vehicle.

*Fourth Level.* When the work of the AGNISHVATTAS Angels of the third sub-plane is completed, the activity of those who are at the very centre of the Mental Plane, that is, the Fourth sub-plane, begins. It is these AGNISHVATTAS who qualify the human mind as a fully independent vehicle, offered to the will and intelligence of the Thinker, or Solar Angel, on the causal Plane. Only a very subtle line of light connects the mind with the world of desire. Human thought can thus acquire coherent form. It is no longer a question of vague and nebulous forms floating like clouds in the individual environments of men and in their social contexts. On the contrary, they are sharp, bright, concrete, dynamic and persistent forms. The AGNISHVATTAS Lords of this Fourth level maintain the coherence of these thought-forms and propel them as streams of energy into the minds of human beings capable of responding to their vibrant stimuli and benefiting from their powerful and inclusive meanings.

*Fifth Level.* The AGNISHVATTAS of the Fifth Level are esoterically defined as "the SOLAR ANGELS." Each of Them is closely linked with the soul of a human being, constituting that marvellous Entity which we occultly and mystically call "our Guardian Angel." There are Seven Hierarchies of SOLAR ANGELS each corresponding to a definite RAY line. These AGNISHVATTAS Lords come from the Fifth Cosmic Plane and were introduced into the planetary aura in the second half of the Lemurian Age. They are characterised by their love for the sons of men and constitute in their totality "the Fourth Creative Hierarchy."

*Sixth Level.* On the Sixth Level operate the great AGNISHVATTAS who grasp the IDEAS of the Solar Logos and convert them into the Archetypes which are to preside over the destiny of Solar evolution, of Nature and of the Kingdoms. Each of the mental sub-planes is further divided into seven sub-levels. Those corresponding to the sixth SUB-LEVEL of the mental SUB-LEVEL we are studying belong to the Archetypes of each of the Seven Kingdoms of Nature. Every new human racial type and every new mineral, plant or animal species has its august source of origin there. The MANUES



of the Races and the Initiates who co-operate in the activity of the Devas of Forms in all the Kingdoms of Nature, are very closely connected with the work of the great AGNISHVATTAS of this sixth mental level.

*Seventh Level.* This Level constitutes the Atomic Sub-plane of the Mental Plane. It is the world of the IDEAS of the Divine reflecting them there from the Monadic Plane, where His Intentions and Resolutions manifest as ELECTRIC FIRE. Little can be said about this Level except the esoteric consideration that it constitutes the dynamic support of the Creative Will of the Solar Logos in the process of cyclic manifestation. The AGNISHVATTAS of that level take special care of the pure seeds of Divinity. These seeds are expressed as the ultimate incentives of evolution in the form of the mental "permanent atoms" of all human beings. Seen from the most purely esoteric angle such permanent atoms constitute the mystical centre of humanity's evolution. It is also on this atomic sub-plane that the Cosmic Memory corresponding to the past of our Universe is projected in mysterious and indescribable form, and can thus continue to project itself in time and space, thus fulfilling the glorious Destiny of Divinity.

#### **d) The Vibrant Forms of the Mysterious Archetypes, whose embodiment, development and fulfilment constitute the incentive to Universal Evolution**

All that we have said in correspondence with the Sixth Mental Sub-plane is absolutely valid here, for it is on this level that the Archetypes generated in the form of IDEAS by the Mind and Will of the Creator are reflected in definite Forms. In this respect we will establish a simple relationship which will clarify the order of the analogical correspondences between each of the subsidiary levels on the Sixth Mental Sub-plane:

##### **SIXTH MENTAL SUB-PLANE**

<i>Level</i>	<i>Kingdom</i>	<i>AGNISHVATTAS Angels</i>
Seventh	Divine	Drivers of Ideas
Sixth	Celestial	Lords of the Archetypes
Fifth	Spiritual	Solar Angels
Fourth	Human	Lords of the Coherent Will
Third	Animal	Lords of Separateness
Second	Plant	Lords of Kama-Manas
First	Mineral	Lords of Objectivity

It should be borne in mind, however, in looking at the present diagram, that it is only a slight idea of the world of forms and of the particular function assigned to each group of AGNISHVATTAS, in relation to the Archetypes which they have to develop at each of the levels of creative Activity. All forms of Nature, whatever their vibratory responsiveness to the impulse of life, are initially derived from Archetypes from one or other of the subsidiary levels into which the Sixth Sub-plane of the Mental Plane is divided. We shall thus have a fairly approximate and comprehensible idea of how the creative process of the Forms functions

and expands by simply making, in relation to each subsidiary level, the following analogy. For example: "The Archetypes of the first level correspond to the evolution of the Mineral Kingdom and are maintained in vibratory activity by the Angels AGNISHVATTAS, esoterically called the "Lords of Objectivity." The Archetypes of the Second level correspond to the evolution of the Plant Kingdom and are maintained in vibrational activity by the Angels AGNISHVATTAS occultly defined as "Lords of Kama-Manas"... And so on and so forth, until we have perfectly classified in our minds the activities of each particular group of AGNISVATTAS in relation to the general Scheme corresponding to the Archetypes of each Kingdom of Nature.

### **e) The Geometrical Forms, engraved in the Ether with an Igneous character, which constitute the Mystical Root of the Language of Angels and Men**

The Mystical Root of any kind of language is to be found in the symbol or geometric figure embodying an idea or a group of thoughts. Such symbols arise precisely from each of the archetypal levels of the Mental Plane, which as we have seen above, are located on the Sixth sub-plane of this Plane. The process of objectivity with respect to language, that is, the process that any kind of symbol undergoes before it is properly objectified or concretised in spoken or written manifestation, is a mystery that the esoteric researcher must attempt to penetrate. To know whether in one way or another he wants to be aware of the causes of the articulate language not only of humanity, but also of the devic hierarchies and of the infinite profusion of living species in all the Kingdoms of Nature. In accordance with our intention to discover the universal sources of language, we must bear in mind that as evolution proceeds, whether in the human or Angelic Kingdom, language ceases to be objective, articulate or audible (physically speaking) and enters the mysterious world of symbols. We could thus say that on the Higher Planes of the Universe from which the ARCHETYPICAL IDEAS arise, which constitute the fundamental basis of the infinite system of increasing objectivities, only subjective symbols of these IDEAS of God, embodying supreme intentions and essential reasons of Life, are perceived. We could also say that in our Second Ray Universe there is a particular species of ANGELS, beyond our human comprehension, whose mission is to provide ARTICULATED LANGUAGE to all the Kingdoms of Nature and to all the Devic Cohorts which in multiplicity of Hierarchies constitute the creative and sustaining Scaffolding of the Universe. This means that there is a prodigious system of elaboration and an impressive alchemical process by which the SYMBOLS become IDEAS, the IDEAS become THOUGHTS or geometrical forms, and finally the THOUGHTS become WORDS, that is, those definite SOUNDS capable of being properly interpreted through spoken or written language; by the senses of hearing, sight and the co-ordinating mind.

The cause of the language characteristic of the Races and Species of each Kingdom is to be found initially in the exalted levels of the Intention of God, and it can be affirmed that each of the more or less perfect sounds which constitute a human language, or the guttural sound of a definite species in the lower Kingdoms of Nature, are expressions, no matter in what perfection of tone, of the Solar Mantram AUM. Now, by placing our mind at the highest level to which we can attain, we may perhaps be aware, since everything in the life of Nature is closely linked, of a language system based solely on geometrical symbols, some of them



of highest singularity and purity of line. This language system cannot be heard or perceived unless one possesses, in a remarkable process of development, certain faculties of a spiritual kind, particularly those of clairvoyance and clairsaudience on the plane of the higher mind. The task of interpreting it correctly and without error will also require a high degree of spiritual integration and a high degree of evolved Buddhist-unity consciousness. With such human equipment it will be possible to perceive the symbolic or causal language by which the Angels communicate with each other or which the great Initiates use to establish relationships with other Initiates, both within and outside our planetary System. What can be said with regard to the essential symbolic language will logically be of a very limited order. We will, however, leave in place the idea that it is a universal language capable of being correctly interpreted by all those who possess the appropriate degree of spiritual development.

As a complement to these ideas, we should add that the "clairvoyant perception of symbols" is simultaneously accompanied by "perfect hearing" of the particular sounds that are peculiar to them. The vibrational frequencies more attuned to our astral vehicle's capacity for sensitivity register as MUSIC, albeit much softer and subtler than what we know as "select music" on the physical plane. These words may seem to some extent exaggerated, given the high subtlety of the selected music that penetrates our soul as a perfect chord of the spiritual, sublime and mystical life of mankind. However, we must reiterate that the "sounds" we refer to contain more than just "music." In such sounds something superior and indefinable for our mind or for our sensitive heart, hidden under an impenetrable veil of whispering mysteries, is guessed and intuited... Could it be a part of the Divine Purpose of Redemption that is hidden behind such a veil of mystery?

What can be affirmed is that an indescribable sensation of plenitude is experienced when any of these symbols, notes or sounds can be captured by our senses of higher perception, a plenitude no doubt identical to that experienced by the great musicians of humanity, when they succeeded in extracting from the mysterious and lofty regions of space those sublime melodies which ennoble and dignify the heart of man. Esoterically we know that MUSIC is the language of the Angels and that the musical signs that constitute the technical structure of music are very similar to the geometrical symbols that constitute the symbolic language by which the Angels communicate with each other... Beyond the aural pleasure, when music has been concretised or objectified - so to speak - in the well-known interpretative signs, we have an image very similar to that of certain angelic forms of communication, as you can see in the attached graphics. In any case, a wonderful prospect of unity opens up for us as far as the two evolutions, human and devic, are concerned. The points of contact are indeed interesting and worthy of study by the conscious researcher.

Consider also the guttural language, with few articulations, of the multiplicity of species evolving in the lower Kingdoms of Nature. Each of these species expresses certain states of evolutionary consciousness with certain geometric symbols as their basis and a certain order of sounds. A vast picture opens up here in the evolution of our esoteric studies, for it will enable us to classify the angelic hosts whose Lives we are trying to investigate, simply by focusing our perceptions on those levels where the geometrical symbols are "substantiated" or "objectified" and begin to form part of our mental equipment as motifs of knowledge. Thus, the song of a bird, the sound of the wind, of the rain and of any living element in Nature will account for an aspect of the Creator who through an infinite legion of Angels is trying to manifest Himself. The same may be said with regard to human language,



the most perfect language in creation, by which the citizens of a country can establish social relations with each other, while the infinite law of evolution is "silently working" through the higher Devas of the Solar System to endow humanity with a common and unitary language which will serve as a normal and natural means of communication for the men of all the Nations of the Earth. A universal language, full of ineffable nuances and indescribable symbols, which will unite the world more closely than we can humanly suppose, and which will be the broad and fruitful avenue of Universal Fraternity

#### **f) The Fiery, Splendorous and Radiant Form of the Great Archangel AGNI, the God of Fire and Lord of the Mental Plane**

It is a Form of such an indescribable and fiery radiance that it can only be contemplated by the great planetary Logos of our Earth Scheme. Whatever can be said about this Form will always sound vague and incomplete, for it is only in terms of form that we can refer to such an august Archangelic Entity. As a small example, it will suffice to say that dynamic Electricity, in its highest quality and intensity, constitutes only one of its weakest expressions in the physical life of Nature.

The God AGNI, the Lord of Fires, communicates His awesome dynamism to each of the constituent atoms of the Planes of our Solar System, originating with His infinite radiations the phenomenon of life in the Universe. It is said of HIM in the most ancient mystical and esoteric treatises of the Hierarchy: "His Hands reach the highest Cosmic FOHAT. His Heart is a Radiant Centre of the Fire of Life or Universal PRANA and His Feet are deeply anchored in the mystical bowels of the Solar KUNDALINI." It is a very poetic way of stating that Lord AGNI embraces in Himself the totality of the functions assigned to the Threefold Creative Fire of the Divine: the Electric, the Solar and the Friction Fire, that is, the Fires of Spirit, Soul and Body of the Logoic Entity, Mistress of our Universe. On the basis of these statements, our mind is limited to making analogies between these three absolute fields of igneous energy, and to analysing their infinite repercussions in the life of Nature, more specifically, in the life of the human being. By its divine constitution, this is a receptacle in space and time of the threefold igneous energy which is projected and kept under control "in dynamic expectation" by the Great Archangel AGNI. If we could graphically express the Form of the Great Lord of Fire we would do so in the form of Three infinite Spheres of Fire; the one in the centre, representing His highest Electric or cosmic nature, the middle Sphere, which would be the representation of His inner Heart endowing the whole Universe with conscious life, and the Sphere, which, representing the surface of this vast scheme of Fire, would constitute the most objective expression of His Creative Fire, endowing all created forms with physical life, thus ordering the process of the cyclic evolution of the entire Solar System. And yet, despite His tremendous and exalted evolution, God AGNI is only the Mental Vehicle of the Divinity, the Sacred Instrument by which He infuses Life, Consciousness and Form into all the spiritual Monads that "live, move and have Being" in this Universe. With these conclusions in mind, we could draw the following table of analogies:

<u>Fire</u>	<u>Quality</u>	<u>Planetary Relationship</u>	<u>Human Quality to Develop</u>
Cosmic	Electric	SHAMBALLA	Synthesis
Solar	Pranic	HIERARCHY	Intuition
Kundalini	Material	HUMANITY	Intellect

The Devic relationship corresponding to these three Types of Fire would be as follows:

<i>Cosmic Fire:</i>	AGNISHVATTAS Angels, Lords of Radiant Vision
<i>Solar Fire:</i>	AGNISHVATTAS Angels, Lords of Vibrant Dynamism
<i>Kundalini Fire:</i>	AGNISHVATTAS Angels, Lords of the Salamanders

The Threefold Fire is thus brought to our planet through the intercession of the great Igneous Agents of the indescribable Archangel AGNI; in its essential or electrical quality by each of the Agnishvattas, Lords of Radiant Vision, who rule the higher sub-planes of the Mental Plane and are Servants of the mystic Centre of SHAMBALLA; in its intermediate quality by the Agnishvattas, Lords of Vibrant Dynamism. Those who work especially with certain exalted Adepts of our planetary Hierarchy and of the other spiritual Hierarchies within our Solar System. The objective Quality of Fire is expressed by the Agnishvattas, Lords of the Salamanders. Those who relate mostly to Humanity and to the mystical Fires of Matter on the lower sub-planes of the mental plane. However, we could affirm, since esoterically we start from the principle of unity, be it there is only one FIRE in the Universe, that of God's Resolution to BE and to EXPRESS. The three Fires, like the mystical Mystery of the Divine Trinity, are only distinct emanations of the main or one Fire of the Creator Deity.



## CHAPTER VIII: THE GUARDIAN SPIRITS OF HUMANITY

Seen from the higher regions of the Universe, the human being appears helpless, weak and seemingly incapable of fighting alone against the awesome forces of Nature or those forces from beyond and above our Universe. This apparent weakness in the face of Life and of one's own destiny conceals, however, a spiritual power which has always been hidden in the mystery of one's own heart, and while the human soul still lacks sufficient strength to fight against all external adversities, this inner power, hidden in the heart's Sanctum Sanctorum, emits, in spite of the many thick veils which conceal it, magnetic radiations which affect the environment and invoke from the vibrant ethers of space a series of direct and objective responses to a growing stream of needs. It is "an invocative cry" to the divine Heights, but one which is lovingly received by the Messengers of the Divinity, by those exalted Angelic Hierarchies esoterically grouped under the generic name of GUARDIAN Spirits, whose mission is precisely to HELP man until he has consciously secured a foothold in the spiritual life of the heart, and attained the supreme Power bestowed in INITIATION in response to a burning and unquenchable thirst for the inner Mysteries. Here are the main GUARDIAN ANGELS OF HUMANITY:

- a) *The Solar Angels*, Lords of Destiny of the human soul and permanent sources of its spiritual inspiration.
- b) *The Angels of Enlightened Purpose*, supreme Guides of the human mind and mysterious Agents of Telepathic Communication.
- c) *The Angels of Equilibrium*, Drivers of the Spirit of Goodwill and Serene Guides of right human intentions.
- d) *The Angels of Pranic Energy*, whose mission is to safeguard the physical health of human beings. These Angels are very directly linked with the mysterious work of the Lords of Karma.

This category of Guardian Spirits constitutes man's mystical link with the life of Nature. They radiate from their Being a most potent dynamism which they draw from the higher sub-planes of the physical, astral, mental and causal planes, and they undoubtedly exert a great influence upon those Devas of Nature whose mission it is to "build" the periodic or karmic vehicles of the human being. All the Guardian Angels or Spirits of humanity are within the line of some definite Stream or Ray of divine life and constitute, in a mysterious and truly inexplicable way, "the Communicators of the Astrological Virtues" of the Stars, whose radiations, impinging on the etheric centres of human beings, determine the biological temperaments and psychological qualities, i.e., the cornerstones of the individual and social karmic process of humanity. In connection with this most extensive and enigmatic karmic action, other lesser Hierarchies of Guardian Angels of humanity must also be included:

- a) *Sacred angels*, moved and stimulated according to cosmic reasons by the Solar Angels. They are, in a certain way, living expressions of the so-called capital virtues capable of being developed by man. Their best known activity in the life of the soul is "the Voice of Consciousness."



- b) *The Angels, Lords of the Astrological Streams* who preside over the Physical Birth of Human Beings and infuse them, via the ether, with the specific qualities of certain stars and constellations. They rule the sacred law of cycles and their life is infused in the "tattvas." They are, so to speak, the Regulators of the Time that governs the processes of birth and death of human beings. They are, therefore, the physical Instruments of the Lords of Karma, and we are told esoterically, exist in twelve divisions, each of which governs the monthly astrological cycle during the solar year.
- c) *The Angels of the Shining Light*, who govern the immutable process of the Death of human beings, their special mission being to help them cross the boundaries from the physical etheric to the astral realm. Their forms are distinctly human and their intensely luminous auras attract the attention of deceased mortals - always in a physical sense. Such auras of glowing LIGHT, which have justified their esoteric designation by qualified investigators of the occult world, surround them with an unmistakable halo of respect and confidence when they are contacted by people "who have just pierced the veil of matter," who at that moment, are filled with confusion and bewilderment. They appear at the right moment, when the soul, for karmic reasons, must leave the physical body and return it to Mother Nature who entrusted it to it at the cyclic moment of Birth. As can be read in "The Book of the Initiates" in connection with these Resplendent Devas: "... They cut with admirable mastery the silver cord that bound the soul to the body and help it to shed the veils of matter that prevent astral vision and conscious incorporation into the world of physical liberation of the souls..." It could be said that their activity is reflected in the myth of "Charon's Vessel," which carries human souls to a new karmic destiny of justice, uniting the two shores that separate the astral plane from the DEVACHAN.
- d) *The Ruling Angels of Human Professions*. They constitute the subjective aspect of professions, being qualified to "instruct correctly in each of them." They are connected with specific aspects of planets and constellations and sincerely help all those who feel a strong predisposition or tendency towards a certain profession. A large part of the human karmic baggage lies in the difficulties of finding the kind of profession in social life that best suits one's innate abilities and predispositions. Thus, there are a considerable number of human beings in the world who live in constant psychological frustration because they have not found in the course of their existence the "Angel of the Profession" who by law of affinity and vibration, as well as by developed inner qualities, corresponds to them. From the angle of karma we could say that there is a vast field of experience for man as far as the professional aspect is concerned, since every kind of profession, from the humblest to that of the head of state of a country, is governed by certain hierarchies of Guardian Angels. Another fact to be taken into account, also in accordance with the meaning of karma, is the inner emptiness and sense of loneliness that invades the man, who being fully qualified for a specific type of profession, has to take up another one. In any case, loneliness and emptiness are avenues of contact with the spiritual realities of the inner world and this reason is carefully and creatively harnessed by the Lords of Karma.





- e) The great concentrations of *Guardian Angels in all the Rays and in multiplicity of Hierarchies*, governing the vast social communities of humanity, are at the basis of all movements, political, sociological, religious, scientific and cultural, cooperating with the Planetary Spiritual Hierarchy in the work of causal integration of the soul of humanity.

In general, all the Guardian Angels we have described in this chapter have a "human form," varying only in the colours of their magnetic auras and the subtlety of their radiant forms. In any case, it will be necessary to distinguish the particular colours that correspond to each Ray line, and those other superb hues that characterise the astrological streams transmitted by those stars and Constellations particularly linked to the karma of our small Earth within the solar system, not forgetting the shining flashes that periodically and cyclically emerge from the immortal ethers of Space and become the "indescribable tattvas" that regulate the life of planetary existence.

## CHAPTER IX: ANGELS AND THEIR INTERVENTION IN MAGICAL RITUALS AND LITURGICAL CEREMONIES

In this chapter we are going to analyse the Forms that emerge from the Ether at the incantation of the Rites and Ceremonies performed on planet Earth in demand of "divine help and inspiration." These Forms exist in a very wide range and in a multiplicity of shades and characteristics, for "Energy follows Thought," an esoteric axiom of the highest significance in that it governs the totality of relationships established since time immemorial between Angels and men.

In subjectively analysing the invocative Forms arising from the planetary Centre of Humanity, rooted in the desires, hopes and fears of human beings, we always encounter deva intervention, which regulates the etheric expressions of the invocative formulas according to the following factors:

- a) INTENTIONALITY.
- b) Intensity of Desire.
- c) Attribute of Life.
- d) Sense of Persistence.

The perfect Liturgy is a compendium of the four basic qualities just described. It arises always from a great Intention or Resolution, is intensified by the force of desire or higher aspiration, expands in great spirals of light enlivened by the spiritual qualities of creative purpose, and is held supremely vivid and expectant in Space by virtue of indomitable perseverance in invocative intent. When these four qualities have been duly established and developed in the heart of man, we have, esoterically speaking, a potential MAGICIAN, able to "effectively invoke" from the HEIGHTS, spiritual force and angelic energy.

Now, the psychic Forms created by humanity through time have left their imprints upon the planetary ethers. Some of these Forms are of a beneficent character, such as those created by humanity at the height of its glorious and apparently extinct civilisations, containing high ideals, exquisite culture, sublime thoughts and love of good. The correct use of the Liturgy helps to keep such Forms "alive" and to further increase their wholesome influence in the social environments of mankind. Other Forms, on the other hand, are recipients of the pernicious residues of bad karma actualised by humanity in other phases of its history, when civilisation underwent great crises and human culture reached its lowest and darkest heights. To the experienced esoteric observer such Forms appear to him under really dense, opaque and often repulsive aspects. The influences of such Forms are most noxious and undesirable on the psychic levels where the vast majority of humanity is engaged in its spiritual evolution, and should logically be destroyed if positive and really important changes are to be introduced into the social environments of the world. Liturgical Ceremonies performed correctly, with deep devotion and an intimate feeling of spiritual closeness, will help to destroy these harmful ancestral Forms and replace them with others of a higher vibration and degree of subtlety. As you can see, we are here again with the eternal struggle between Good and Evil, analysed very objectively through our study of the Guardian of the Threshold and the Angel of Presence. So let us accept the idea - even as a simple mental hypothesis - that Liturgy properly used

is a scientific method of invocation of planetary and extra-planetary energies aimed at establishing physical, emotional and mental balance in human beings. We will consider, for this purpose, the two main sources of Organised Liturgy performed on our planet Earth:

1. Liturgical ceremonies of a magical character performed by the Planetary Spiritual Hierarchy, or Great White Brotherhood.
2. Liturgical ceremonies performed within the various world religions.

We will not consider in this study the rites, ceremonies or forms of liturgy performed magically and using great powers by those obscure organisations who follow the "Left-hand Path" and that are mentioned in our esoteric studies as "Black Magicians." But, using the key of analogy, the fundamental basis of any seriously conducted scientific study, it can be considered that such ceremonies, rituals, invocations or liturgies will be governed and inspired by a separative and selfish spirit, its law being the growth in the material aspect, the pleasure of the senses and the pride of the "ego." We will therefore leave aside the work of the Black Magicians in this chapter and consider only the work of those who have developed the spirit of goodwill and whose main objectives are based on bringing the cosmic Good to the greatest number of human beings.

## **1. Liturgical ceremonies of a magical character performed by the Planetary Spiritual Hierarchy or Great White Brotherhood**

These Ceremonies are of a truly magical order and have as their purpose the invocation of spiritual energies of high transcendence through certain defined planetary centres. The most important Centres of the Planet are, as you know, the following:

- a) SHAMBALLA
- b) THE HIERARCHY
- c) HUMANITY

*SHAMBALLA* is the most inclusive Centre on the planet in that it is the Abode of the Lord of the World. He is mysteriously connected with the energies coming from the CENTRAL SPIRITUAL SUN, the highest aspect of the Solar Logos, and uses for His invocations the indescribable Power of Electric Fire. Through this Fire it is possible for Him to establish contact with the Cosmic Mental Plane and to receive from there the necessary Forces to enable Him to develop His Individual Purpose of Perfection in the total planetary evolution. His principal Agents or recognised Helping Assistants in the performance of the Magical Ceremonies of the Liturgy are three exalted Beings called in our esoteric studies Great Kumaras. They possess tremendous spiritual evolution and, according to mystical tradition, came from VENUS some eighteen million years ago accompanying SANAT KUMARA, the Great Planetary Regent. These four indescribable and transcendent Venusian Beings, Soul and Light of our planet, are esoterically recognised as "Lords of the Flame."



The process of evolution of a world or a solar system is based upon the ceaseless invocation of spiritual energy, since planets and Universes are the physical Bodies of planetary or solar Entities, and the magical system of invocation becomes for Them - seeking the analogy of the process - a kind of Esoteric Meditation or system of contact between the material or Personal aspect of Their Logioic Lives with Their higher and more inclusive spiritual aspects, the same as the trained esoteric does in bending to these invocative laws of cosmic energy when through the process of occult meditation he is attempting to integrate his vehicles of cyclic manifestation.

*THE SPIRITUAL HIERARCHY* of the planet can be considered as a whole as the ASHRAMA or Meditative Group of SANAT KUMARA. He follows the directions of the Great Lord and abides by the Laws of His high Meditative Purpose, creating a planetary Plan at all levels of integration within Nature, so that this Purpose may be realised in the world and in the farthest reaches of planetary influence. The Hierarchy uses for Its Work the energies which come - mystically speaking - from the HEART OF THE SUN, and through them can establish contact with the Cosmic Astral Plane. At the head of the Hierarchy, or Great White Brotherhood, is that exalted Being who in esoteric studies is called THE BODHISATTWA or Spiritual Teacher of the World. In our Western world, such a glorious Entity is recognised under the name of CHRIST, the sublime Human Personality whose infinite LOVE for humanity has led Him to reincarnate cyclically as AVATAR or SAVIOUR OF THE WORLD, down through the ages. He is assisted in His vast Plan of planetary Perfection by a chosen group of perfect human Beings, called ADEPTS or Masters of Compassion and Wisdom, as well as by a vast array of higher Angels and constructing Devas at all levels of humanity's evolution. For this reason, CHRIST is regarded in occult treatises as "MASTER OF MASTERS, OF ANGELS AND OF MEN."

*HUMANITY* is the third great planetary Centre and encompasses all Races and all human beings who live, move and have their being within the vast earth Scheme. It is made up, rigorously following the principle of analogy, of SEVEN great groups of human beings, each of them complying with the exact rules indicated by the evolution of the planetary whole. Let us look at such groups:

- a) Unevolved men.
- b) Ordinary, or average, men.
- c) Spiritual aspirants.
- d) Disciples on Probation.
- e) Accepted Disciples.
- f) Disciples in the Heart of the Master.
- g) Initiates.

The invocative technique used by human beings in their early evolutionary stages is material DESIRE in all its broad perspectives. In those who begin to feel, consciously or unconsciously, within themselves, the stimulus of the inner life, material DESIRE becomes spiritual ASPIRATION. In disciples, ASPIRATION is transmuted into RESOLUTION and they use the power of the mind to achieve their inner purposes. INITIATES up to the Fourth Initiation utilise the higher energies of the mind and open through them the mysterious gates leading to the Buddhic Plane, and once the Fourth Initiation is transcended, the Initiate ceases to belong karmically to humanity and becomes an ADEPT, a perfect human being,



a citizen of the Fifth Kingdom of Nature, a perfect Servant of the Plan which the LORD OF THE WORLD KNOWS AND SEEKS TO REVEAL.

Humanity as a whole, and in accordance with a vast hierarchical or spiritual Plan, uses the Fire of Matter, occultly called KUNDALINI, to establish contact with the Cosmic Physical Plane, which as is esoterically known, is our Solar System, as far as its energies, efforts and merits permit.

Now, in terms of Spiritual Hierarchies, it must be considered that SANAT KUMARA is the highest exponent of the Power of God here on Earth. The Solar Logos is - so to speak - His Master. Hence, the Liturgical Ceremonies held at Shamballa, in accordance with the Purpose of establishing contact with the Solar Logos and even with other Cosmic Sources of higher transcendence, constitute a high initiatory secret known only to Those Exalted Beings of the Hierarchy who form part of the Privy Council of the Great Lord, and to Those others of angelic nature, esoterically called "The Agents of Shamballa," whose mission is to channel cosmic force for our planet and who are under the orders of the Lords of the Flame. The "Great Council of Shamballa" is constituted by the Lord of the World and His three Great Disciples or KUMARAS, also called "Activity Buddhas"; by the divine Lord BUDHA, He who in His last incarnation on our planet was called Siddhartha Gautama and was Prince of a small Kingdom in the north of India, near Nepal, under the snowy Tibetan Mountains; by the three great Heads of the Departments of Politics, Religion and Civilisation, namely, MANU, CHRIST and MAHACHOHAN, and by the Seven Chohans of Ray, those great Adepts whose mission is to channel the energies of the Seven Rays of our Solar System to the Earth. There are also High Solar Counsellors beyond our comprehension, and certain exalted Angels, of Chohan-like spiritual status, whose work, examined from our limited sphere of perceptions, is to endow each Plane of Nature with appropriate Forms, and who are the Directing Agents of the Seven Kingdoms of Nature and of all living species evolving therein.

The Magical Ceremonies performed cyclically and periodically by the Lords of the Flame, the Planetary Adepts and the Devic Agents of SHAMBALLA constitute true initiatory secrets. They will not be discussed in this Treatise. However, special emphasis must be placed on its very high invocative power, which can draw from the mystical regions of Space a type of energy, which because of its qualified and very potent vibration, has only rarely been used in the progression of planetary evolution. A special category of AGNISHVATTAS serve as vehicles for the transmission of this Electric Fire released from cosmic regions, and of which we are told esoterically: "It is jealously guarded in the Secret Chamber of the Lord of the World" for creative use when planetary circumstances require it. (A quantity of this cosmic fire was used to "destroy the great Continent of Atlantis," where a large number of Black Magicians, or "Fallen Angels," had taken refuge, who were attempting against the proper way of planetary evolution.)

The Electric fire of Shamballa, creatively utilised by SANAT KUMARA, following the invariable law of evolutionary cycles or stages, produces planetary integration, which is based on the Spiritual Purpose of the Great Lord. The latent Fires, those of spiritual inspiration fanned by the mystic fire of Shamballa, produce in due time the perfection of humanity and lead human beings "from darkness to Light, from the unreal to the Real and from death to Immortality."



Having clarified to some extent the psychological and mystical identity of Shamballa, of the Hierarchy and of humanity, we will now try to discover as far as possible the nature of the Magical or invocative Ceremonies which take place at the planetary Centre of the Hierarchy. Let us bear in mind, however, that the Hierarchy as a whole is the ASHRAMA, or Spiritual Group, through which SANAT KUMARA orders and directs the destinies of the world. Thus this second great Centre embraces or gathers within it without distinction, though always in hierarchical order or spiritual evolution, all the great planetary Adepts, the Angelic Powers working consciously for the establishment of the Plan of God here on Earth, and all those people of known goodwill and intelligent mind who are able to react positively and consistently to the spiritual impulses of the planetary Hierarchy through the Adepts or Masters of Compassion and Wisdom on the various Ray lines. To this chosen group of human beings, defined "Salt of the Earth" by Christ, falls the noble task of "uniting Heaven and Earth within one's own heart." They can be found in all departments of creative work in the world, on all Rays and in all social spheres, and consciously or unconsciously they all work for the establishment of the new world order, supporting the spiritual work of introducing goodwill and desires for good into the social environments in which they are karmically immersed.

Thus, a Ritualistic, Invocative or Magical Ceremony performed in the Mystical Centre of the Hierarchy, reverberates in any of the planetary zones through the Adepts, through the Devic Agents and through the disciples, and adequately fulfils the Purposes of Shamballa, integrating the world into a single and indestructible UNITY. As far as humanity is concerned, this spiritual work is done primarily on the Astral Plane because of the astral polarisation of the human soul. However, it is not mystical in character, but is essentially dynamic, and its purpose is to eliminate from the psychic aura of the Earth all those astral forms from very distant ages which prevent the Planetary Logos from developing His Plan of Redemption, Harmony and Equilibrium as He has projected it in His indescribable Mind for this New Age of great social transformations in the bosom of humanity. One of the great human achievements will be the objective realisation of the "programme of right relations" which arises from the establishment of the principle of goodwill, and will make it possible to transcend human misgivings and antagonisms and to fulfil the law of understanding and love. Thus "mutual respect" will replace the old formula of "the fear of God," which has wreaked such havoc in the mystical bosom of humanity throughout the ages. In any case, the purpose of the Planetary Logos is clear and definite for this new epoch of inspired realisations: the Establishment of a New Social Order based on equality of opportunity and the recognition of the Divine in the lives of all human beings. These two points are two avenues of Light which clarify the vision of esoteric researchers, who can better understand the meaning of the Ceremonies held in the mystical sanctuaries of the Hierarchy<sup>19</sup> in many parts of the world, and the integral aspect of the multiplicity of political, economic, religious, cultural, etc., groups and associations which have appeared in recent times, and which attest to a working together of rapprochement among human beings.

Well, what we have just said is but a small indication of the hierarchical basis on which the invocative process is affirmed, whatever the level at which it takes place within the Hierarchy itself, whatever the spiritual quality of the participants and whatever the group, or Ashram, in which such invocations or meditations take place. This will lead us to recognise, as always, the principle of hierarchy within the Great Planetary Brotherhood, and to realize

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<sup>19</sup> Esoterically defined as ASHRAMS



that the initiatory mystery, which is the culmination of an infinite series of human invocations, produces union and rapprochement between certain well-defined inner spiritual groups, a fact as absolutely natural as that which governs the cosmic law of equivalences, which brings together and attracts to certain common centres specific groups of chemical elements. This idea, based on the most elementary rules of analogy, will also lead us to the consideration of the Great Hierarchical Planetary Centre as constituting an infinite nucleus of Spiritual Power, extending in concentric waves of energy of varying intensities to the farthest place from the Centre where world disciples work, strive and struggle, those who have been recognised as fit by their spiritual Mentors and who seek to spread and propagate the light of the Hierarchy in their respective places of residence, rightly fulfilling their social duties and constituting points of light of spiritual inspiration for all who live in contact with them in the difficult process of karmic existence.

We can imagine, therefore, that regardless of the quality of the ceremonies or ritualistic activities performed within the mystical bosom of the Hierarchy, the fruits of these, acting as a higher power, will be perceived at all hierarchical levels, and each member, whatever his spiritual evolution, will receive and radiate "that portion of such liberated energies which by law belongs to him," that is, that which he can assimilate perfectly and without danger of external congestion, to the exact extent of his individual possibilities. The interesting thing from the occult angle, and here it is necessary to mention the Angels, is that the spiritual flow or current does not stagnate or come to a standstill, and that at no time are there "unnecessary short circuits." The Angels, who by their etheric quality populate the unseen worlds, constitute in a mysterious way this infinite stream of divine Life, which arising from the indescribable Purpose of SANAT KUMARA, reaches the farthest centre of planetary life through the Hierarchy. Therefore, the term "individualised energy" with respect to the Angels, as we use it, takes on a tremendous reality as we observe the occult world and perceive how the energies arising from the Divine and coming to us in aspects of Rays, of inner qualities and of outer stimuli within the infinite multiplicity of human activities, mental, emotional and physical, acquire definite FORMS as they pass through the ethers of our world and constitute nuclei of spiritual Power floating above the dense and polluted planetary atmosphere, demanding of duly prepared human beings the necessary effort to invoke it and to receive from it the sacred spiritual impulses in order to pursue unflinching and to the end the humble, yet wonderful, purpose of human life, to embody the indescribable Purpose of the Lord of the World.

Going esoterically to the heart of the subject, we might say the special invocations, the basis of the Hierarchical Ceremonies, can be compared, while taking into account human limitations in this respect, to those performed in some of the organised churches of our world, since as is esoterically known, these churches respond, in a certain way and to a certain extent, to the great law of analogy or similarity with the great invocative process of the Lord of the World carried out by the Planetary Spiritual Hierarchy. In accordance with this intimate sense of Hermetic analogy, we could "visualise" a picture of one of the Invocative Ceremonies of the Great Centre of the Planetary Brotherhood using our creative mind. We would thus contemplate a vast Enclosure or Temple of incalculable perspectives, whose ALTAR is lost in the immensity of Space. In the centre of this Temple, whose vaults are supported by the Infinite, there stands, filled with resplendent Light, a most white Figure, that of CHRIST. His Head is tilted upwards, and above HIM two Angels with golden glowing auras are holding a Crystal Cup... On either side of the CHRIST stand in deep and dynamic recollection His two great Brothers; on His right the Lord MANU of the Aryan Race, and on

His left the Lord of Civilisation, the Great Mahachohan of the present Age, he who until very recently was the Chohan of the Seventh Ray<sup>20</sup>. Behind these three exalted Figures can be seen, forming a six-pointed star with a point in the centre, the Seven Great Lords of the Ray, and beyond them can be seen, forming a variety of geometric figures full of creative symbolism and in accordance with the quality of their respective missions, all the Adepts of the great White Brotherhood and all the Initiates, who while not yet Masters of Compassion and Wisdom, have attained sufficient spiritual power to be able to attend, in the mental body, these renewed Ceremonies of Invocation of Cosmic Force for our Planet.

The total Group of the Hierarchy under the direct inspiration and guidance of the CHRIST, who acts as PRIEST, initiates the Magical Act of Literature by means of a dynamic worship of expectant Silence, within which only the Words and Mantram which HE pronounces are audible and which are repeated successively, with the "required hierarchical tones," by all the Congregants or Attendants to this Magical Ritual. At a certain point in the process of the Ceremony, the Angels raise the Crystal Cup and above it appear the Three Buddhas of Activity, the three Lords of Flame, Who in the Name of SANAT KUMARA, the Lord of the World, mystically fill the Cup with the electrical energies of SHAMBALLA, those which come from the higher regions of the Cosmos through the direct intercession of the Planetary Logos. It should be noted, however, that these Liturgical Ceremonies are intended to favour the totality of the planetary Existence, and that the energies invoked, after the necessary process of transformation, burst into the ethers surrounding the Earth and energise its entire content, for if we do not do so we would be violating the esoteric truth. Never could the well-known esoteric dictum be more justly expressed: "everyone receives according to his own measure and natural abilities." Nor should it be forgotten that the Great Transformations of Cosmic Action or of the potent Liberated Energies are performed in the deepest and most occult of the planetary ethers by the Great Angels or Devas which in occult language we call "the Mystic Agents of Shamballa." We come finally to the conclusion that Ceremonies, Rituals, Magic and Liturgy are universal procedures of invocation of energies, by which the great Devas of the System transmit Life, Love and Intelligence following the inexorable dictate of the Law of Necessity, cosmically shared by all Creator Logos, no matter the infinite grandeur of Their Exalted and Indescribable Lives and Glorious Destinies within the Absolute Cosmos.

Well, we have tried to "visualise" a picture, too big perhaps to be contained within our puny finite mind, although we know, hidden or intuitively, that God, the infinite Creator, is in us and is our life in the depths of our heart. Why not calmly admit that what we have visualised internally IS A REALITY and that it constitutes a fragment of the Great Idea that inspires our mind and leads it along the Path which the Most High traced out for us many millions of years ago, and that now, as we walk along it, gives us a clear sense of fullness and reality?

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20 The Adept known esoterically as the Count of Saint Germain (Prince Rakoczy of Transylvania).



## 2. Liturgical Ceremonies performed within the various world religions

Every aspect of liturgy is a magical form of invocation. It is intended to relate the soul of the faithful of any religion, or spiritual community, to the Subjective Soul of the Divine, represented by the blessed Being who was present at their origins: KRISHNA, BUDHA, CHRIST, MOHAMMED, etc. There are, however, hundreds of other organised religions within humanity, each following the invocative rules imposed by faith, tradition, superstition, or based simply on spiritual implenitude, moral or physical pain and fear. But it is not our intention in this esoteric investigation into the forms of organised Liturgy to enter into the mystical or spiritual root of religions or beliefs, nor to argue about the quality of Their Guides and priests. Such a question does not pertain to our study of angelic activities, whose main interest lies in analysing the bonding process of humanity and the Devas through liturgical forms, and in the various ceremonies performed in temples, pagodas, mosques and other centres of religious worship to establish spiritual contact with the Great Spirit Guides of humanity.

The temple, whatever its denomination, is a place of prayer and worship, of liturgical or ritualistic ceremony, that is to say, a centre of organised Magic in which the principal figure is the priest or officiant, who must centre in himself the power of the liturgy and perform the necessary ceremonies and rituals whose purpose is fourfold, namely:

- a) Attract the spiritual or mystical attention of the faithful.
- b) Invoke higher or transcendent energy.
- c) Establish contact with the Angels, the ineffable Messengers of the Divine.
- d) Raise, through Them, prayers to the Most High and ask for the favour of His Grace.

These four aims constitute in every ritualistic process the Mystical Body of religions, as well as the Centre of a Mystery that is trying to reveal itself. Each religion has its own Body of Mysteries, which is revealed at the climax of the ceremony when the officiant pronounces certain defined mantrams or sacred words and a certain quantity and quality of Angels are invoked<sup>21</sup>, filling the interior of the temples or mystical precincts with a special energy, the quality of which will always depend on the spiritual power engendered by the faithful, the importance of the liturgy and the purity of the priests. In our modern times, and due to the notable increase in technology and scientific advances, as well as the mental evolution of large religious sectors, once mystical; particularly in large cities, the contributions of the "Violet Angels" of religious ceremonies of a mystical nature have diminished considerably. The Angelic Forms, which are clairvoyantly perceived "holding the mystical cup" above the officiating priest, are now lighter in colour, with golden yellow and

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<sup>21</sup> Each religion, belief or religious or mystical ideal "creates" its own Angels, gives them a definite Form and keeps them "curiously tied or conditioned" to its particular rites or ceremonies.



light blue predominating. The polarity shift that is taking place in many religious sectors of humanity is due to the pressure of the Fifth Ray of Mind and the Seventh Ray of perfect Liturgy or Magical Ceremonial. This last Ray is to preside over vast sectors of human spiritual life inasmuch as it is the Power which centralises in the social and religious environments of the world the energies of the Aquarian Constellation, which are to condition the inner evolution of the world throughout the New Age, the dawn of which is perfectly visible on the spiritual plane. But, we repeat, religious environments and centres of liturgy or magical ceremony are showing a very noticeable change in the colour of the magnetic auras of the Angels who preside from the occult world over the emergence of the Body of Mysteries of all religions. We have been able to observe, however, in the churches of the small villages, particularly in those of high mountains, that the Angels who "assist" and are collaborators in the most humble liturgies still maintain in their auras or in "their robes" the intense violet colour of the burning fire of mystical ardour and the intense blue of true religious faith, creating "egregors" or psychic forms of these colours inside and outside the temples and churches. The "egregors"<sup>22</sup> built by the Angels attending liturgical ceremonies in the cities are, with very rare exceptions, of light shades, with yellowish or golden hues and bright greens predominating. Naturally, we only extend this consideration to the ritualistic aspect of Western religions, where the "scientific spirit" is taking possession of very broad social sectors, and conditions the appreciation of any possible form of religious liturgy to the evolution of mental criteria and intimate analytical or scientific judgement. The Eastern people still maintain, for obvious reasons of less scientific or technological development, "great spiritual areas" immersed in the burning faith of the heart. The "egregors" created by the Angels under the mystical pressure of the liturgies and the intensely mystical invocations of the faithful are of a pronounced blue or violet colour, with a bright purple-red colour also prevailing on top of these two colours, following the characteristic shape of the "egregors" built by the Angels, under the magical pressure of renewed liturgical activity. The "egregors" that the Angels of Liturgy construct and hold in suspension in the ether, define for the attentive clairvoyant observer the occult soul that manifests itself through the perpetuation of rituals and ceremonies, i.e., the spiritual power that seeks to express itself through them and the effectiveness of established devic contacts. Let us bear in mind that to the mystical value of the ceremony, to the symbolic content of the geometrical forms and to the power of the mantrams pronounced, we must add the external elements on which an important part of the liturgy or magical ceremonial is based, and which are used almost without exception by all the organised religions of humanity: bells, perfumes, music, chanting, etc. Very important elements if we bear in mind that any type of bell will produce an echo of the esoteric AUM when rung, that perfumes are essences coming from the occult soul of Nature and secreted from the mineral and vegetable kingdoms. This is very important when related to the spirits of earth, water and air that produce them. Religious music is a precious element of contact with the higher Angels, whose auras are mystically bathed in its notes, and the chants that arise from the depths of the hearts of the faithful have great mantramic or invocative power. Thus, the central figure of the officiating priest, whatever type of religion he holds and manifests by taking advantage of the wealth of magical meanings offered by the uniqueness of a given liturgy, is in a way the Hierophant who acts as the integrating Agent in the Initiations of the Hierarchy, although naturally bridging the enormous distance that separates the two spiritual evolutions, and taking into account that the ordering principle

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<sup>22</sup> Psychic forms created by Angels using the astral and mental energies projected by human beings. They have great radioactive power and dynamise the ethers of space.

of the process and the exemplarity of the method do not fundamentally vary. Today we are told esoterically of "Group Initiations," and it can be assumed, using as ever the analogy, that such Initiations will take place in certain Temples or Sacred Precincts of the Hierarchy, that the faithful will be the world disciples duly tested in the fire of detachment and sacrifice of their personalities, and that the officiating Priest will be the CHRIST, the BUDHA or the LORD OF THE WORLD Himself. This is just to give us an idea of the sense of spiritual participation in the invocative process of Cosmic Force, whether from the mystical Centre of humanity or from the mysterious Retreats of the Great White Brotherhood of the Planet.

## CHAPTER X: ANGELIC FORMS OF RELIGIOUS LITURGY

Following the step-by-step process that we have outlined from the beginning, we will now analyse the specific forms that are created in the ether under the combined effects of Liturgical Ceremony and Devic or Angelic Intervention:

### **a) Etheric forms, to a certain extent densified, created inside the temples by mantrams, perfumes, chanting and bell-ringing**

They can be observed during the course of a liturgical ceremony floating inside the temple and adopting the characteristic colours of the particular energy invoked. They envelop, so to speak, the living space of the temple and fill the atmosphere with a mystical quality of recollection and silence, entering into the etheric aura of the faithful, making them conducive to the mystical qualities of the mystery that is trying to be revealed. They are not in human form; rather, they are glowing clouds suspended in all areas of the temple, constantly moving in accordance with the ritualistic orientations of the ceremonial being performed. However, these are not "blind forces," since as we have been able to observe, by extreme vision, a group of devic entities of the special category of the SILPHOS can be perceived within them, who apparently take care of substantiating the ether of the enclosure where the ceremony takes place, and keeping it "in suspension" in the form of a cloud, so that it may serve as a vehicle for the expression of higher forces of a spiritual nature.

### **b) Etheric forms observed inside the temples due to the persistence and assiduity of liturgical ceremonies**

They generally take the form of temples or places of worship where ceremonies are held, although of larger proportions, sometimes up to ten times larger than the external structure, rising from the cusps of the towers and growing proportionally according to an eminently scientific process. Whatever the organised religion using defined systems of worship, the temples always possess this "protective aura," which vibrates intensely and enlivens its specific colours when the great bells in the lofty steeples are rung, for, as we have said on previous pages, the bells emit the sacred AUM. This is their mission, and as far as we know esoterically, the first bells were built by the great Atlantean priests on the model of the human larynx, the only one in the evolutionary plan of Nature that can utter this sacred solar Mantram.

The external etheric forms of the temples are curiously subtilised when religious music is played within them, singularly through the wind mechanisms of the ORGANS, whose vibrations produce certain definite stimuli in the ether which are channelled by a particular species of sylphs, esoterically called "transmitters of music." Religious songs performed by chosen groups of singers with good voices, gift for music and religious faith produce similar stimuli in the ether, though more potent than those noted above, for it must never be forgotten that "the human voice" is the unique instrument, when perfectly and properly tuned, to emit the perfect sounds of Creation. The words "LIGHT ON THE PATH"



are noteworthy in this regard: "Before a man can speak in the presence of the MASTER, he must have lost all possibility of hurting. The perfection of language is closely linked with the absolute harmlessness of the human heart; hence the importance esoterically attached to the silence of words, desires and thoughts when the spiritual aspirant is to be introduced into "the Anteroom of the Mysteries," and into which he must mystically penetrate, and from which he cannot emerge in the pursuit of Initiation until he has overcome to some definite extent the irresistible tendency to "talk," desire and think under the lure of superficial things.

The bells, if properly constructed and tuned, emit a pure twang that attracts the devas of the air, and using their magical vibrations build around and above the temple a powerful psychic form that envelops and surrounds it, creating a protective vacuum in space within which the energies of faith, mystical indulgence and devotion emitted by the faithful during the course of the liturgical ceremony can expand.

### **c) Astral forms created by the higher Devas following the spiritual process of all true religious liturgy**

All these forms are based on religious sentiment, faith, devotion, the power of prayer, mystical and reverential ardour. They are often powerfully polarised with the energy of the Sixth Ray and produce in the temple that unmistakable atmosphere of peace and recollection. These are angelic forms very similar to human forms, but tinged with qualities and colours not yet possessed by the astral auras of human beings. The Angels who preside over these forms come - depending on the quality of worship - from the fourth or the sixth sub-plane of the astral plane, and carry with their presence the religious spirit of stillness and silence which is usually observed within temples and places of prayer. Seconded by hosts of lesser devas, these angels are "external transmitters of the inner energies," which are released at the crucial moments of worship, energising with their powerful stimulus the etheric clouds that usually float inside churches, temples or places where liturgical ceremonies are periodically performed. There is thus a close link established between the astral devas and the etheric devas in all types of human manifestation, and one must naturally take into account the state of mind of the faithful attending religious ceremonies, during the stepwise process of the liturgy, to determine results of a truly spiritual and not merely astral character, for the category or evolution of the angels who are invoked and intervene in all types of religious ceremonies or rituals will depend primarily upon the inner evolution of the congregants or attendants, as well as upon the spiritual quality of the officiating priest. Let us not forget that "transmitting angels," etheric or astral, are simply channels for the distribution of higher and subtler energies.

### **d) Highly integrated angels at various levels, functions and hierarchies, who respond to the invocative cry of the liturgy with spiritual power**

They are powerful Spiritual Agents of Cosmic Good and are everywhere, flooding the planetary aura with their beneficial influences. They commonly inhabit the fourth astral sub-plane, which is mysteriously attuned to the Buddhic Plane, and from there they project the energies of Good to our planet. They belong by Ray line to the AGNISURYAS, but are of far

superior evolution to the Angels of this category who operate in the astral levels of the Solar System. Rather, they bear a certain analogical relationship to the ACTIVITY BUDHAS, or KUMARAS Lords, in the sense that they are also transmitters of Venusian energy. It can be said, however, that some of these mighty Angels of Good are Collaborating Agents of Lord BUDHA, receiving from this blessed Being extra-planetary energy from the Fourth Cosmic Astral Sub-plane for the Astral Plane of our world, thereby motivating the great outpourings of creative Feeling, the most beautiful works of Art and the most sublime and exalted Music.

According to the quality of the Liturgy and the devotion of the faithful, these Angels release spiritual energies and hold them in suspension over the officiating priest in the liturgical ceremonies, awaiting their solemn and culminating moment to "pour them out" through him over all the congregants in worship, melting them into a bond of love and unity, which in the form of causal energy, penetrates the heart of each one, taking away some of the selfishness and replacing it with a little more love and understanding. We refer of course to the effects of the true liturgy or magical ceremony, in which the priest, the faithful and the Angels in their various expressions are perfectly identified and integrated. They must constitute, geometrically speaking, a perfect equilateral triangle through which the higher Angels can release and project the cosmic energies of Good, which can only respond, because of their high spiritual vibration, to the motivations of love, beauty and harmony arising from the individual human and devic centres which should normally be present in any truly magical or liturgical activity.

We can also say that liturgical ceremonies were initiated in the first ages of human life, when man did not yet possess creative intelligence and limited himself to living in an external way, constituting part of the mystical drama of Nature, but without intervening intelligently in it. The only thing of particular interest to him in his primary phases of existence, and which attracted him powerfully to the heights, was the physical Sun, from which he received the beneficent gifts of Life. The first liturgies that men unconsciously practised as a group was the simple and humble worship of reverence for the sun king. After the ages that mark the cycles of evolution have passed, the Sun is again the mystical centre of the liturgy, but now man understands, though only in part, the Solar Mystery or Drama that takes place in the indescribable Life of the Solar Logos, and using an intelligent liturgy full of symbolism, he tries to penetrate into the hidden secret of the Mystical Heart of the Sun, where the energies of Peace, Love and Goodwill are constantly and uninterruptedly released for all beings of Creation. The liturgy, in this case, has gone beyond the merely physical concept of the Sun, which was the major focus of interest for primitive man, and has penetrated into the higher astral levels. There, on those levels, is found, occultly speaking, the mystical Fountain from which flows the "water of more abundant Life," the symbol of spiritual perfection for the true spiritual aspirants of the world.

The higher Angels of the Astral Plane who collaborate with the Spiritual Agents of Cosmic Good take on the form and colours corresponding to the unfolding of the liturgy and are seen to "float" above the faithful, inspiring feelings of peace and recollection and redeeming them from the negative astral substance centralised in the centre of the solar plexus, as the process of the liturgy moves in an increasingly integrative, inclusive and objective direction.

With regard to the Angel Agents of Cosmic Good, it can only be said that their forms are most subtle and that to observe them mental clairvoyance must first be developed. In



such a case one will perceive, above the priest or officiant in the ceremony, splendid Angelic Entities, whose auras radiate energies of incalculable dynamism despite the delicate colours of immaculate white and brilliant golden yellow that accompany them. Many astrally polarised seers attending liturgical ceremonies in temples and places of worship will have perceived, albeit fleetingly, on certain occasions, one of these Angels of Cosmic Good and have mistaken him for the Spiritual Guide of the religion of whose community they are a part, be it Buddha, Christ, Krishna or Mohammed. This has given rise to great confusion and doubts in their hearts, but in our opinion, and leaving aside these small errors of interpretation which will progressively be corrected, we consider it useful and convenient for the faithful of all the religions of the world to establish mystical contacts with these superior Angels, who by their Buddha nature of unity, indiscriminately use all possible forms of religious liturgy to introduce the principle of Peace and Fraternity in the hearts of human beings who sincerely invoke the infinite Power of the Divinity.



## CHAPTER XI: THE ANGELS AND MENTAL FORMS CREATED IN THE ETHER BY THE EFFECT OF MAGICAL AND RITUALISTIC CEREMONIES HELD BY OCCULT, ESOTERIC OR MYSTICAL SOCIETIES AND ESOTERIC SCHOOLS OF SPIRITUAL TRAINING OF THE WORLD'S DISCIPLES

The magical or liturgical ceremonies periodically performed by the so-called "Secret Societies," such as Freemasonry, the Rosicrucian Fraternity, the Mystical Order of the Templars, etc., and those performed by the Esoteric Schools of Spiritual Training and Raja Yoga Centres under forms of "occult meditation" are highly beneficial from the angle of planetary evolution, for they allow the invocation of higher energies from the Mental Plane and the outpouring of causal energy from the Hierarchy through the "Solar Angels." Mental forms constructed by the utilisation of the esoteric power of the mind constitute nuclei of spiritual energy and are usually geometric symbols of high occult significance that can be drawn into the aura of such groups and societies rendering it magnetic and radiant.

Occult ceremonies are meditative in character and adopt certain geometric symbols full of creative dynamism as agents of invocation, the magical process of the liturgy being directed by mental power rather than emotional faith. This makes it possible for certain energies that are normally in suspension on the mental and spiritual levels to be drawn into those invocative centres and energise them with new and more powerful impulses. Secret Societies worthy of the name, Esoteric Schools of Spiritual Training and Mental Integration Groups made up of world disciples belonging to some definite Ashrama of the Hierarchy are, as far as we know occultly, under the direct supervision of the Adept Master MORYA, Chohan of the First Ray and promoter on our planet of the extra-planetary energies esoterically recognised as of "Will-to-Good" and containing the indomitable Purpose of the Solar Logos to BE and to REALISE.

The subject of Secret Societies will become increasingly important from the standpoint of Organised Magic in our world, as the energies of the Seventh Ray come into activity. The latter, together with the First Ray, constitute the Alpha and Omega of Universal Creation, both governing the mystical principle of "co-participation of Energies" which originates all possible spiritual objectivity within matter, and have the mission of manifesting the Will of God on the Physical Plane by means of the dynamic process of Organised Magic, that is, liturgical or ritualistic, whereby every human being can become virtually or sacramentally an officiating Priest, fully integrated in the spiritual sense and thus able to "invoke Cosmic Force" for the planet. However, it is necessary to bear in mind that true Secret Societies and Esoteric Schools are few, rare and very difficult to find. In this connection it must be said that, because of the religious persecutions suffered over the centuries and the lack of spiritual integrity in their components, few esoteric schools and occult societies are worthy of the attention of the planetary Hierarchy. There is, however, a "great expectation" from the inner angle that the energies of the Seventh Ray, mingling with those of the First Ray, already active in some of the recognised esoteric centres of the world, will come into activity and produce the divine stirring that will shake the mystical foundations of such occult societies and corporations and cause to emerge from the centre of them, with sufficient dynamism, "new blood and new Life," to be able to meet the tremendous challenge imposed upon them by the New Age in accordance with the circumstances that are progressively taking possession of the silently invocative and expectant life of humanity.



It is not our intention in this Treatise to introduce the study of secret Schools and occult Societies, for we intend only to study the Angelic Forms actualised through the spirit soul of humanity using no matter what kind of ceremonies or liturgical formulas.

In the case of the secret Societies and Esoteric Schools of spiritual training which we have been mentioning, and which logically are not the only ones in the world, it must be borne in mind - as we said earlier - that the invocations they promote are particularly powerful because they are dynamically inspired by the power of the First Ray, and because the Angels who respond to them are qualified by the thrilling dynamism of the Fifth Cosmic Plane, whose reflection in our Universe is the Mental Plane, or Mental Body of the Solar Logos. There is reason, therefore, to pay particular attention to the invocative formulas used by these occult Societies of a spiritual character, for as we know esoterically, they constitute the anchors of the spiritual Force which is projected from the Ashramic Centres of the Hierarchy into the mental aura of humanity, bringing about the awakening of the inner vision and the definite orientation of souls towards the divine Light which shines in the innermost and most secret recesses of the human heart. As far as we have been able to ascertain, these Forms have an eminently symbolic character and adopt all kinds of geometric figures in space, endowed with brilliant colours, graceful movements and great inspirational power. Behind these figures it is possible to appreciate, when spiritual evolution permits, the great Angels who rule the world of the mind with singular mastery, for in a mysterious way they constitute the fire that governs, conditions and qualifies it. They are Angels of a very special category and are intimately linked to the evolution of the great human family. In the "SECRET DOCTRINE" they are called "Solar Angels" and esoterically, we are told, possess cosmic consciousness, that is to say, they are Initiates of all degrees. We are also told that their perfection comes from an earlier Universe, being mysteriously united to human beings by virtue of "an unbreakable vow" taken before the Solar Logos Himself, and which means "to stand by the children of men until the culminating moment when, having attained Liberation, Nirvana can be penetrated." The Solar Angels are virtually the driving forces in the evolution of the Spiritual Monads evolving in the human Kingdom, and their momentous resolve to stand by the side of men in order to hasten the process of evolution in the Fourth Kingdom is an initiatory secret which will be revealed in due course. There are Solar Angels on all the Rays, and because they possess "hierarchical consciousness" by their intimate quality as Adepts, they are linked with the work of the planetary Hierarchy and contribute their valuable and indescribable cooperation to the unfoldment of the Plan being carried forward by the Logos of our Earth Scheme. Well, a special group of Solar Angels of the First Ray vivify with the Light of their radiant lives the dynamic impulses arising from esoteric groups, occult societies and schools of spiritual training, and convert them into geometrical figures endowed with sufficient invocative power to become magnetic centres of mental attraction for all human beings whose minds, following the sacred inner impulses, ascend above relevant and intellectual thoughts and seek the path of spiritual Intuition pointed out by such geometrical forms.

## **Forms created on the various sub-planes of the Mental Plane by the invocations or meditations of human beings**

As a preliminary point, we must make a distinction between proper meditation and prayer. Meditation is of a mental type and is performed through the AJNA centre, while prayers are of an emotional nature and are performed using the centre of the SOLAR PLEXUS or the CARDIAC Chakra, depending on the spiritual evolution of the person performing them. Having made this clarification, we need only add that human meditations will be all the more powerful and effective the higher the level from which they are performed. This will lead us by analogy to consider the hierarchical or evolutionary aspect of this idea, for it is the mental evolution of human beings that automatically places them at the required level of meditation or mental invocation, not individual will or so-called free will. We must deduce, therefore, that there are Seven levels of meditation, each corresponding to a particular sub-plane of the Mental Plane, which also means that there will be Seven particular types of Forms to be considered from the angle of clairvoyant observation, ranging from the more ordinary kamamanasic forms to the subtlest, almost impossible to perceive, forms of the atomic sub-plane of the Mental Plane, wherein the permanent mental atoms of human beings are contained in their precious cases of spiritual essence. It must be borne in mind in this regard that the mental forms, constituting an infinite range of varieties, are condensed and constructed on each sub-plane by the activity of certain Devas, whose mission is to give form and objective consistency to the mental impulses of human beings, thus creating on the various sub-planes an impressive series of "radioactive" zones - if we may use this expression - which powerfully influence the mental and social life of human beings.

The difficulty of clairvoyant perception on the Mental Plane is notorious when one has to observe the geometrical forms which correspond to the higher levels, and at the same time know how to determine the infinite wealth of meanings which they carry, bearing in mind that sometimes the same geometrical form has a different meaning when coupled with clairvoyant perception, a very marked development of spiritual intuition. It is obvious that such forms should be carefully observed and that consequences should not be drawn immediately. The observation will have to be made very patiently until the intuitive light points out absolutely and without possible error whether the observed mental form is a simple geometrical figure or whether it is a mental symbol full of spiritual meanings.

The mental symbol and the geometrical form itself are consubstantial parts of an invocative process carried out by humanity from the very beginning of its history. They are the legacy of the experience of the ages, and the prodigality of geometrical Forms - which are expressive symbols of the Life of Divinity, inasmuch as "God Geometrizes" - will always indicate to the skilful and patient observer of the occult life of Nature the degree of mental evolution of any human being by the quality, form and magnetic potentiality of the mental aura which surrounds him. As we have already said in a previous chapter, there are three main geometrical figures from which all others are derived and which can be perceived in the mental aura of any person as conditioning factors of his inner evolution: the regular square, the equilateral triangle and the perfect circle. These three figures constitute the three ultimate Symbols of the particular or psychological evolution of our Solar Logos, Who as we

know, evolves through Three Universes in order to fulfil the Designs of His all-embracing Creative Will. In the first Universe, the Solar Logos reached the perfection of the Square, that is, of His Lower Psychological Personality. At present, that is to say, in this Second Universe "where we live, move and have being," He is developing the LOVE aspect of His Divine Nature, and all the Faculties of His Soul are centralised in the evolution of His indescribable SPIRITUAL TRIAD, symbolised in the geometrical figure of the Equilateral Triangle, and as we are told esoterically, in the next Universe He will develop the Monadic or Essential Aspect of His Divine Life, thus closing a Cosmic Cycle of perfection and realising in its highest and most effective expression the geometrical figure of the Perfect Circle. These three geometrical figures therefore govern the whole of the Logoic process of Perfection, and these possible relations can be deduced according to analogy:

<u>LIFE OF THE LOGOS</u>	<u>GEOMETRIC SYMBOL</u>	<u>EXPRESSION</u>
First Universe	Regular Square	Personality
Second Universe	Equilateral Triangle	Soul
Third Universe	Perfect Circle	Monad or Spirit

<u>QUALIFYING RAY</u>	<u>CREATIVE FACULTY</u>	<u>ASPECT</u>
Third	Intelligence	Holy Spirit
Second	Love	Son
First	Will	Father

Such relationships can be fully applied to the human being and to angelic Entities in all their possible hierarchies, since God, the Solar Logos, is the indescribably COHERENT, all-embracing, all-inclusive, and all-enlivening Factor. Thus, according to the foregoing explanations, we shall appreciate in the geometrical symbols of the Square, the Triangle and the Circle a truly magnetic and transcendent potentiality, when man can use them intelligently and inspired by the goodwill of the heart. It will suffice to say in this respect that the habitual way of thinking of any person is spiritually and psychologically qualified according to the power emanating from the figures of the square, the triangle or the circle, engraved in his mental aura and "floating" etherically around him, being easy for the trained clairvoyant to deduce the spiritual evolution of any person by the quantity and quality of the squares, triangles and circles which can be seen in his magnetic aura. It stands to reason, therefore, that spiritual training, using the scientific process of occult meditation of contact with the higher Self or Solar Angel, will be based on the intelligent utilisation of the geometrical forms described above as substantial motifs of perfection. The visualisation of the Square will offer integration of the vehicles of personal expression: the physical body, the etheric vehicle, the astral body and the lower mind. The visualisation of the equilateral Triangle will offer the opportunity to establish contact with the higher mind and with the solar Angel, and the visualisation of the perfect circle will help to establish transcendent contact with the centralising monadic aspects of the Divine Presence in the heart of man. The whole process was naturally accompanied by a deep sense of human values, a very perceptive mind and a great love for humanity.

Another idea to keep in mind regarding the uniqueness of the invocative or meditative process is that each truly symbolic geometric shape radiates a particular colour and emits a



particular sound, and that the infinite combination of such sounds, colours and geometric shapes accounts for the incredible number of psychological elements that adorn humanity at any cyclical moment in its planetary evolution. Looking for the relationships that exist between human beings and the creative Divinity, we could establish the following relationships:

<u>HUMAN VEHICLE</u>	<u>PSYCHOLOGICAL ASPECT</u>	<u>GEOMETRIC FIGURE</u>
Physical Body	Sub-consciousness	Square
Emotional Body	Consciousness	Triangle
Mental Body	Supra-consciousness	Circle

<u>QUALITY</u>	<u>EXPRESSION</u>	<u>SUBJECTIVE</u>	<u>PURPOSE</u>
<u>MEDITATIVE</u>	<u>FACULTY</u>		
Concentration	Memory	Instinct	Integration
Meditation	Understanding	Intellect	Relationship
Contemplation	Willingness	Intuition	Synthesis

In the line of these relations we could go on ad infinitum, but what has been said will suffice to make us realize the importance of the symbols and geometric figures that concur in the process of evolution of human beings through the ages and give us an idea of the quality of the Angels that assist them in this process. Perhaps it would be helpful if we could establish a new tabulation by including in it the Devic Entities related to the major geometrical symbols and the Building Elementals who assist their work in the evolutionary process. For example:

<u>GEOMETRIC FIGURE</u>	<u>MECHANISM</u>	<u>HUMAN EVOLUTION</u>
Square	Physical	Personality
Triangle	Emotional	Soul
Circle	Mental	Spiritual Monad

<u>EVOLUTION</u>	<u>ANGELS</u>	<u>BUILDING ELEMENTALS</u>
Quaternary	AGINSCHAITAS	Nature Spirits
Spiritual Triad	AGNISURYAS	The Lords of Desire
Monadic Aspect	AGNISHVAITTAS	Angels of Mind

It will now be possible to move on, in accordance with this data, to examine the geometrical forms or spiritual symbols which arise from "deliberate meditations," i.e., scientifically controlled by the individual and pursuing a goal of Synthesis.

Perhaps first we should explain the subtle distinction between a geometric form appearing on the plane of the mind and the archetypal symbol of an idea. In the first case, and due to the scarce power of attention, observation and mental quality that the human being possesses -despite the instructions and help of the Angels-, the geometrical forms that he can perceive around him and through his mental aura are irregular, imperfect and





with hardly any colour and magnetic radiation. These are the most common forms and the ones mainly perceptible in the mind by their radiation during the process of meditation. As a curious fact extracted from our own observations, we can say that a person perfectly integrated in his impulses, tendencies and physical inclinations sees in his mental aura small geometrical shapes of perfectly regular squares and of vivid and varied colours, which will depend on his states of consciousness. If one observes a human personality who adds to this physical integration moral qualities and a high psychological refinement, one will perceive in his magnetic aura an incredible number of tiny equilateral triangles, which are added to the squares already constructed, constituting an impressive variety of geometrical forms of bright and brilliant colours; but if to these qualities described above is added a perfect spiritual integration, as in the case of advanced disciples and initiates, then the sight of the magnetic aura will be simply breathtaking, for to the above-mentioned figures are added an incalculable series of tiny circles, glowing like suns, establishing as a consequence new and more expressive geometrical combinations. The subtle distinction between a geometrical figure, as it appears in three-dimensional space, and the spiritual symbols formed by beautiful and perfect combinations of geometrical forms, as they are perceived on the higher levels of the Mental Plane, can only be established by a highly skilled observer, able to read in each of the symbols their esoteric and magical meanings. It is interesting to note here that every true symbol - and not just any kind of geometric figure - can be broken down into an impressive number of ideas, just as an idea can be broken down into a multiplicity of thoughts. The easiest way to arrive at the perfect interpretation or inner meaning of a symbol would perhaps be to "reduce the mind to its simplest expression," leaving it "empty" of ordinary known thoughts and images, and from this apparent "nothingness" to reflect to the mind by intuitive means the degree of wisdom or perfect knowledge assigned to that symbol by the Divine Himself. This would lead us to analyse by analogy the sacred principles of the Devic language and that used by the great Initiates, who preferably use symbols rather than ordinary language, bearing in mind that the symbol possesses the priceless value of the Intention, and that the Idea represents only the quality of that Intention, though reflected or expressed in the prodigality of thoughts which may arise from each of the Ideas.

At this point, and since our purpose in this Treatise is to clarify as best we can the spiritual linkage of the human Kingdom and the World of Angels, we must say that one of our great surprises in trying to ascertain the esoteric meaning of the symbols which the Angels introduced through the ether into the human mind was to discover that the roots of the articulate language of humanity were to be found in those very symbols. These symbols were precisely the means of communication of the Angels with each other, whose language - contemplated at different levels of expression - is essentially geometric and symbolic, though endowed with a profusion of forms and colours of increasingly rare and incomprehensible beauty, as the perception of the clairvoyant observer ascends inwardly and attains higher levels of spiritual integration. Perhaps this idea can clarify for us the subtle motivations of the human mind which has reached a point where, "worn out by the action of the ages," it reduces its volume and paradoxically "extends its dimension," reaching a perfectly NEUTRAL state, that infinite ZERO point lost in the immensity of the Cosmos, from which ordinary and superficial thoughts have disappeared from the mind, being replaced, after the spontaneous process of a wonderful spiritual ALCHEMY, by the esoteric understanding of the meaning of symbols. This presupposes the introduction into a new world of high and secret conceptions in which the SYMBOL has perfect identity and is recognised without doubt as the mystical basis of Creation, inasmuch as GOD is the GREAT



GEOMETER OF SPACE, and the SYMBOL will always be a geometrical figure embodying the Purposes and Ideas arising from the Mind of the Divinity. And, naturally, the exact and intuitive understanding of the SYMBOLS will lead us unfailingly and by analogy to the understanding and recognition of the Entities which embody these Symbols, that is, the Angels, the Devas, the Dwellers of Space, with whom, if our degree of spiritual integration permits, we could establish deep and intimate relations of fraternal friendship and progressively discover the mystical secret of their universal language. The clarification of this point will help us to understand the importance of human meditations when they are performed with purity of intention and high spiritual sense, that is, without seeking personal benefits, since MEDITATION, considered from the angelic level, is an Act of Offering, Service and Sacrifice, since the mental Devas use the creative impulses of the mind to construct the appropriate geometrical forms. These forms, "suspended over the social environments of the world," promote the social or community development of the Race and lay the foundations for its future well-being. This is really the esoteric meaning of Occult Meditation - as it is taught and practised in the true Esoteric Schools - and this is the mystical teaching which the Angels are trying to bring to the world at the beginning of this New Age which we have already begun to live. It is safe to say that individuals who "meditate" with only individual benefits in mind will only manipulate geometric shapes filled with irregular squares, this is, negative thought-forms clustered around selfish personality interest. However, as the meditative task proceeds and the spirit soul is contacted, the meditative interest will slowly shift towards the "community interest," towards the larger group constituted by humanity with all its infinite projection of needs... Later on, the soul of the spiritual aspirant will receive the inspirations and instructions sent to him by his Ruling Angel on the Causal Plane, and his vision of things, as well as the true motives of Meditation, will appear before his attentive vision as a supreme Mandate to which he will inexorably have to adapt himself and conform; finally he will reach a point where he can come "face to face" - as it is esoterically said - with his SOLAR ANGEL, the Lord of his life and destiny, and from that moment the human soul will know by direct vision and without mental distortion the infinite value of the SYMBOLS, the QUALITY of the IDEAS and the real meaning of each and every thought aroused or evoked by the potentiality of the Ideas. The effort of meditation, in an attempt to perfectly integrate the lower quaternary, will result in the creation of regular squares in the magnetic aura. The spiritual contact with the Solar Angel will allow the devic construction of an infinite profusion of equilateral triangles arising like sparks of fire from the mental aura, and the entrance into the "initiatory current," which the contact with the Solar Angel will have propitiated, will bring about the appearance of glowing, tiny suns in the whole extension of its magnetic field... Thus, even within the limits that are imposed on man in the life of Nature, we can say that he, like the Divinity itself, also GEOMETRIZES, also creates and idealises within his tiny universe.

## CHAPTER XII: ANGELS AND THEIR INTERVENTION IN PARAPSYCHOLOGICAL PHENOMENA

One of the problems which will necessarily confront the Parapsychological Science will undoubtedly be the correct interpretation of the Forms which in their totality constitute the psychic environments of humanity. This is a difficult problem to solve because archaic and traditional meanings are still assigned to the Forms that can be perceived in the psychic environment or astral field of the world. The creation of such Forms is inevitable because of the power of projection possessed by the astral body of human beings and even of certain land and sea animals. Their potent vibrations "tinge space" with certain noxious qualities, cluster together to form unpleasant astral figures, and "float" - as we have said on several occasions - over the planetary aura, conditioning the desires, emotions and thoughts of men.

We can say, however, since the principle of duality or polarity governs astral action, as it governs all other Planes of the Universe, that there are also concentrations of psychic energy of a positive character "floating" over the social environments of humanity, created by the delicate emotions, shining feelings and magnetic impulses of goodwill which arise from the astral body of human beings endowed with greater spiritual integration. The existence, activity and projection of such psychic clouds floating on certain definite levels of the astral plane must therefore be taken into account in any really serious parapsychological study, and it must be recognised that their magnetic radiation and undoubted influence is reflected in all sectors of the organised life of humanity, particularly in those people who are potently "psychic" at various levels of expression; this will necessarily lead to establish the basis for a new scientific orientation of parapsychological studies, making a sharp distinction between psychic phenomena of a lower, undesirable and negative character - the most frequent due to the low mental and psychic evolution of human beings - and those of a higher type arising from the emotional activity of human beings endowed with high spiritual integration.

We have stated on different occasions, and will continue to do so hereafter, that unless this necessary and obligatory classification between the different forms of psychism is established, some of the parapsychological phenomena currently under study, as well as those that will occur as humanity advances in its evolutionary process and "controlled psychism" becomes a law, an irresistible impulse of the human Race, cannot be adequately explained. This enforced control and the necessary polarisation of consciousness from the "solar plexus" to the Ajna centre of the organised mind will shut off the stream of psychic energy from the lower levels of the astral plane and create other doors of communication with the higher sub-planes, in order to capture the energies of goodwill and the new and more desirable psychic forms created by the devas of the Enlightened Purpose, utilising the magnetic impulses and psychic projections of higher character rising from the world of men. We therefore believe that rigorous astral control by the researchers in the field of Parapsychology is as necessary as eating, drinking or breathing in these drastic moments of high planetary psychic tension, for if this is not achieved, it will be definitely impossible to extract from the astral plane the indispensable occult meanings which qualify and determine a perfect and true esoteric investigation.

Up to the present, parapsychological research has been limited to analysing only some of the psychic phenomena occurring in the lower strata of the astral plane, and has

given them a synthetic value. Really, and because of their intimate nature, such phenomena, like that of ordinary mediumship, psychic contributions and physical materialisations, etc., only represent "magnetic reactions" produced in the astral environment by human beings, recognised as "highly psychic," or those that take place spontaneously in certain places in Nature<sup>23</sup>, where, due to the existence of an appropriate magnetic field, phenomena of a paranormal nature are produced that attract the attention of the masses and constitute motives of interest for parapsychological investigators.

From an esoteric point of view, the process is considered to be much more positive and realistic, since the potentiality of the Ether, which conditions any kind of psychic manifestation, whatever its character and meaning, is analysed as a priority. Ether is the universal substance which is at the basis of the creation of all psychic forms which generate parapsychological phenomena, and bearing in mind that these forms are condensations of psychic energy by the Devas, the unknown inhabitants of the invisible worlds. This statement must be considered essential in parapsychological studies, whatever the level at which it is verified, and from this point of view it must be admitted that any psychic phenomenon can be included within the great astral areas of angelic polarisation, and that the correct explanation of large or small parapsychological effects will only be possible if the researcher decides to penetrate into the "new dimensions" and learns to extract from them all possible mental meanings. In this way, it will be possible to know the cause of all psychic phenomena and not only to study their effects on the social environments of the world, most particularly on human beings.

Thus, every form of psychism and every parapsychological phenomenon is a result of the activity of the devas who populate the unfathomable ethers of space. Their mission and their law is to materialise all human magnetic impulses by transmuting energy into matter and substantiating it to the extent of constituting with it all kinds of forms and all kinds of situations in the psychic environment of humanity. The point of objectivity necessary for such substantial manifestation - if we may use this expression - is provided by human beings of low vibration or low spiritual evolution themselves, as well as by other more evolved human beings but with powerful astral tendencies, and by certain animals - esoterically regarded as highly psychic - such as cats, snakes, certain nocturnal birds, etc.<sup>24</sup> The result of this substantiation of psychic energy is Ectoplasm, the condensation of etheric energy by the effect of the devic pressure of the lower levels of the astral plane into "objective forms" of high solidity and persistence. From the esoteric angle such forms, such contributions or materialisations constitute a danger to the spiritual integrity of the world, for they are clearly perceived to be linked to earlier stages of planetary evolution and should logically be considered as transcended. Therefore, the future mission of parapsychological researchers will be "the destruction of such forms" and not simply the study of the phenomena they cause in the ether. At the present time the study of such phenomena is a preliminary and necessary task, but it must not be forgotten that the essential activity is to "purify the astral environment of the world," and to bring about the creation of "centres of dynamic activity" on all sub-planes of the astral plane, in order to destroy all psychic forms of a negative character which condition and hinder the spiritual evolution of humanity. In order to stimulate them in this

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<sup>23</sup> See section on Ghosts.

<sup>24</sup> Hence its use in black magic activities.





direction, it may suffice to tell them that wars, diseases and even death itself are "PSYCHIC FORMS" held in substantial form on the astral levels of the world and "endowed with devic consciousness," a consciousness which demands to be liberated after the obligatory process of a systematic and necessary destruction by the true investigators of the occult world. For this reason, a considerable number of world disciples from all the Ashrams of the Hierarchy are actively working to present to the world a new idea of the social ills and psychological difficulties of people, and to inform the world of the hidden causes of the great emotional tensions which are affecting the heart of man.

The phenomenon of "MATERIALISATION" is naturally not the only thing that the esoteric researcher studies in depth, but its field of study extends to all possible levels of psychic expansion, from that which is provoked in the ether by the sudden astral reaction of an animal in the jungle in pursuit of the victim that is to provide it with food, or which is determined by any human being at peak moments of great religious exaltation. The result will always be the same in all cases: the devic invocation and the inevitable phenomenon of substantiation of the energy projected into the ether. ECTOPLASM is the result of the process of astral substantiation of energies to the required point of materiality or objectivity that makes their physical etheric identification possible. And the same could be said with regard to other kinds of psychic or astral manifestations, such as "the occupation of a medium's body" by any devic, psychic, individual or elementary entity; a phenomenon which is to be regarded as highly limiting to the causal faculties of the soul and a field of misfortune and karmic difficulties in relation to the medium himself, since according to the esoteric teachings of the New Age, all forms of astral mediumship must be relegated below the threshold of consciousness in order that the counterpart of that faculty on the plane of mind, namely telepathy, may be developed, for telepathy permits contact with the invisible worlds, but within the control of an ordering will and an intelligence capable of extracting true spiritual meanings from the psychic world, and thus capable of progressively destroying all the lower forms, which "constituting great psychic clouds" and "potent concentrations of Ectoplasm of low and dense vibration," hinder the spiritual evolution of human beings.

It should also be pointed out that the physical inputs or ectoplasmic materialisations referred to, coming from lower astral stimuli, are perceptible only around the highly psychic persons we call "mediums" or "gifted," but are an integral part of the process of our daily living, and we can very sincerely and honestly assure you that such forms swarm everywhere, and while they do not constitute "objectivities" capable of impressing the physical senses of perception, they do possess sufficient psychic force to alter environmental conditions and affect astrally a considerable number of human beings attuned to those forces, constituting nuclei of aggressiveness ready to discharge their tension at any moment. There are "psychic clouds" for all degrees of astral evolution; even animals are potently astral and also bring to the psychic environment the uniqueness of their motives. The spiritual aspirant must therefore guard against the negative activity of the lower psychic forms which fill the social environment of the world, and cultivate, through the development of his higher aspiration, increasingly subtle and refined psychic forms.



## The Invocation of the Deceased

A very negative and anti-social attitude from the esoteric angle, and one to which we draw the attention of spiritual aspirants, is that which concerns the "invocation of the dead." When a person dies and leaves the physical body, he must be left in peace to enjoy deeply the release of the chains that bound him to the denser matter of karmic manifestation at those specific levels which the foreseeing law of Nature has provided for that purpose. Not to do so is to create karma, and anyone who uses the psychic energies of invocation to attract for purposes of materialisation, communication or contact the souls of the dead - as they are commonly called - is seriously violating a sacred Law of the Creator. "He has wisely arranged everything for the good of His children," as can be read in certain passages of the "Ancient Commentary" or "Book of the Initiates."

The safeguarding of the soul after it has left its physical body is no longer the responsibility of human beings, its relatives, friends or kin, however much they may love it and wish to help it with their often potently selfish invocations, but is the responsibility of the activity of those blessed devic Entities which we esoterically call "The Angels of the Shining Light," who welcome the soul from the very moment of physical death, and after the "breaking of the silver cord or Sutratma" that bound it to the body and the "last breath" or vital breath, lovingly lead it to a level of stillness where it will rest or sleep peacefully<sup>25</sup>, if no impediments arise, to awaken it quickly and timely on the astral plane. Unfortunately, the work of these blessed Angels is altered by the invocative cries of the bereaved and friends, who are not resigned to definitively lose the person with whom they had ties of union, love or friendship, creating vortices of astral energy of a negative character that envelop the soul and keep it "suspended" in the insecurity of two different worlds, the physical and the astral; the astral because by karmic law it corresponds to it, and the physical because from there it is invoked, implored and powerfully attracted. If one had, parapsychologically speaking, only a slight notion of the moral suffering of the soul in a state of "suspension" between two worlds after the phenomenon of death has occurred, and left it alone, perhaps the spiritual progress of the Race as a whole would be much more rapid, effective and certain, for the suffering engendered daily by the souls of human beings in the world who left their physical vehicles after the phenomenon of death, and drawn into the plane of physical densities by the effect of invocations, pleas and selfish demands of their relatives and friends, forms great psychic clouds of great negative power which float above humanity and increase the suffering and concerns which already exist normally in all areas and planetary social environments as a natural effect of the karma of human beings. We consider it esoterically necessary, in order to create a new kind of social Antakarana of approach to inner values, to regard the phenomenon of physical death as a "liberation" of the soul and not as "the disappearance or loss" of the soul, and to try to understand that Divine Foresight always goes far beyond human determinations and their profoundly selfish sense of things. Thus, from the purely spiritual and esoteric angle, the invocations of the departed for the purpose of re-establishing ancient ties and communications, as is unfortunately done almost

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<sup>25</sup> At this intermediate level between the physical and astral planes, the soul spontaneously collects all the memories of its past life and stores them in its causal body, via the permanent mental, astral and physical atoms.

everywhere on Earth, whatever the purpose, interest or desires with which they are made, CONSTITUTE AN ATTACK ON THE LAW OF GOD, and must be regarded as such in this New Age of great and fruitful spiritual opportunities for all the children of men.

It is curious to note, just as a sobering fact of the contradictory attitudes often adopted by human beings, that there are people who constantly speak of freedom and even engage in social activities with this important slogan on the physical plane, but who nevertheless in their activities - let us call them metaphysical - build new prisons for souls who have been released from the pressing activity of the physical body through the practices of invocation and "post-mortem" communication. It must logically be considered that there will be a Karma prepared for all violators of the Laws regulating the divine Will in the human soul, just as there are legal sanctions against those who offend against common human law within an organised plan of social relations.

In a previous chapter we referred to the existence of "astral shells," constructed as a result of the materialisations of the etheric bodies of deceased human beings, some of them coming from very distant planetary epochs and swarming about the astral plane with the appearance of objective life, but without possessing a spiritual soul, they are maintained in their present form by the activity of certain devas of inferior quality and vibration, who produce the cohesion of such transcended vehicles and prevent the natural process of "disintegration," which logically must take place on all the Planes of Nature where human beings possess vehicles, bodies or mechanisms of expression. And such "shells," or most of them, are the ones that normally attend spiritual seances, impersonating known entities or constructing forms resembling those of the invoked deceased when there is a sufficient degree of "emotional tension" in the psychic atmosphere of a spiritist meeting, and in a collective mirage plan cause the general impression that the soul of the invoked deceased is present within the meeting; the reality is that the vast majority of human beings disappear completely from the physical plane *within three days of death*, their souls or their consciousness inhabiting the corresponding level of the astral plane, with only the etheric image remaining on the etheric levels. It disintegrates from the body that the soul has left, which can be vivified and temporarily densified by the combined energies of the powerful invocations of people who were in one way or another karmically connected with the departed being, and of the astral devas with the power of substantiation of the ether on the physical plane. This is a very important matter to be elucidated and should be studied very carefully and deeply by modern parapsychologists engaged in the investigation of mediumistic communications and clairvoyant effects on the psychic people who habitually attend such seances, so as to verify and be convinced that the activity carried out in these spiritual meetings with a view to establishing contact with the dead is a fraud or deception, perpetuated on a world-wide scale by all groups of bona fide invokers, though lacking the required spiritual and psychic training. These activities, always seen from a very subjective and causal angle, constitute a formidable brake on the upward march of human evolution and are frankly undesirable within an organised plan for a new ethic and new social values.

We have been speaking, as you will have realized, from a very esoteric point of view, and it is not our intention to add emphasis, as it is vulgarly said, against a sector of researchers of humanity whose tendency is the astral world. But we must reiterate that our statements come from certain experiences on various levels of the occult worlds and from our conscious contacts with highly evolved Devas, who showed us how easily a human being endowed with clairvoyance or other psychic faculties can be deceived by the



kaleidoscopic phenomena they can produce in the ether and how easily they can create at will any kind of form, even the most unlikely, using the uncontrolled psychic force arising from the psychic environments of the world. There are, on the other hand, the spiritual provisions of the planetary Hierarchy, which is working very intensively through its Ashramas and groups of spiritual activity in the world, to counteract the psychic activities which are taking place everywhere through the input of energies of high mental tension, the world disciples and all intelligent people of goodwill who have realised that the crucial moments through which humanity is passing can be met and transcended if the mind is used creatively and the psychic tendencies generated by an over-development of the solar plexus are efficiently controlled. The pressure of the times imposes new laws regulating the destiny of men and the development of the mental centre oriented towards integration and emotional control, which is the natural goal of human evolution.

The trained esoteric - and all spiritual aspirants should be - investigates only psychic phenomena of a higher character, since he considers that the "effects of lower astralism" are normally to be transcended and thus relegated below the threshold of consciousness. The New Age imposes certain laws of a sacred character, some of the expressions of which are higher mental activity and contact with the spiritual Soul of human beings. These activities are initiated by the development of the intellect which opens the vision of the field of knowledge, persevered by the gentle and sustained control of the lower astral or psychic tendencies - most of them inherited from the Atlantean epoch - and culminate in the unfoldment of intuition, which will "widen the psychological perspectives" of man here on Earth to inconceivable extremes, enabling him to acquire an ever more inclusive consciousness of the higher Self or Solar Angel, freeing him completely from the mirages and vain illusions that kept him bound to a fateful karmic destiny, and to the endless struggle against all kinds of desires, hopes and fears.

Another of the ideas which we consider useful for the development of a spiritual life is that which refers to the relation of physical senses with psychic faculties, which as we discussed in the first book of this Treatise, are an extension of those senses, since the spiritual evolution of the Race imposes the development of the inner senses existing in each subtle vehicle as a natural system of perception and knowledge... This idea must be an inseparable part of the equipment of true parapsychological researchers in order to recognise, by analogy, the quality of psychic phenomena observed in accordance with certain facts of a physical nature. Thus the phenomena of clairaudience, mediumship and clairvoyance will be recognised as extensions on the astral level of the physical expressions of hearing, touch and sight, all other phenomena observed and studied from the higher plane of mind being only derivations of those senses which are developing on the subjective levels where the soul of man seeks to be conscious.

## **Ether, the Cause of all kinds of Phenomena**

Thus, within a vast general Plan of knowledge useful to the parapsychological researcher, it must be admitted at the outset that psychic or paranormal phenomena, as well as any and all phenomena of life in Nature, "take place in the Ether." Occultly speaking, the Ether is the MATRIX of all possible universal manifestation, whatever the Plane or level on which it takes place. An even deeper and more consistent study of the Ether will lead to great and surprising conclusions, in the esoteric as well as in a parapsychological and



scientific order, bearing in mind that the Ether is a universal substance arising from the activity of the Third Logos, the Creative Aspect of the Holy Spirit, and that its infinite modifications under normal or objective expressions form the basis of the occult study of the Angels, the Devas, The Hidden Forces of Nature, whose mission is to structure the whole infinite range of forms which constitute the absolute Life of the Divinity in the Universe.

We also said elsewhere in this study that ECTOPLASM, which is constantly referred to in parapsychological research, is SUBSTANTIATED ENERGY, or Ether in the process of materialisation or solidification according to a general Plan of structuring forms, and that the "Universal Agents" who are at the basis of this structuring process constitute a vast occult organisation ranging from the small elementals who live in contact with the mineral Kingdom, and are its insignificant but wholly indispensable workers, to the mighty Archangels or Mahadevas who govern the structuring of a Plane of the Universe. Thus, the process of structuring forms takes place at all levels of life and consciousness and the whole of Nature benefits from its indescribable care. From this point of view we can imagine that there will be "devic agents" in all strata of organised life on the planet and in the Universe, with the sole and exclusive karmic mission - if we may say so - of constructing the appropriate type of forms required by each of the evolving units of consciousness within the infinite and indescribable framework of Creation. Therefore, if parapsychological studies are to be truly fruitful, practical and inspiring, they must rationally and inevitably start from the recognition of the "devic agents" and the "building elementals," whose mission is to construct forms, whether on the objective or subjective levels, to endow them with vitality, to preserve them from the action of time as long as they are necessary for the fulfilment of a certain mission or evolution, and finally to destroy them by diluting them in the Ether and returning them to the "Pool of Expectant Units," where all physical, astral and mental atoms are reintegrated at the moment of Death. The recognition of "an agent or a group of occult agents" behind each of the objective or subjective phenomena can constitute, as we have said above, the starting point of perfect parapsychological research, the study then being pursued according to the key principle of analogy which is to provide fair vision, broad analytical sense and the inevitable introduction into the causal levels.,

## The Little Family Devas

The parapsychological phenomenon, whatever its significance, must first be observed as it appears to the normal senses of perception; then the quality of the phenomenon must be discovered by the psychic level where it takes place, and finally the purpose underlying it must be determined, being understood that any phenomenon not fully grasped and registered by the physical senses, but even vaguely sensed as belonging to another level, can be considered parapsychological, these phenomena being so commonplace that we hardly give them any importance. Here are some of them: noises inside houses without any physical justification, knocks on doors or walls, knocks on furniture, drawings appearing in the most unusual places, etc. These phenomena are caused by those etheric creatures commonly known as "elves." But what exactly are elves? Well, they are simply certain types of devas who live in contact with human beings, who are hidden from their familiar surroundings and are particularly active in homes where there are children and domestic animals, with whom they often play. They possess great mastery of the lower ethers, those nearest to the dense physical, and by using them with singular mastery are the cause of unwelcome noises, movement of pictures and furniture, opening and closing of doors, falling objects, etc., phenomena which seriously disturb the dwellers



in such dwellings, but which are but side effects of the main work of such familiar devas on occult levels, such as the creation of the family atmosphere or psychological nuance of the family as a whole, a very necessary activity in view of the social context, which arising from within the families, breaks into the world of human relations and enriches its content. Obviously, it must be considered that the moral elevation and degree of intelligence of these devas or elves will depend on the joint activity carried out within the family, in whose bosom they feel themselves to be located, and that their sensitive or parapsychological expressions will vary sensitively according to the moral integrity or intellectual level of their dwellers, the range of little household elves being, therefore, infinite. These, seen from the mental plane, are occultly under the orders of certain familiar Angels, of the category of the Guardian Angels of Humanity. Thus, the parapsychological phenomena recorded in people's dwellings have objective aspects, sometimes of undoubted quality, although logically strange and indefinable due to the scarce scientific information available about them. But, in the final analysis, the cause producing them is always a creature of the ether, be it deva, elfe or spirit, who is attracted to the abodes of human beings by laws of affinity or vibration, who approaches the family groups and attaches himself to them, becoming from the occult angle a member of the family, and although he remains invisible to the physical eye, he is constantly active and attentive to the expression and succession of the family events, which he shares very intimately and fully. The form of "elves" is very similar to that of the "GNOMES," although they are of different devic characteristics than the spirits of the Earth. The "GNOMES" inhabit the interior of stones or large trees, while "elves" preferably inhabit the dwellings of men. A serious and profound study of the small family devas would bring great knowledge to the investigative work of true parapsychologists, as it would allow a rational and scientific explanation of the cause of many paranormal phenomena that constantly occur in the social and family environments of human beings, and still constitute great enigmas for scholars of the occult world.

## The Ghosts

Another question asked by researchers in the field of Parapsychology is that of the so-called "ghosts," psychic phenomena whose existence has been constantly echoed by tradition, although without ever explaining rationally and scientifically the true meaning or origin of these phenomena. Our research from the occult angle has allowed us to identify the following types of "ghosts":

- a. Marsh ghosts, taking advantage of the semi-earthly conditions that occur in the marshes due to the dirty humidity of the flooded water.
- b. Ghosts of Haunted Houses, created by the psychic emanations of high emotional tensions.
- c. Ghosts of castles, of which tradition has told us much and which have filled many pages of occult, mystery and horror literature throughout the ages.
- d. Ghosts, or psychic entities created and maintained in astral objectivity by "magical imposition."



## a. Ghosts of the Marshes

Such "psychic forms" usually arise by condensation of the damp mist originating in marshy places, and constitute the activity of certain semi-etheric devas, esoterically called ASURAS, who dwell in the shallow layers of the soil and take advantage of those conditions of "dirty dampness" to acquire physical consistency and objectivity, albeit of a vaporous character. The ASURAS have a very human-like form, and although generally of lower evolution, possess great psychic power over the dense ethers, which they shape according to the needs inherent in their own evolution. They are often ready to respond to the invocations of men and become the faithful servants of those who have succeeded in subjecting them to their will, as is the case with the black magicians who use the psychic power of the ASURAS to provoke conflictive situations in the social environments of the world. The ASURAS, as mentioned above, evolve in the semi-etheric layers of the soil. Because of their special condition and degree of evolution within the devic realm, they have "no consciousness of good or evil" and are limited to blindly obeying the orders of those persons whose will is strong and who possess high secrets or magical knowledge. However, they are often extremely dangerous if once invoked they cannot be mastered, for in such a case, as in the case of the Sorcerer's Apprentice, the dominator becomes dominated and the ASURA then becomes an evil and obsessive entity that greatly hinders the spiritual evolution of those subject to its power. Hence the Master's prudent reticence in giving his disciples certain keys of invocation of the ASURA devas, doing so only in very special cases in the case of disciples who possess well-recognised wisdom and deep spiritual control.

Other types of "marsh ghosts" are often simply astral shells of deceased people or animals who lived in the vicinity of those swampy places and were brought to life by the ASURAS with their tremendous psychic power. In such a case, the damp mist produced by mud and waterlogged water is used as a substantiating or cohesive agent for the etheric form of the astral shell, which are often the ghosts that many people have seen "floating" above marshy places and also on the banks of rivers and near lakes. The optimum condition for such etheric or ectoplasmic manifestations is the existence of "dirty moisture," for this element possesses qualities of physical substantiation which the ASURA uses to make itself visible or to materialise astral shells of deceased persons of low spiritual vibration, or of dead animals in the process of putrefaction, of physical disintegration.

Another particular species of ASURAS, which do not inhabit the vicinity of swamps or similar places, possess a certain physical perception and instinctively understand human language. They are particularly invoked by some people, especially those living in high mountain villages, to ask them to find lost objects, to obtain certain favours - a good marriage or an excellent harvest, for example - or simply for luck in their personal lives. Such invocations are always of a magical character in that a fervent desire which is essentially will is involved, but because of the simplicity and naivety of them they are not usually dangerous, because fortunately, the power invoked is very limited and the magical response does not go beyond the finding of lost things or the dispensation of certain favours by the ASURA who felt particularly invoked, but it can have very unpleasant consequences when the invocation is of an evil character and deliberately intended to cause harm to someone, either in life or property. This happens unfortunately and can lead to phenomena such as: death of livestock, loss of crops, the so-called "evil eye" or the strange illnesses that some people contract unexpectedly.



Let us bear in mind, however, and it must be emphasised in this regard, that the ASURAS are not directly responsible for such phenomena, but are merely blindly obeying the will of those human beings whose passions, ambitions, hatred or envy create the necessary psychic link for those evils to be caused. Esoterically, we must become more and more aware of the invocative power of our astral or psychic body, and for this reason a powerful mental development and an efficient control of our emotional tendencies become more and more necessary.

## **b. Ghosts of Haunted Houses**

They are more frequent than is generally believed, and we have all heard of houses or mansions where psychic phenomena occur, such as movements of furniture, noises in the walls, doors opening and closing mysteriously, etc., effects which were examined in the section on "house elves," but accompanied in this case by apparitions of ghosts, or of vitalised astral shells, whose magnetic field has a high psychic tension. At first such ghosts were perhaps the real expression of some human entity who lived in that house, and who by virtue of a powerful astral or psychic passion, felt fatally attracted to it, using the ambient ectoplasm "manufactured" by the lower devas to materialise and produce external phenomena of a psychic character. Such is the case of the miser who, after death, still keeps his dear treasures hidden, of the lover who is not resigned to losing the loved one he had to abandon at the moment of death, or of the one who after having left the physical body, continues to pursue his enemy fiercely from the astral plane and is still capable of harming his health or material interests. However, looking at such phenomena of materialisation from the esoteric angle, it is apparent in almost all cases that the ghosts in haunted houses are not human souls, but mere spectres of the forms that characterised them during the process of their karmic existence, artificially vivified by the devas, who endow them with objectivity and psychic projection. These vehicles were opportunely abandoned by the soul, but because of their high lower psychic radiation they attracted the attention of some powerful devas in tune with the soul, who have since become inhabitants of these vehicles, turning them into ghosts. At this point we realise the similarity of the process of creating a ghost, whether it is a ghost of the marshes, which uses the "dirty dampness" of the flooded water as a cohesive vehicle of materialisation, or a ghost of a haunted house, which in order to manifest itself, will need to use the "dirty passion" still contained as an ember of great hatred or ambitions psychically maintained in the astral shells abandoned by certain people of pronounced psychic tendencies. The Law of Substantiation is identical in both cases, and as we have said on many occasions, there is always a deva behind any kind of human expression. The law of vibration, identical to the law of resemblance, compels these natural "ether reactions" and their subsequent expressions in the form of ghosts, egregors or any kind of social environment.





### c. Ghosts of Castles

Having made this clarification, we will now examine the type of ghosts commonly known as "castle ghosts," as it is in these places that they usually appear and become visible. They are apparently a mixture of the two species of ghosts described above because of many of the circumstances attending the phenomenon of their manifestation, such as the marshy moats surrounding medieval castles, full of "foul damp," or the great stones of which they were built, which as has been pointed out elsewhere in this Treatise, are often the mansions of certain kinds of Gnomes or earth spirits. But to this densely etheric content must also be added a tremendous psychic potentiality, for according to occult tradition "castle ghosts" are human entities in the process of karmic atonement for the effects of some terrible deeds committed in the past, ensuring that such souls are condemned to wander in those places until they have completely consummated the effects of a long sequence of dreadful iniquities, deep ambitions, bloody hatreds and intense passions.

Our esoteric view - which does not totally deny the occult tradition - adds, however, to this context the correct meaning of the karmic law of justice, which "cannot permit" too long a chaining to the astral bodies after the death of the physical body, nor to "definite places" (castles, near graves, certain rooms, etc.), because the spirit soul is genuinely free, and after a prudent time of atonement, marked by the justice of the law, it must leave the astral vehicle which caused its chaining in due time and for good. Thus, with its karmic debt on its shoulders - as the esoteric saying goes - the soul will enter certain defined levels of the mental plane where it will be plunged into a mystical state of "recollection" of all past events and experiences. During this mandatory process it will become absolutely aware of all its errors and mistakes, and after a transcendent act of spiritual contrition and the formulation of vows of amendment before the supreme monadic Judge, it will lay aside "the heavy karmic burden" and enter Devachan, a state of inclusive consciousness which will place the soul at the centre of the two shores of human separateness, preparing it for the formulation of a new destiny and pointing the way to a new birth.

Now, what really happens with the ghosts in castles is a psychic fact that takes place according to the principle of vibration, which is a law of the Universe. On this basis, the abandoned astral body, still containing an intense psychic charge, attracts the attention of certain lower devas in tune with its dense magnetic vibrations, and in a manner similar to the phenomenon of "ordinary mediumship," they take possession of that abandoned vehicle, vitalise it with etheric energy and hold its molecules cohesively together, thus preventing the normal process of its disintegration. An astral body vitalised by lower devas, though endowed with great psychic potency, can endure, in the objective form of the person who inhabited it, for long cycles of time. And these "astral shells," vitalised by the lower spirits of Nature, are often the real "castle ghosts," perceptible to the eye and to some extent tangible, and referred to in occult tradition. In due course, however, the infinite Law of restitution acting on all planes of the Universe will destroy all these astral ghosts or shells and consume their residues in the ether under the action of the Angels of the Flaming Sword, a particular species of devas from the higher sub-planes of the astral plane, who using the destructive fiery portion of the first Ray at their disposal, will perform the mysterious alchemy of destroying or annihilating every form of life that is spent and incapable of further evolution. The lower devas animating these shells will then leave the abode which karmically did not

belong to them, and following the undisturbed laws of evolution, will return to the ether, the infinite substance from which they arise, and to which all the devas of Nature, whatever their Hierarchy, cyclically return.

#### **d. Ghosts or psychic entities animated by magical imposition**

Such ghosts deserve special attention because they are the expression of a high type of magic, black or white as the case may be, whereby the magician, using the powers of his will and certain formulas of power, draws around him a number of lower devas, compelling them to "construct" by his powerful mental commands the etheric duplicates of the psychic forms of persons, animals or things, in order to project them to previously determined or chosen places.

The difference between the ghosts examined above and the ghosts created under magical imposition is that the latter disappear from the plane of objectivity or manifestation at the very moment when the magician ceases to act upon the ethers and to keep under control the devas whom he had circumstantially made his servants, bearing in mind that the latter, feeling themselves constrained by the magician's force, are constantly reacting against the power which dominates them, waiting for any mistake of the magician to set them free so that they can "throw themselves against him" and place the dominator as the dominated, subject to the power of the tremendous psychic forces which the lower devas of Nature usually wield, and from which it is so difficult to break free. Much has been written about this reversal of roles in the case of the inexperienced magician, and spiritual aspirants eager for psychic powers should be warned that before they attain them they must gain absolute self-control and observe a very upright and spiritual conduct. The devic creation of psychic ghosts, whether of persons, animals or things, will therefore require on the part of the experimenter the possession of the four principal virtues of Magic:

- a. A perfect knowledge of the devic forces at work in the ambient ethers.
- b. A powerful, dynamic, vibrant and invocative will.
- c. A lot of experience in the art of mental visualisation.
- d. Efficient control over emotional nature.

In the case of the White Magician, to these four qualities or virtues must be added purity of life and uprightness of conduct. The Black Magician - it must not be forgotten - is also an expert in the art of Magic and possesses a powerful mental structure, knows the world of the "lower devas" and knows how to invoke them and bring them under control. Anyway, in this section on Magic we are not going to discuss the motives or the reasons that incite to build ghosts, but we are mainly trying to present the high magical secret of their construction. Let's see:

### **a. A perfect knowledge of the devic forces at work in the ambient ethers**

Every true Magician must possess clairvoyance, or visual perception, of the occult plane on which he intends to work. Through it he will be able to "see and choose" the group of devas whom he will use during the development of his magical activity and whom he will have to keep in psychic tension - if we can put it that way - in expectation of the work that is to be entrusted to them. In the case of the creation of "etheric forms" of persons, animals or things, he will have to resort to those types of lower devas who are able to substantiate the ether and make it become objective. This species of devas are often occultly referred to as ectoplasmic lords, ectoplasm being, as most parapsychologists know, materialised or condensed ether capable of taking any kind of form. Note that we use the term etheric form and astral form, and it is necessary to make this distinction so as not to confuse the activity of the lower astral devas, who vitalise the astral shells of the deceased and maintain them in astral objectivity, with that of the etheric devas, the condensers of the ethers of the physical plane. This is the first distinction to be made by the Magician and the one that will guide him in the direction of the mantrams to be used in order to promote the required environmental conditions.

### **b. A powerful will, dynamic, vibrant and invocative**

At this point the mighty will of the Magician will formulate the appropriate mantram and at his incantation the chosen group of devas will be coupled into a compact block and placed under his command. The Magician must then take care to repeat mentally, as often as necessary, the power mantram revealed to him at a certain initiation<sup>26</sup>, in order that the devic forces may be held cohesively in the ether, ready to second his ordering will. Recall that in the art of magical imposition, the invoked devas are subject to control, prisoners of a higher state of consciousness that obliges them to follow certain rules and to perform certain specific tasks. The will of the Magician must therefore be very powerful, for the invoked devic forces tend incessantly towards dispersion, and they are also very potent and extremely dangerous, for their tendency is to turn against the power that subjugates and conditions them. It is not enough to possess certain keys of power and knowledge of some mantrams. The Magician must constantly use his will in support of his intelligence. The ether of space in which the Magician exercises his powers must be "tinged with fire." Only the igneous force of will can dominate the dwellers of space.

### **c. A great deal of experience in the art of mental visualisation**

The Magician must possess a mind properly trained in the art of visualisation, that is, the creation of all kinds of images and thought-forms, and be able to hold firmly in it for as long as necessary a "picture" of the situations he wishes to bring about in the chosen environment. Mental visualisation indicates a high degree of concentration, and the invoked devas under magical imposition shall "materialise" that picture and bring it into objectivity

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<sup>26</sup> It should not be forgotten in this connection that the Black Lodge of the Planet also confers initiations which develop the etheric centres below the diaphragm to unlikely extremes.



with all the physical properties inherent in "corporeality and tangibility." In this way, the creation of a ghost or a group of ghosts can motivate an impressive series of effects on the world of Maya, or of the human senses. To this end, it should be remembered that the world of astral mirages is full of such illusory ghosts without psychological identity, "fabricated" by magic art, but their creation is so perfect that they impress the physical senses and induce the acceptance as real and true of etheric spectres created by the imposition of human will upon the world of the devas. The ectoplasmic forms of people, animals and things of the physical plane may thus appear to the spiritual aspirant untrained in the art of occult vision as real entities, and lead him into great errors of appreciation and interpretation. Only proper spiritual training will make it possible to identify the ghost or group of ghosts that concur in the development of any magically imposed environmental situation and to realize exactly whether the images under observation are real or illusory. In the mystical basis of the great religions there are many motifs of spiritual inspiration based on the principle of Magic and the "creation of living images" of the Deities that are revered in such religions. Some of them are of such tremendous power that in the form of very powerful "egregors" they are still found in the intimate motivations of the cults and religious faith of the faithful. But we will not, for the moment, dwell on the examination of such ideas, which will be considered in due course, although it will be necessary to state and clarify the evident fact of organised Magic in our world and of the sense of permanence of many churches of an outdated and traditional type, due to the effect of the "egregors" built in past ages, and which fed by the power of liturgy and invocative magic, are still maintained as living supports of faith, of credulity or of intimate religious beliefs about the Divinity.

#### **d. Efficient control over the emotional nature**

The mastery of the mind over the astral body must be perfect if real magical work is to be done and if the deva or group of devas who are to perform some definite work of "substantiation" of the ambient ether and the construction of the required phantoms are to be brought under control. We continue to insist on the need for a distinction to be made between the astral ghost objectively maintained on this plane by the psychic devas in the form of "shells," that is, by the effect of the transitory vitalisation of the astral body of some deceased person, making it perceptible and even tangible, and the etheric ghost constructed by the devas acting in the physical ethers, using the dynamic elements arising from the will of the Magician. The former use psychic force, for such is the essence of the plane on which they live, move and have being; the latter construct ghosts using the secreted materials of the first etheric level, the denser and - if we may say so - more magnetically charged ectoplasm.

Returning to the need for astral control on the part of the Magician who "keeps the devas imprisoned" who are to create a particular form, it must be said that such control is so necessary that it could be said that the whole magical work depends upon it. A slight weakening of the spirit, a weakening of the tension or the slightest doubt in the mind can be fatal to the Magician, for the reasons described above that the building devas under his power "watch for the slightest carelessness" to pounce upon him and destroy him physically and psychically. It should be remembered that Magic requires masters and not inexperienced apprentices. Hence the importance of the Magician's forgetting himself entirely in the unfolding of the magical process and not diverting his attention from that point





in the ether within which he keeps "confined" the devas he uses for the expression of his magical powers. This is a point seldom studied in attempting to give a very real picture of the process of Magic, but one which the apprentice Magicians should try to investigate very deeply, being this the most important work to be done, and the only one which will fulfil the measure of their desires, the gentle yet perfect control of their astral vehicles in order to avoid the dangers of the many mirages which mark the path leading to the perfect mastery of the Magical Work.



## CHAPTER XIII: THE MYSTERY OF ELECTRICITY

It is the mystery of polarity, or duality, properly understood. We have a positive and a negative pole in all orders of manifested life, whether it is a Universe or a single atom. When these aspects are harmonised or balanced, they produce a new, seemingly distinct energy that partakes of the nature of both. Such energy is virtually LIGHT, HEAT or MAGNETISM, and the expression of it through all the manifested bodies of Nature may be technically termed ELECTRICITY, and its expressions may be catalogued in order of the multiplicity of effects they determine, but without the essential cause being altered or modified. The power that animates the movement of a gigantic machine is the same power that drives the wings of a small butterfly. In both cases what is really expressed is ELECTRICITY, in greater or lesser power. ELECTRICITY is the power that moves the immense structure of the Universe, and each of its manifestations evidences a certain level of the Life of the Creator, Who in His intimate and spiritual nature, is also LIGHT or ELECTRICITY, each of the Seven Planes of the Solar System being the expression of a certain type of ELECTRICITY, qualified for the life of the Plane itself, and by which GOD, the Creator, seeks to manifest in space and time the wondrous powers of His all-embracing Consciousness.

This being so - and given that the Divine expresses itself in triune form - we could accept as valid the idea that there are three main sources of electricity in the Universe:

- a. Spiritual electricity, positive and dynamic, expressed as CREATIVE WILL, beyond human comprehension.
- b. Negative, static, material electricity, expressed in concrete form in the physical world. It is the one that is ordinarily known and manipulated by human beings. It is one of the greatest scientific discoveries of mankind and lies at the structural basis of all physical forms in nature.
- c. Causal electricity, magnetic and inclusive in character. It is a type of electrical energy esoterically called "light of consciousness." It is present in all units of life in the Universe, from the simple cell to the most evolved spiritual being.



## a. SPIRITUAL ELECTRICITY

This type of electricity corresponds to the highest aspect of the Divine. It is designated under different names, some of them of mystical character, such as can be read in some biblical passages under the description of "God is a Consuming Fire," the "Fire of Righteousness," etc. Esoterically it is defined as "Electric Fire," Fire of FOHAT, Initiatory Fire, etc. Its tremendous voltage has not yet found any echo within ordinary humanity. It is recognised, however, as the SOURCE of SPIRITUAL POWER by all the great Initiates of the planet Earth, members of the Great White Brotherhood. Its content confers decisiveness, indomitable determinism and unbreakable will. Used by the Great Devas of the System, it is at the basis of all possible destruction or annihilation of worn-out forms of Nature, whether these are the physical forms, incapable of further evolution, or the thought-forms which human consciousness creates and whose utilisation is no longer effective for proper mental fitness. Part of its omnipotent power is to be found in the destructive force of the Ray, and it is also present in the destructive activity of all negative aspects of Nature, when its development has proved incapable of accommodating the divine Word or causal Soul, or when in one way or another it constitutes an attack upon the laws regulating the evolutionary life of the Divine in whatever form or consciousness. The dynamic principle of spiritual energy acts potently at every stage of the initiatory process, constituting the igneous element which destroys all the limitations contained in the lower bodies of the Initiate, including the causal body. One of its principal agents in the Life of the Universe is that mysterious and incomprehensible Devic Entity we call DEATH, feared by some and revered by others, but whose task is the exercise of Law, Order and Karmic Fulfillment. This beneficent Entity is at the basis of Liberation, whether it be the release of the heavy burden of the physical body or the destruction of the unwholesome components which corrode the consciousness of men. In its "loving hands" - let us describe it thus - is the Sword of Justice and the "Balance of the Law," and it is the most faithful ally of the Principle of Life which is cyclically reborn from its own ashes seeking deliverance from Karma.

The electrical energy of Spirit, which is the Organising Life of the Universe, uses DEATH or the ANGEL OF SILENCE, as esoterically recognised by the Hierarchy of Masters, to destroy all those factors within the Universe which are incapable of further progress towards a destiny of Light, Understanding and Fulfilment. DEATH only destroys that which is no longer needed and becomes a useless bundle in the vast programme of evolution, but in its essence, is a lovingly sensitive Power emanating from the Cosmic Fire, which manifested through the consuming Fire of the Spirit, prepares the way for better and more optimum circumstances in the expressive life of any type of evolving consciousness within this Second Ray Universe, wherein the most sublime and yet most unknown form of Love expresses itself as Liberation.

Other Agents of the Electric Fire of the First Ray less known than DEATH are those Devic Entities designated as AGNISVATTAS ANGELS elsewhere in this Treatise. Such Angels are derived from the Fifth Cosmic Principle and constitute in their totality an emanation of the electrical power radiating from the Central Logos of the Constellation of the BIG DIPPER. LIFE and DEATH, considered as DEVIC ENTITIES, constitute a polarity that energises the infinite seas of SPACE and allows the evolution of no matter what type of Universe, Constellation or Galaxy. LIFE as the renewing essence, DEATH as the precious Agent which Life uses in order to manifest cyclically, breaking or destroying all moulds of matter incapable of withstanding a higher voltage or electrical potential of the Creator Spirit.



## b. PHYSICAL ELECTRICITY

What do we mean by this definition? Simply, the electricity or fire that burns in any portion of matter however small and allows its perpetuation under the defined framework of any kind of form. It corresponds to the objective aspect of Creation, to the physical level of forms, and in each of the most insignificant molecules of matter burns a Fire - esoterically described as "Fire by Friction" - which externalises itself in the form of heat and magnetic field. The infinite sources of such electricity are to be found in the mystical centre of the Earth. The enlightened Clairvoyant can observe there a Sphere of incandescent Etheric Fire, of incalculable magnitude and radioactivity, which is esoterically defined as the FIRE OF KUNDALINI. According to occult research from the Causal Plane, this FIRE generates a specific form of electricity, some of whose modifications constitute that electrical energy known and manipulated by human beings. Its discovery and use, barely a century ago, allowed a considerable amount of dark and depressing etheric and psychic forms of the Lemurian Race to be displaced out of the planetary aura. Since then, mankind no longer used oil torches, wax or tallow candles or petroleum as lighting systems that produced only "a weak light" against the dark nights of the Earth. When humanity began to increasingly use electric light - a superior modification of the "frictional fire" of matter - the dark clouds hovering over the planet moved "a safe distance" away, into certain etheric zones where a particular species of space devas take care to slowly destroy them. The peoples and cities of the Earth are now enveloped in an aura of electric light, and this circumstance, appreciated by the esoteric observer, is producing certain effects in the social life of human beings; for example, the fear of darkness, which is the nest of the shadow devas, is being lost, reason is being quickened, and the sense of higher aspiration, that is, the tendency towards the Spirit, is slowly growing.

A more profoundly esoteric study of the FIRE OF KUNDALINI would perhaps offer us other surprising qualities and phenomena; for example, the rotational movement of the planet, symbolic of heat, life and self-consciousness. Considering the human being in relation to the planet "within which he lives, moves and has being," identical analogies can be seen. He is also like a small planet, with life, self-awareness and movement. He possesses also a fiery sphere of Kundalini at the base of the spinal column from which it distributes material electricity throughout the physical body, and the development of this power, acting in and through matter, enables the evolution of the Soul, or the Christic principle in the heart of man. The contact of this energy on each and every cell of the physical organism determines constant friction between them, as some are of a positive nature and others of a negative nature. The result of such frictions is the heat of life which gives rise to the principle of existence; hence the esoteric expression of the FIRE OF KUNDALINI as material electricity which determines light, energy or movement through the tension arising from the friction of the material electricity itself as it is channelled through myriads of cells of a positive character and myriads of cells of a negative character, which together constitute the polarity of the physical body.

Esoteric writings from the remotest antiquity thus narrate the expression and nature of the Electric Fire of KUNDALINI: "... This Globe of Fire is a Sacred Talisman which the Lord of the Third Fire (the Third Logos, the Holy Spirit aspect of Divinity) entrusted to our





planetary Logos when HE decided to take over the Scheme of Terrestrial Evolution to fulfil a DHARMA of Cosmic character." Now, accepting this statement as valid, we must assume that cyclically and periodically this Talisman must be revitalised by the Lord of the Third Fire, these cyclic revitalisations being the successive waves of Life which, coming from our Solar Logos and even from other Systems beyond our Universe, mysteriously penetrate our planet and keep it alive through the long periods of evolution, embracing chains, rounds, kingdoms, races and species. The expression of electricity, whose origin lies in the Material Fire of KUNDALINI, marks the whole evolution of our world, and we should study it - according to the outlines of this Treatise - as being a devic or angelic expression governed by the power of the Third Logos and channelled by the activity of the great AGNISHCHAITAS Angels, who in a mysterious way, govern the physical law of gravity which gives our world material consistency and substantial and objective cohesion. Esoteric study infused into scientific research will one day lead human consciousness to recognise that the law of gravity is a substantial form of static, or material electricity, which lies at the root of all mechanical phenomena in Nature.

### c. CAUSAL ELECTRICITY

The Solar Fire that intelligently manipulates the Second Logos, or Love-Wisdom aspect of Divinity, is born of the balance between the dynamic electricity of Spirit and the static electricity of Matter<sup>27</sup>. Occultly considered, this balance, which is virtually CAUSAL LIGHT, gives rise to the subtlest form of electricity available to human beings in the present planetary Round, for its esoterically recognised mission is to endow all forms of Nature with sensitivity and consciousness. *Sensitivity* is provided by the "maternal aspect" of Matter energised by the power of the Holy Spirit, or Active Intelligence of Divinity; *Consciousness* is an intimate emanation of the dynamic energy of Spirit, "the paternal aspect" of the Solar Logos, which is realised through a special group of AGNISVATTAS ANGELS, in much the same way as certain groups of AGNISURYAS ANGELS collaborate in the work of the Holy Spirit in endowing Matter with sensitivity. The result of that interaction between the inducing power of the Spirit or Electric Fire, as esoteric investigators call it, and the electricity or material Fire, latent in any living body of the physical Nature of the planetary System, is SOUL, LIGHT and CAUSAL ENERGY, that is, LOVE and WISDOM, qualifiers of the Second aspect, or SON of the Creator Divinity. Hence it is that the SOUL hidden in the mystical centre of any created form manipulates a kind of electricity which participates indistinctly of the dynamic quality of Spirit and of the wondrous receptivity of material nature in all its expressions.

It is, therefore, a co-ordinating fire or a harmonious and inclusive electricity - if we can put it that way - which when it is very active in the heart of man, introduces into his expressive vehicles all the possible stimuli of universal life and finally brings about redemption and liberation in them. One of the natural properties of this type of Electricity is PRANA, the vitalising element of Nature, which when mixed creatively with the Fire of Kundalini allows the latter to ascend through the spinal column from the MULHADARA Centre, vivifying in its path all the Chakras corresponding to the evolution of the human being. For this reason, in

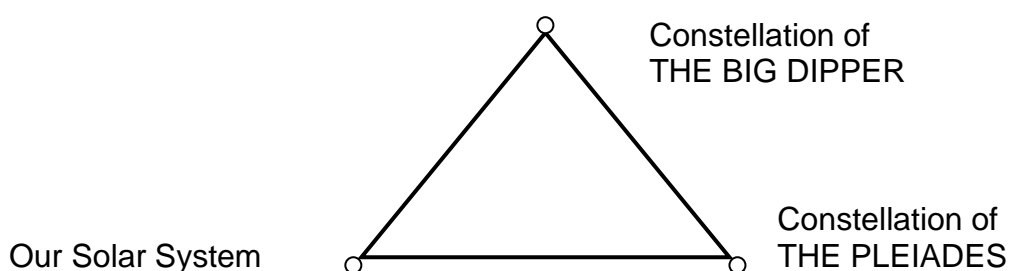
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<sup>27</sup> Static when viewed from the higher Planes of the System; incredibly dynamic when viewed from the angle of Matter which constitutes the great universal structure.



some esoteric treatises, man is said to be a Trinity composed of three Fires or three potent electrical energies: FOHAT, PRANA and KUNDALINI, and which from the SANCTA SANCTORUM of the heart directs the evolutionary process of the Soul or of consciousness. And at this point a singular and very special mention must be made of those Great Devas AGNISVATTAS, closer than any others to the heart of man, whom we esoterically call the SOLAR ANGELS, who introduce spiritual and not merely etheric PRANA into the hidden soul of humanity, preparing it for the great electrical transformations or inner High Alchemy which is to convert the human being into a potential God, amply capable of creation.

Well, we have examined the three forms of Electricity which condition the life of the Universe, the intimate qualities which characterise each of these streams of energy, and the Devic Hierarchies which express themselves mysteriously through them. It is upon these exalted Angels that the order of evolution gravitates, for it is They who channel from their remote Universal Sources the energies which promote the process of cyclic manifestation in the life of Nature, whether of Kingdoms, of Races or of Spaces. Hence Electricity, appreciated from the esoteric angle, is genuinely devic or angelic, being at its base a prodigious ENTITY whose Radiant Life is the Source that generates all the energies or forms of electricity that are expressed through our Solar System. This supernal and indescribable ENTITY constitutes the very principle of the coherent Energy that keeps the Universe in activity. It occupies the spiritual centre of it and its essential expression is the SECOND RAY, that of LOVE-WISDOM, through which our SOLAR LOGOS manifests and conditions each and every one of His universal creations. It must be admitted, therefore, that the quality of LOVE, the indescribable characteristic of the SECOND RAY, is a current of devic, or electrical, energy emanating from Cosmic Sources, which conditions the Life of our Solar System and makes its pressure felt upon each of the Seven Archangels who rule and administer each of its Seven Planes of Manifestation, and it must be recognised, therefore, that the expression of the SECOND RAY as a structural expression of the Universe is but a manifestation of a duality established from Cosmic Sources by the polarity of SPIRIT-MATTER, which in the case of our Solar System, is represented by the dynamic activity carried on from the constellation of the BIG DIPPER and by the receptive capacity emanating from the constellation of THE PLEIADES; the process is represented by the following Triangle of energies:



This triangle esoterically clarifies the Mystery of the Seven Rays<sup>28</sup>. We must try to understand in this respect that the Spirit-Matter duality, that is, the dynamic-static electrical polarity, is actively present at all levels of life, consciousness and form, the whole process

<sup>28</sup> See the book "Esoteric Conversations," by the same author.



of evolution being an incessant change of polarity or rhythm in the expression of energies, which endowed with "angelic magnetism" - if we may use this expression - condition every possible objective or material form. Acceptance of this Law or Principle of ceaseless changes of rhythm in the life of Nature will give a very rough idea of what is involved in its essential significance in the Mystery of Electricity or the cosmic secret of energies. The introduction of the devic element into the field of scientific research will lead to extraordinary conclusions in the order of planetary evolution and will permit, in the more or less near future, the production of electricity as a basic source of energy, in a more direct, simpler and less dangerous way than at present. This scientific recognition will result in an orderly classification of the DEVICE ENTITIES whose natural life and social organisation constitute the perennial Sources of Electrical Energy in all fields and levels of universal and planetary manifestation.

#### **d. ELECTRICITY AND KUNDALINI FIRE**

As a corollary to the study of the three most potent igneous Forces operating in our Universe, we will now investigate specifically that of the three which is closest to our human evolution, since in its totality it constitutes the electrical energy which vivifies matter in all its possible expressions, that is to say, the FIRE OF KUNDALINI. The Devas involved in "the maintenance of the Hidden Fire of Nature" are of two kinds. Esoterically we define them as:

- a. Lunar Devas, embodying the electrical quality we call the "negative pole." They are active in the downward arc of evolution and are thus subject to the gravitational pull of matter.
- b. Solar Devas, expressing that electrical quality defined as "positive pole." They are active in the upward arc of evolution and their natural tendency is to rise above matter, constantly seeking ever higher and subtler centres of polarisation.
- c. As a result of the continuous and uninterrupted "friction" between the lunar devas and the solar devas arises the etheric Fire of KUNDALINI, whose central reservoir - so to speak - is located in the physical centre of the planet, constituting the life, heat, light and magnetism with which all forms of Nature are endowed.

This refers to the etheric and igneous activity which manifests itself on the lower planes where humanity carries out its spiritual evolution, i.e., the concrete mental, astral and physical planes, governed by the great Devas AGNISHCHAITAS.

On the higher planes or levels the same is true, but the electrical potential released is not yet within the reach of man, for it is generated by the polarity established between the AGNISHCHAITAS ANGELS and the AGNISURYAS ANGELS. It is a kind of astral electricity - if we may use such an expression - and lies at the basis of all psychic phenomena in Nature.

Another polarity established between the AGNISURYAS ANGELS and the AGNISVATTAS ANGELS produces a type of electricity which we might call, following the

analogy, "mental electricity," and in its expression there is room for everything that can be done using the power of the mind.

Since each Plane of Nature participates integrally in the positive-negative duality of energy technically defined as **ELECTRICITY**, we could also say that the difference in electrical potential existing between the different Planes gives rise to the types of electricity, increasingly powerful and subtle, which we could call "buddhic electricity," "atmic electricity," "monadic electricity," etc., studied generically when establishing the distinction between **SPIRITUAL ELECTRICITY**, **CAUSAL ELECTRICITY** and **MATERIAL ELECTRICITY**.

The order in which these energies are manifested is as follows, and this classification will give us an idea of the position of the **FIRE OF KUNDALINI** in the expressive life of the Universe:

- a. ***SPIRITUAL ELECTRICITY***, embracing the **ADIC** and **MONADIC** Planes and occultly defined as **FOHAT FIRE**.
- b. ***CAUSAL ELECTRICITY***, including the Planes through which the **SPIRITUAL TRIAD** manifests, i.e., the **ATMIC**, the **BHUDIC** and the higher **MENTAL**. This type of **ELECTRICITY** is esoterically called **SOLAR FIRE**, or **SPIRITUAL PRANA**.
- c. ***MATERIAL ELECTRICITY***, expressed through the lower levels of cyclic manifestation, i.e., the lower mental plane, the astral plane and the physical plane. It is of etheric quality and we call it occultly **KUNDALINI FIRE**.

Well, as you will see, this Esoteric Treatise on Angels seeks to add ever more interesting facets to the evolution of our study, introducing angelic lives into ever more generalised areas of planetary life and following a rigorously scientific order, drawn from intimate experiences of a profoundly esoteric character. We will thus recognise, together, that all kinds of electricity are of an environmental order and are intelligently manipulated by the Devas in incredible hosts, species and organisations. We could say, therefore, that at the mysterious root of the so-called "natural phenomena" there is always present an electrical duality or polarity which causes them, whether it be the electrical phenomenon of lightning produced in the upper layers of the atmosphere by the interaction of two zones of different polarity, or the weak magnetic field produced by an insect in flight, whose two wings generate with their movement the dynamism of the electrical action which allows it to move through the air. In time it will also become evident that the limbs of the human body, the arms and legs, constitute a system of polarity whose coordinated action produces the energy that precedes and determines all possible movement. There, at this point, perhaps lies the explanation of some of the mystical secrets of Liturgy and Magical Ceremonials, studied elsewhere in this book, which are performed in a precise geometrical order governed by the law of polarity and externalised by the movement of the arms and hands. With regard to the two legs that support the weight of the body we can say, always in accordance with the esoteric principle of analogy, that they are the two initial channels of distribution of the igneous or electrical energy of **KUNDALINI** that comes from the mystical centre of the Earth, the right leg being the conductor of the positive aspect, or **PINGALA**, and the left leg the one that channels the negative aspect, or **IDA**. The result of this contact in the body is the **Serpentine Fire**, dormant or "stored" in the etheric centre esoterically called **MULHADARA**,





at the base of the spine. It must be said with regard to the conduction of the igneous fire of KUNDALINI through the two legs, that in its etheric aspect there are located a series of small "centres" or "chakras" of transcended quality, but which facilitate the passage of the igneous energy of Nature to the MULHADARA centre. To conclude, and to further clarify the meaning of what has been said so far, let us look at this relationship:

- a. *POSITIVE POLARITY*. The PINGALA Channel, right side of the body.
- b. *IGNEOUS EQUILIBRIUM*. The SUSUMMA Channel, in the centre.
- c. *NEGATIVE POLARITY*. The IDA Channel, on the left side<sup>29</sup>.

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<sup>29</sup> In the female body the order of distribution of the serpentine energy is reversed, that is to say, the polarity IDA rises through the right leg and the polarity described as PINGALA rises through the left leg. However, polarity as a law persists and acts with all its necessary consequences. The whole process as seen naturally from the etheric angle.

## CHAPTER XIV: THE ANGELS IN THE HIDDEN LIFE OF NATURE

All the phenomena realised in the life of Nature are of an electrical character, and at their hidden basis lies as always the mysterious and incomprehensible deva activity. Such phenomena are of two main kinds:

- a. *Geological*, such as volcanic eruptions, earthquakes, landslides, etc.
- b. *Atmospheric*, such as rain, wind, lightning, thunder, etc.

Let us examine esoterically how they are produced:

### Volcanic eruptions

It is a threefold devic activity involving three main types of devas:

- a. Agnis of Fire.
- b. Dark Devas of Earth.
- c. Air Sylphs, inhabitants of the semi-etheric regions of the soil.

Volcanic activity is due to the pressure of the Central Fire of KUNDALINI in the direction of the surface of the planet, overcoming the resistance of the successive geological strata, melting all kinds of minerals in its path and originating a very powerful concentration of gases, which create the pathways to the surface, breaking the resistance of the earth's crust in certain defined points of the planet, "indicated with great wisdom and karmic precision." The outflow of fire, gases and molten minerals creates craters, which are the natural pathways for the release of the central fire of the star. Seen clairvoyantly, KUNDALINI appears as an immense ball or sphere of fire, and as we are told esoterically, in this sphere of fire lies the principle of physical or material life in our world. We are also told that KUNDALINI is like the physical planetary heart, the natural pathways to the surface being something akin to the circulation of blood in the organisms of humans and animals.

The contemplation of the surface of the moon using relatively powerful binoculars shows us a large number of volcanic craters, which are an indication of the capacity for life that our satellite had in the remote past when a central sphere of Fire, or KUNDALINI, vivified all its contents and also gave it the rotational movement which it lacks today and which signified the creative activity of a Logoic Entity that used the moon as a physical vehicle of manifestation. Now, from the esoteric angle it is not impossible to separate the Fire of KUNDALINI from its natural promoters, the Great AGNIS or ANGELS OF FIRE. In very ancient occult and mystical references great meanings can be extracted about the Fire that promotes life on our planet. Let's see: "... Great Angels from the COSMOS, red as blood<sup>30</sup> and releasing Fire through their radiant auras, were summoned by the Great Lord (The Solar Logos) at the centre of the Earth and created a ball of Fire that breathed life and movement into the star. From that time the Lord of Forms (the Holy Spirit aspect of the Divinity) was able to establish His Abode there and prepare the abode of all the children of the Lord who had chosen to live on Earth. This eminently mystical and symbolic narrative uncovers in a

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<sup>30</sup> Esoterically we know that ETHER IS THE BLOOD OF THE GODS.

certain way the causes of planetary life and the activity of the Third Logos, using the dynamic Fire of the Creative Life of the Solar Logos to vitalise all forms existing in the all-embracing bosom of Nature. By creative use of the imagination, the activity of the Devas involved in the fiery process of a volcanic eruption can be unmistakably pinpointed and their analogy sought through the effects produced in the eruption.

- a. *FIRE*. Of incalculable proportions, updated from the very centre of the Earth by the pressure of powerful AGNIS whose mission is to ascend towards the surface "vitalising" all the geological layers, and offering at all times the image of that igneous principle that we esoterically define as FIRE BY FRICTION. This friction is constant and permanent and has its basis in the resistance offered by the Spirits of the Earth to the passage of the AGNIS. In these words there is a hint of the tremendous and constant struggle which takes place occultly within planet Earth to make possible the material life of the Forms, of which we are unaware, but which cyclically or periodically is demonstrated by the terrible activity of a volcanic eruption.
- b. *LAVA*. It is the objective and highly material result of the friction between the AGNIS of Fire and the Spirits of the Earth, bursting through the surface in the form of molten minerals and being released through the open craters of volcanoes. It is a demonstration of the tremendous potential of FRICTION FIRE.
- c. *ASH*. The gaseous residues of the tremendous combustion generated in the geological layers of the planet between the AGNIS and Earth Spirits are released outwards by the activity of a particular group of Air Spirits who have their natural habitations in the etheric regions of the periphery of the central globe of KUNDALINI. These Spirits are occultly called "the Liberators of Fire," and once they have accomplished their mission of throwing *the rarefied gas* out of the crater, they plunge back into its interior and continue their work as long as the phenomenon of a volcanic eruption lasts, no matter how great it may be. They are also actively involved in the subsequent development of earthquakes and tidal waves, and in collaboration with a particular species of Water Spirits and the AGNIS of Fire give rise to "Geysers," i.e., the release of planetary water from underground rivers converted into gas through fire.

*ASH* is thus "rarefied gas" spewed out of the crater along with fire and lava during the activity of a volcanic eruption. However, using clairvoyance, another very interesting one can also be seen from the occult angle: the "Atmospheric Warming." Once the ash clouds have dropped the mineral and other residues from the chemical reactions of the planet's internal combustion, the rarefied gas is converted into "hot air," which is stored - if we may say so - in certain regions of the ether by the activity of the Air Sylphs. These etheric regions we have called "intermolecular spaces" elsewhere in this Treatise, and in the present case they are assigned the task of "releasing the hot air" when the planet, following its inexorable course around the Sun, enters certain celestial areas whose absence of heat could significantly alter the life process of forms on the earth's surface. These last words must be carefully considered, for they encapsulate the mystery of "cosmic survival." The human being will one day possess the esoteric key to the process that gives life to volcanoes and to the mystical secret of Fire by Friction.



## Earthquakes

In addition to the pressure of gases towards the surface of the planet "shaking" its geological layers, Earthquakes are also triggered by the activity of powerful Earth Devas esoterically called "Lords of the Dark Face." These Devas are of semi-etheric quality and possess great material strength. They are much like the ASURAS Devas, referred to in previous chapters, but possess more power over the rarefied ethers of the deep layers of the soil and are mysteriously and karmically linked with the work of the Hierarchy. Thus, by a magical procedure beyond our comprehension, "digging immense underground galleries in different geological levels of the Earth." As we have seen esoterically, these great tunnels and galleries are intended to facilitate the respiration of the gigantic body of the planet, considering it as a living organism in the process of evolution, constituting - if we can imagine it - its pulmonary alveoli. The construction and location of such shafts, tunnels and galleries, some of which are of such proportions that they almost cut occultly through the planet from part to part, emerging then to the outside through great caves and deep earthly depressions, represent to our world what the alveoli and bronchi are to our lungs, just as the channels of eruption of the Fire of Kundalini through the AGNIS Lords have their correspondence in the veins and arteries connected with the activity of the human heart.

When, in accordance with the karmic process of planetary evolution, it is necessary to destroy any of those galleries, always coinciding with certain astrological positions of the stars of the Solar System, affecting certain regions of the Earth, the powerful Devas of the Dark Face who build them and keep them in solid conservation, cease to support them and the natural collapse and cracking of the ground occurs; this is the effect of the rebound of the shock wave of the air enclosed in the galleries and subways as it crashes violently against the ground, and as the expansive power of the etheric Devas of the Air, which evolve in the deep layers of the planetary soil, tries to be released through other conduits.

This explanation will appear very ingenious or perhaps very puerile to rigid intellectual analysis, but it should be noted that the process of occult research that we are engaged in is followed "very scientifically," using far more subtle capacities of vision than the ordinary ones. They enable us to discover and analyse the work done in the ethers by those invisible devic entities whose life and activities constitute what we commonly define as "the four natural elements," i.e., air, fire, water and earth, synthesised - as we know esoterically - in the Ether, whose essence fills everything. Now, we all know of the four natural elements that go into the composition of all known forms, including that which encompasses the potent structure of the Universe, but only the occult study of the devic structuring of forms can yield a truly clear, scientific and determinative understanding of the mystical process of Creation. The Angels, in all their expressions, let us not forget this essential detail, are "Electric Fire" in etheric activity. This statement implies the idea that "They govern substance" in all its possible states, from that which constitutes the heaviest chemical element to the subtlest expression of spiritual life. Hence their mysterious capacity for Synthesis.





## Rainfall

Just as the galleries, caves and subterranean tunnels constructed by the mighty Devas of the Earth are intended to facilitate the respiration of the gigantic body of the planet, so the rains in all their possible expressions, from the finest to the most spectacular downpours preceding the great floods, are intended to irrigate the surface of the soil with a view to conserving sufficient moisture in the planetary aura to counteract the dangers of an atmosphere too dry for living beings, as is the case, for example, in the deserts and in the torrid zones of the planet, which are truly inhospitable and where water or moisture are really indispensable if there is to be any remote possibility of plant, animal or human life.

In the so-called temperate regions, soil moisture is necessary for the proper cultivation of crops and to maintain an adequate level of earth fertility, which is technically humidity, i.e., the joint work of the earth spirits and the water devas. Rain, as a natural phenomenon, is as we all know, the result of the evaporation of the planetary liquid element from the seas, rivers, lakes, and so on. However, seen esoterically, this phenomenon is due to the interaction of the devas of water and air, of the undines and sylphs, as well as of the agnis, operating together to evaporate the water and keep it in suspension at certain levels of the atmosphere, until appropriate conditions brought about on the surface of the earth by the devic spirits, who have their life and reason for being in the soil, determine the release of the water held in suspension in the form of clouds, and rain is produced.

When water particles suspended in the atmosphere are at very high altitudes, they are frozen by the cold and instead of falling as rain, they fall as snow or hail. Freezing is a geometric mystery in the hands of a particular species of Sylphs inhabiting the higher regions of the atmosphere. They possess the secret of the lines of force of water, which they traverse with magical artistry, much as the Agnis of Fire traverse the empty spaces left by the devas of air in space so that they can project lightning. In traversing those watery paths, using a special power inherent to them, the Sylphs of the higher levels, who are esoterically called "Lords of the Cold," freeze the water by an indescribable magical process of "etherically drawing" within it those geometrical forms of inimitable beauty which can be observed when examining a snowflake or a particle of hail. This explanation will appear very vague and nebulous to people who do not yet possess etheric clairvoyance, but examination of a snowflake under the microscope will give them an idea of the impressive quality of the group of invisible artists at work at hidden levels of Nature in view of the beautiful and delicate structure of the geometrical forms of which it is composed.

Now, following the course of our study, we must consider that floods, dangerous waterspouts, storms in the oceans, etc., always indicate an interaction between the Lords of Water and Wind, along the lines of the higher Angels of the physical plane who command the etheric elements of which it is composed. It must be realised, however, that the Law of Karma presides over the whole process of life in Nature, and it must be humbly recognised that this Karmic Will is beyond and above human desires, and cannot be broken or avoided unless one possesses a high degree of power over the etheric elements which make up the life of the kingdoms and species. The present evolution of the human being, in the various social strata of humanity, prevents him from comprehending the infinite scope of such a law and from "creatively counteracting" the effects of karmic activity, of which the Devas are the



direct messengers and adjusters. However, men of high spiritual integration and endowed with magical powers can properly handle their share of God's Will and verify, if such is their will and discretion, the prodigy of rain or wind, thus indicating the power they have over a certain group of water and air devas. Esoteric knowledge of Magic and wise observance of the Law can act intelligently upon the ethers and elicit appropriate responses from their dwellers, the Devas. In this case, there is no such thing as "miracles," but only and exclusively scientific knowledge of the causes that produce certain effects or "phenomena." In any case we shall have to return again and again to the invocative aspect referred to elsewhere in this Treatise, for every invocative current through the mind attracts the attention of the devas, and the well-known esoteric aphorism "Energy follows Thought" is thus practically evidenced.

## The Winds

The Winds, from the gentle zephyr and the light breeze to the great hurricanes, are always "air in motion," their speed and intensity being determined by the quality and quantity of the devic forces at their base, that is, of the Sylphs of the Air. The air we breathe is essentially ether, though modified so that it can be converted into etheric, pranic life-bearing substance for our physical organism. We shall return here to what we said earlier about the laws of polarity that govern the world and the whole Universe, in the sense of considering our lungs as the receivers of the positive and negative energy of the air we breathe, the inhalation and exhalation movements being their physical or sensitive expressions, while the pauses or intervals between the inhalation and exhalation periods constitute the neutral or harmonising aspect of the respiratory activity<sup>31</sup>. As we can see, polarity is everywhere, especially when we examine the physical body of man, which is a faithful exponent of this principle, being a true accumulator of electrical, mental and psychic force that unfortunately does not always know how to take advantage of it. Returning to the phenomenon of wind as a result of the movement of air, we must insist that the life of Nature is governed by the activity of the four known elements of earth, water, fire and air, plus the essential or etheric element which qualifies and unifies them. Such elements are occultly composed of a prodigious number of very small devas, which can be clairvoyantly observed in the exercise of their work within the particular etheric element which constitutes their abode, or when they work together with the devas of the other elements to produce certain geological or atmospheric phenomena. The wind, occultly considered, is created by the displacement of the Sylphs of the air, and when a great gale, hurricane or tornado of gigantic proportions occurs, untold concentrations of Sylphs can be observed, but also of great and powerful Devas of the Air, Agents of the Lords of Karma, who "imprint karmic will" upon the process of the release of energies that is taking place. A marine downpour is an atmospheric phenomenon carried out by the Devas of the Ocean, esoterically called Neptunes, and the Sylphs of the Air, and if a hurricane or tornado is preceded by great electrical discharges, it is an indication that the Agnis of Fire are also involved in that activity. The same can be said with regard to the phenomenon of a torrential rain with electrical discharges and hurricane-force winds, in which it is possible to perceive occultly the combined action of the Devas of

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<sup>31</sup> The study and practical intelligence of the breathing pauses or intervals can provide the spiritual aspirant with the key to psychic harmony.



Water, Air and Fire. The presence of Great Devas in the development of a phenomenon of Nature is always an indication that part of a karmic process is being externalised through it, which must inevitably be fulfilled. Thus, and looking at the process from an esoteric angle, we are wrong when we say, following the painful consequences of a geological or atmospheric phenomenon: "...was brought about by the blind forces of Nature." There are no blind forces within the natural order established by the wise laws of Creation. It would be better, for the sake of our study, to replace this term with the term "unknown forces" in the future. Furthermore, what do we know about planetary karma, sometimes affecting the whole of a Race, a Kingdom, a defined species or a vast continent? We know only, and still very imperfectly, the incidences that relate to our own little personal karma; we are as yet almost completely unaware of the "karmic agents" of Nature, that is, of the infinite legions of invisible beings that are the karmic agents of planetary life populating the immeasurable space. And such karmic agents are the Angels, the Devas, the Lords of the Ether, and the great Friends of man if he can one day come to understand the greatness of the Law and the loving destiny it has in store for all. The broad outlines of this Treatise are intended to demonstrate that the one true mission of the human being in life is to lay the foundations of the Brotherhood here on Earth and that the Angels in all their possible hosts and hierarchies will always assist him in the fulfilment of this sacred objective. Such is the Law and the Destiny to be fulfilled.

## The Lightning

It is an atmospheric phenomenon related to the activity of the AGNIS Lords, who are esoterically described as "the Dischargers of Fire." Such activity does not involve salamanders, or igneous devas in contact with fires originating on the surface of the earth. The AGNIS Lords of the upper zones of the atmosphere wield such tremendous and inconceivable power that it would be easy for them to destroy in a moment all human creations and even those of Nature itself. They are "the Igneous Serpent," or counterpart of KUNDALINI in the Air, referred to in some mystical treatises of the most distant antiquity, being a mysterious Force controlled by the Divinity itself and creatively active in the process of Initiation. Its power is used to discharge the air of the Fire particles that energise it and to purify the planetary atmosphere at specific times and in regions especially recognised as karmic. Electrical discharges are the result of a polarity existing in the upper zones of the air which releases its contents when appropriate conditions exist (for example, during the course of a storm involving positive and negative aqueous devas). Electrical discharges are then inevitable, being localised in certain areas of the atmosphere or falling on the earth, wherever there is any polarity active enough to serve as a vehicle for such a terrible fire. Lightning is a spark of the Ray, just as the soul is a spark of the Spirit, thunder being the result of friction between the two forces of polarity determining acoustic phenomena. There is really only the Ray, the liberating Force of Fire existing in each molecular particle of the air, so that it is possible to deduce a joint action of the Devas of Air and the Agnis of Fire in each of the electrical phenomena of Nature. In any case, it is always terribly impressive to behold a waterstorm with great electrical apparatus, as it is commonly said, from the occult angle, when the Fire Lords, each carrying his particular sceptre of power, discharge their energies along the lines of a "karmic induction"<sup>32</sup> signalled by "the Great Lords of the Wind,"

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<sup>32</sup> Therein lies a profound motif of esoteric interest which shows us a definite aspect of devic or angelic activity as the basis of the karmic liberation of our world.



who make a vacuum in the air, which is their Life, for the Fire to reach its destination. The Water Lords are the silent spectators of the process, limiting themselves to act as mediators, the Water element they mobilise being the guarantee of this mediation, or the "neutral" element that facilitates the coordinated action of Air and Fire. In every phenomenal process in the life of Nature, and in order to the activity of the hidden life behind the elements, one must seek to see "constantly the Hands of the Lord," shaping the destiny of humanity and of each of the Kingdoms. The power of the Ray is directly linked with the energies of the First Ray, an energy which will one day be controlled by the minds of men, forming the basis of a prodigious human civilisation which will derive electrical energy directly from the air, just as all possible known electrical waves, such as those of radio, telephone, television, etc., are derived from the air, and there will be no need to alter the ecological order of Nature, so deeply affected today by the combustion of the energetic substances which form the basis of the electrical energy used by humanity. The Ray Force, held in "expectant suspension" in certain strata of the atmosphere, can evidently constitute a tremendous Source of natural energy in the service of man when humanity, as a whole, responds to certain keys of harmony in its heart and can invoke "greater things" than it presently knows, manipulates and exercises. Thus, this esoteric Treatise on the Angels looks boldly into the future, but always within the qualifying order of energies which man can already exercise immediately as a basis for future and more splendid achievements. The recognition of the devic or angelic lives is the first step; we will always insist on this "leitmotif," working constantly in the occult sense of establishing normal and natural relationships with the Devas more akin to our particular psychological nature and trying, finally, to attract the friendship of some of them in particular so that they, "overcome by the power of our prayers - as the great philosopher Porphyry said - will descend to Earth and teach us better ways." Such is the Law.





## CHAPTER XV: THE GREAT HUMAN-DEVIC ANALOGY

In the first volume of this Esoteric Treatise we tried to answer one of the most interesting spiritual questions from the occult angle, the one that refers to the Sex of the Angels, reaching the conclusion that there is a generative system in the life of Angels that allows their perpetuation in time and that, therefore, certain specific etheric attributes must necessarily exist whose mission is precisely to attend to the continuity of life of the angelic species or families through certain specific forms. In a close analogical relationship to human beings, the Angels use the universal principle of generation to reproduce themselves, though not in a manner similar to that of men, inasmuch as the characteristics of the Kingdom are different, for as we know, the devic forms are etheric and constitute individualised centres of cosmic energy, and we must bear in mind that Ether, as the essence of creation, fills all the Planes of the Universe, and that the idea of physical contacts established between men and women in the sense of generation become magnetic conjunctions in regard to the life of the Angels. Only the devas below human evolution, such as most of the spirits of the earth and the lunar angels, possess certain generative attributes similar to those used by human beings; the manner in which the higher Angels who rule the Kingdoms of Nature, who build the physical, astral and mental bodies of the human Race, and who vivify the higher species of the evolving subhuman Kingdoms, reproduce themselves, escapes entirely from our intellectual consideration. However, using the hermetic principle of analogy which governs our esoteric research, we accept in its entirety the fact that all Angelic Entities in the Universe reproduce cyclically, that they possess a generative system peculiar to themselves, and that they utilise for this purpose certain electrical or magnetic polarities beyond the reach of our human understanding.

### The Age of the Devas

This being so, we must logically admit that the Angels are also subject to a process of evolution in universal time, and that however immense the expansive cycle of their immortal lives may be, this cycle will be conditioned by the august laws which regulate the age or time of permanence within a given devic or angelic form. Man evolves through form by the system of inner growth and by the karmic law of rebirth; the Angels evolve through energy and by a mysterious system of "ceaseless renewal of their creative attributes." Man moves from instinct through intellect to intuition, and as he progresses through time the physical, emotional and mental forms he uses become more and more subtle. The Angel arises effortlessly from the Ether, following a natural impulse, technically, ENERGY, transmitted to him by the Divinity itself. Such a stimulus, increased as universal evolution advances, allows for ever more beautiful and inclusive creations or constructions in the life of Nature, since as we have explained in other parts of this Treatise, man THINKS and the Angel BUILDS, that is to say, there is a permanent human-devic conjunction, admirably synthesised in the well-known esoteric aphorism "ENERGY FOLLOWS THOUGHT."

Therefore, if we follow the thread of all this reasoning suggested by the principle of analogy, we must accept the idea that the Angels also possess a cyclic age which can be measured from the time when they began a certain life cycle in the specific form of a definite family or species within the marvellous angelic world. The essential, incisive and direct question should necessarily be this: *what time computations govern the life of Angels?* We remember asking this question to a highly evolved Deva, who very affably replied "that he



was ageless," then adding that "... the Angels, in their multiplicity of hierarchies, lack a speculative mind, and therefore have no notion of time as human beings do." "The factors which give rise to the sensation of time," the Deva continued, "are effort, struggle, impatience and fatigue, conditions peculiar to bodies subject to gravity and to the density of the planetary aura, from which they draw their natural capacities for life and experience." According to this simple but cogent explanation, it is quite logical that the Angels attach no importance to time because they have no gravity, for their bodies are etheric and are not subject as man is to effort and fatigue, although, in accordance with the universal principle of ENERGY, of which they are a mystical emanation, "they follow scrupulously and with all reverence the immortal cycles of activity or time marked out by the Logos." Analysing these ideas very deeply and analytically, it could be admitted that the life cycle or "chronological age" of a Deva will depend on its particular degree of evolution, that is, on the subtlety of the Ether in which it lives immersed and which conditions its speed of movement through the sidereal spaces, taking into account - as was revealed to us - that the normal or natural speed of movement in a highly evolved Deva within our Universe is that of light, that is, three hundred thousand kilometres per second, the unit of speed used in astronomical calculations. However, this speed in sidereal displacements is far exceeded by the higher Angels of the System, in which the phenomenon esoterically described as "simultaneity in time" is verified, that is, for Them there is practically no distance. In a manner of speaking, these exalted Devas or higher Angels mysteriously and incomprehensibly constitute Space and rule from the unfathomable recesses of Space all the phenomena that can be recorded in Time. There is, therefore, from the esoteric angle, a direct relationship of analogy between the principle of gravity, the speed of movement through space and the age of the Devas. *The principle of gravity*, because it is always an indication of material substantiation, indicating weight, difficulty of translation, effort and fatigue; *the movement of translation*, because it is conditioned by the greater or lesser subtlety of the ether that enters into the composition of the forms or bodies; and *the chronological age*, because, by its nature, it is "an extension in time," being possible to say that a cycle of time will be the wider and more dilated the lesser the gravity of the bodies and the greater the velocity of movement. In keeping with the sense of these *ideas*, occult research has given us a glimpse into the average age of the Devas closest to the spiritual evolution of humanity. This age is governed by a mathematical constant that could be represented as follows:

MAN is to 1 what DEVA is to 360, that is to say, for every year that a human being lives, the Devas live 360, these figures being in no way arbitrary, since they correspond to the division by degrees of any geometrical circle in the life of Nature. Thus, if esoterically the physical life span of mankind is assigned an average duration of 72 years, which corresponds cyclically to a meridian degree within the great Precessional Circle of the Equinoxes, the average age of the Devas will be:  $72 \times 360 = 25,920$  years, covering the entirety of one terrestrial cycle of retrogradation, that is to say, of one complete translation through the immense bands of the Heavens, conditioned by the twelve Constellations of the Zodiac. The cyclic age of 25,920 earth years for the Devas closest to human evolution will give us an idea of their enormous power of "extension in time" and, paradoxically, of their extraordinary capacity to "live outside of time." The enormous numbers described above will be considerably increased when reference is made to the higher Angels of the System and to the planetary Angels ruling the Kingdoms, the Races and the species, which can persist cyclically "under the same Angelic Form" for astronomical amounts of light years in time, which of course we cannot specify, but which we imagine will be governed by cosmic constants related to the Logoic Life within our Solar System.

Now, *the periodic constant of 72 years* with respect to the human being - let us not forget that the number  $72 = 7 + 2 = 9$  has to do with the well-known esoteric sentence "9 is the number of man"<sup>33</sup>- and *the degree of approach* to the etheric world of the substantial forms in the life of Nature by the devas, which is another mathematical constant under our consideration, could provide us with some clues as to the probable age of the building elementals or spirits of the elements. As we have considered elsewhere in this Treatise, such devas are:

- a. Spirits of the earth (GNOMES);
- b. Spirits of the waters (UNDINES);
- c. Fire Spirits (SALAMANDERS and lower AGNIS);
- d. Spirits of the air (Sylphs or Sylphides);

each such group occupying a particular etheric zone from among the four which make up the physical plane, such as:

- a. Fourth physical sub-plane (sub-etheric) or First Ether - Gnomes.
- b. Fifth physical (etheric) sub-plane or Second Ether - Undines.
- c. Sixth physical (subatomic) sub-plane or Third Ether - Salamanders.
- d. Seventh physical (atomic) sub-plane or Fourth Ether - Sylphs.

There are two elements to consider here in accordance with what has been said above: first, the mystical age of man of 72 years, which, it seems, is a cosmic constant, and second, *the degree of subtlety of the Ether* in which the spirits of the elements or building devas live and have their reason for being. According to these two constants, we could establish the following relationships:

<u>Constructing Devas</u>	<u>Physical Sub-plane</u>	<u>Human Age</u>	<u>Devic Age</u>
GNOMES	4 <sup>o</sup>	72 years $72 \times 4 = 288$ years	
UNDINES	5 <sup>o</sup>	72 years $72 \times 5 = 360$ years	
SALAMANDERS	6 <sup>o</sup>	72 years $72 \times 6 = 432$ years	
SYLPHS	7 <sup>o</sup>	72 years $72 \times 7 = 504$ years	

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33 In the first volume of this "Esoteric Treatise on Angels," entitled "The Hidden Forces of Nature," we came to the conclusion that mystically 9 was also, in order of acting Rays, the number of the Angel. If we reduce the numbers constituting the cyclic ages of the Devas to a single digit, we shall corroborate that statement. Let's see:

1) 360 years -  $3 + 6 = 9$

2) 25,920 years -  $2 + 5 + 9 + 9 + 2 = 18 = 1 + 8 = 9$

This same constant of 9 is reaffirmed when analysing the average age of the small constructing devas, or spirits of the elements:

Gnomes - 288 years =  $2 + 8 + 8 = 18 = 1 + 8 = 9$

Undines - 360 years =  $3 + 6 = 9$

Salamanders - 432 years =  $4 + 3 + 2 = 9$

Sylphs - 504 years =  $5 + 4 = 9$



This is, as we understand it, the average age of the constructing devas, or spirits of the elements, bearing in mind that this average age is only a simple indicative measure, just as the average age of 72 years has been drawn from the whole life of mankind and not from the isolated unit of man. We cannot say, therefore, that a Sylph of the air must inevitably live 504 years, but that this is the average age corresponding to the life cycle of the species to which it belongs, which means that there will be sylphs who will live more than a thousand years and others who will not live to 300 years, since as we have been able to observe in the course of our occult researches into the devic world, the spirits who integrate the elements of the physical plane are subject to illness, old age and death, although in a very different way from that of human beings.

## Reincarnation of the Devas

The exposition of these ideas forces us to ask another very interesting question from the esoteric angle: "Do the Devas reincarnate?" i.e., are They, like us, inexorably bound to the Wheel of Samsara which governs the karmic law of death and birth?

Well, this question could be answered affirmatively, according to the principle of analogy which governs our Second Ray Universe, though bearing in mind that death and the process of rebirth may be radically different from the way we human beings experience them, from the purely physical angle and without any other measures of consideration than those supplied by our five bodily senses and our degree of mental perception. We must bear in mind, first of all, that death as a phenomenon of physical extinction and subsequent process of disintegration of form does not operate at the etheric levels, for it is precisely at these levels that all etheric residues released from the disintegrating dense physical bodies end up. It should be noted, however, that despite the subtlety of the ether in which the building elementals live immersed, an interval of rest will always be perceptible to esoteric vision, though much less prolonged than in the case of human beings. A kind of Devachan through which a deva or building elemental has to pass before assuming a new etheric vehicle, bearing in mind, in accordance with the infinite laws of evolution, that there is a progressive line which leads to GNOMES becoming UNDINES, UNDINES becoming SALAMANDERS or little Agnis of Fire, SALAMANDERS becoming SYLPHIDS, and SYLPHIDS becoming Devas directing the process of building Forms in the life of Nature. Thus, we could say that a Deva of similar evolution to that of a spiritually integrated human being carries with him the mystical experience of the four transcended etheric levels, just as the higher man carries with him the experience of the integrated and transcended lower Quaternary, that is, the physical body, the etheric vehicle, the astral sensibility and the concrete mind. Analogy can always be found in all areas of life, for it is the key to perfect knowledge.

It must also be considered that in each of the etheric levels of the physical plane there are different degrees of subtlety, and that when we speak, for example, of the fifth physical sub-plane, which corresponds to the second etheric level, we do not mean that only the building elementals or "spirits of the waters," esoterically called UNDINES, live there, but that there is a prodigious multiplicity of evolving devas, from the simple UNDINES to the mighty NEPTUNES who integrate with their extraordinary devic life the great oceans of the planet. The same can be applied to the other etheric levels, though extending the idea to the sub-planes of all the other Planes of the Universe, where in accordance with the law of



subtlety of substance used in order to the creation of integral forms, we shall have to imagine, if we can, an extraordinary capacity of devic life with divine faculties and attributes beyond the highest human understanding.

Consubstantially with the idea of rebirth we have the idea of karma, and it is here, on this point, that we must creatively apply the analogy. Our Universe as a whole is karmic, as it is in the process of cyclic manifestation in Time, and the same could be said of every Universe, Constellation or Galaxy that populates the infinite seas of Space. Thus, to speak of the karma of the Devas, whatever their degree of spiritual evolution, is not a mere hypothesis of our mind, but an absolute certainty born of the right application of the principle of analogy. The only thing to bear in mind, however, is that the karma of the Devas is very different from that of human beings. The karma of man is to *create*, through experience resulting from contact with the material substance of the mental, astral and physical levels; the karma of the Deva is to *build*, by means of a potential energy peculiar to them, the vehicles of substance which the Kingdoms of Nature require for their normal evolution. We have discussed this point elsewhere in this Treaty and will not insist on it. However, the subtlety of the element in which the different hierarchies that constitute the Devic Kingdom live immersed places them, from the point of view of the law of Karma, in a plurality of zones far less conflictive than the human ones, and without the moral and physical pain that afflicts races and species in our physical world. Always in accordance with the analogy, we must admit, however, that there will be certain zones of conflict on the etheric levels of all the Planes of Nature where there is a point of devic contact with the lives of men, particularly on the psychic levels where the Guardian of the Threshold of Humanity makes his pressure felt most acutely, and where the lunar devas manifest themselves with the greatest intensity and potency, who are still subject to the lower pull of the downward arc of planetary evolution, and where, esoterically speaking, there is a permanent struggle or conflict between the Angels of Light and the Angels of Darkness, disputing, as it is mystically said, the prey of the human heart. And here there would be much to say about the psychological - or perhaps it would be better to say psychic - phenomenon of *temptation* for the purpose of spiritually awakening the human soul. An important part of human karma lies precisely in the struggle between the devas of light and the devas of shadow within the heart, which has given rise to the religious tradition of the Guardian Angel and the Tempting Demon, the background to this epic human struggle, being the particular karma of both groups of Devas who infiltrate the etheric aura of man and penetrate his heart, and incite him to struggle on the levels of material existence.

And with regard to karma, we must also admit - even as a hypothesis - that it has to do with the great Angels of the Universe and of the Planet itself, subject to divine pressure and representing stages of God's life on the Planes or levels of material existence, bearing in mind that the Divinity, though Omnipotent in all orders of manifested life, cannot come into contact with His infinite Creations except through His direct Messengers, the Angels. It is they who build the superb structure of the Universe according to the Plans of divine Ordination, and use the ENERGY arising from Their Radiant Bodies to keep that structure unmoved through the ages, the particular Karma of such Splendid Angelic Entities being the marvellous activity which flows from Their indescribable spiritual Qualities, which esoterically are described as: Knowledge of the Wise Designs of the Lord, Integration of the Righteous Measures of His Indescribable Intelligence and Construction of each and every Plane of the Solar System.

## ANNOTATED ILLUSTRATIONS

### The Devic language

The following engravings, corresponding to "*Devic Language*", were captured at higher etheric levels, reflected from the mental plane by certain Devas of high spiritual integration who decided to help us in our occult investigations. The different drawings that make up each engraving have a magical meaning and form part of the context of devic conversations. At the end of them, and as a corollary and farewell, there always appears the keynote by which the Deva makes himself known and veils in a mysterious way the secret of his name, mystically concealed under the representation of a living symbolism which only the Initiate is able to understand and interpret correctly.

Close observation of such drawings will clearly reveal the distinction between one Deva and another, and how different are the ideographic systems used to communicate with each other, representative of their degree of spiritual integration.

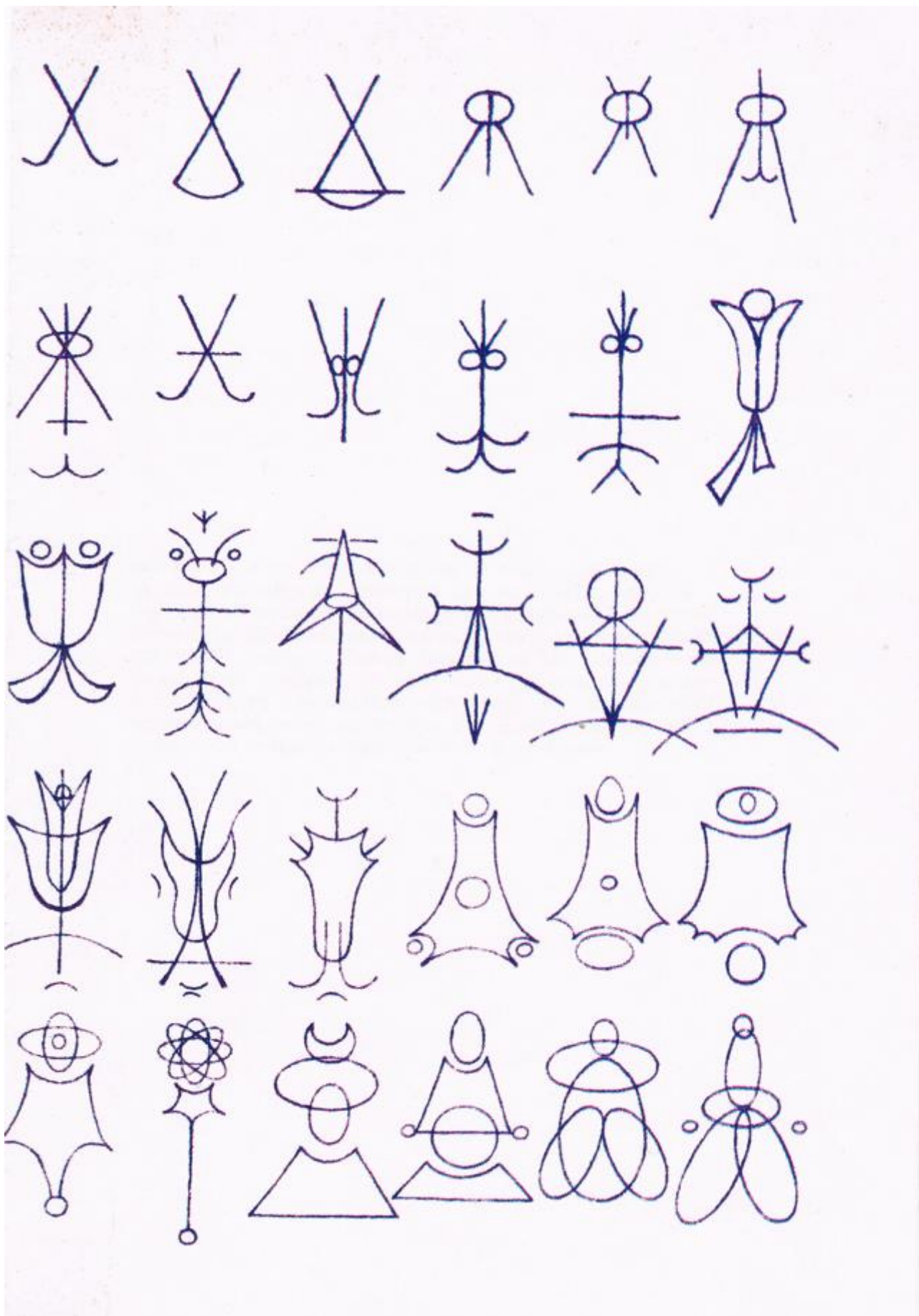
We are told occultly that all the languages of the Earth, including those of a sacred character, were transmitted to humanity by the great Venusian Devas of the mental plane. It can also be stated that all the articulate sounds of Nature, whatever the kingdoms, races and species which emit them, are basically geometrical forms in the mental world, which become definite colours as they pass through the astral plane and become finally audible on the physical levels, being the quality of those languages, voices or sounds of Nature, appreciated by the richness of the symbolic meanings of the geometrical forms and the beauty of the colours which radiate from them, understanding esoterically that the creative process which goes from the geometrical forms to the multiple sounds, and which in mystical reciprocity goes from the sounds to the geometrical forms, is an eminently devic or angelic activity whose study must one day enter into the field of scientific research.

### 1. A devic conversation between two highly evolved Angels.

The simplicity of geometric forms at the beginning of the painting contrasts with the richness of meaning that can be grasped at the end.

In the course of the conversation some astral Devas are mentioned, esoterically called "Lords of the Crescent Moon," who it seems, are hierarchically under the orders of these Angels and fulfil certain working arrangements.

The final two engravings are the characteristic representation of those two angelic Entities, each with its own symbolism and meaning







## 2. Signs appearing in the ethers of space and captured during the course of a liturgical ceremony of a religious nature.

Such signs are evocative responses of an Angel of high spiritual integration corresponding to the fervour and sincerity with which the religious act is performed.

See the crosses that appear in almost all the engravings, until at the end a kind of temple appears with the cross at the highest point, this symbol being the characteristic form by which the Angel defines and qualifies himself



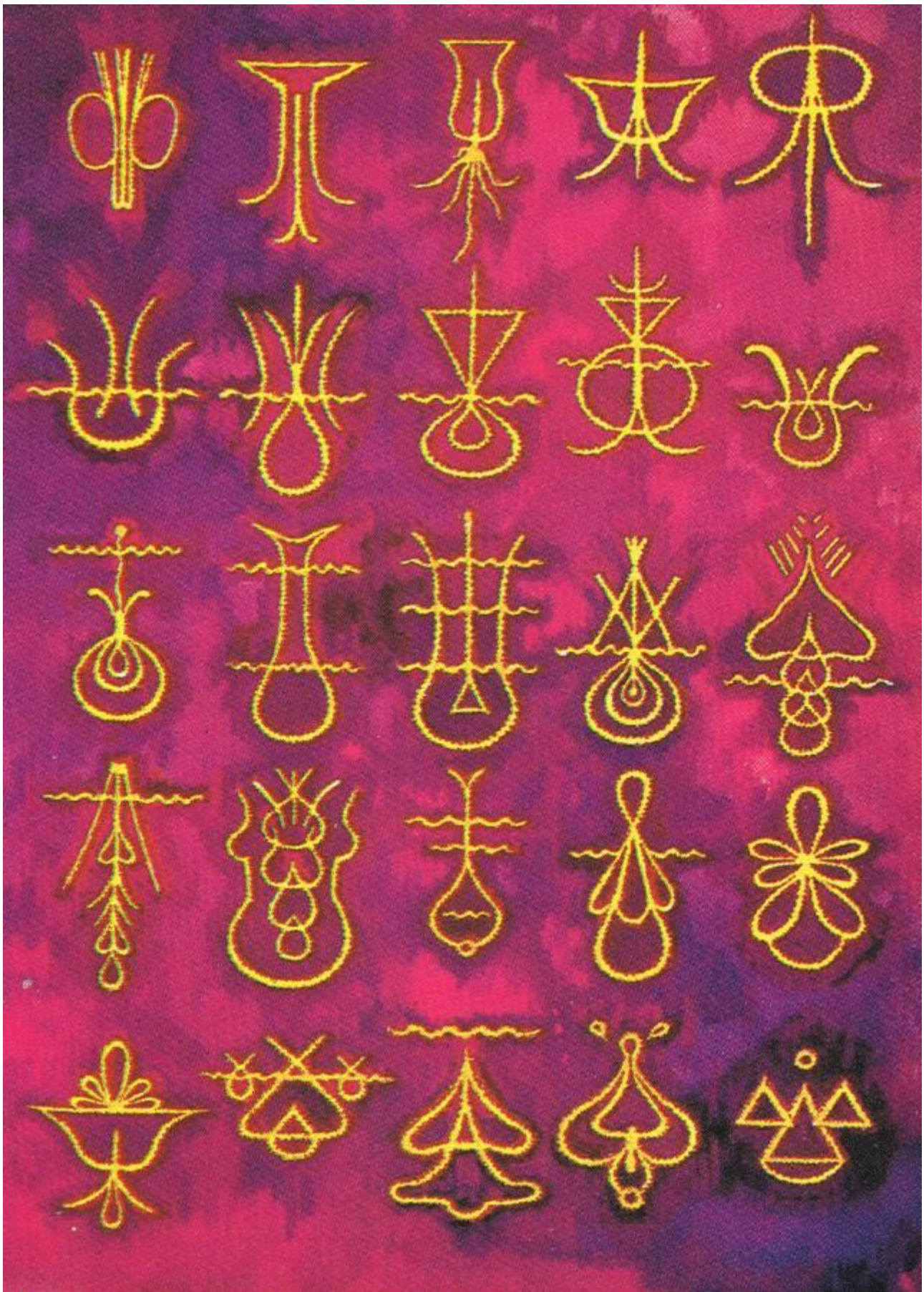
### 3. This symbolic devic expression was masterfully captured by Mr. JOSEP GUMI

In the course of a lecture given by the author of the book in which he made specific mention of the psychological nature of devic activities.

The beauty of the drawings and the harmony of their geometric outlines indicate the presence of an angelic Entity, who from the mental plane, tried to inspire the lecturer on some point that he considered important for a better understanding of the devic theme.

See, at the end of the engravings, the one that defines and particularises the Angel whose presence was contacted on the subtle levels.





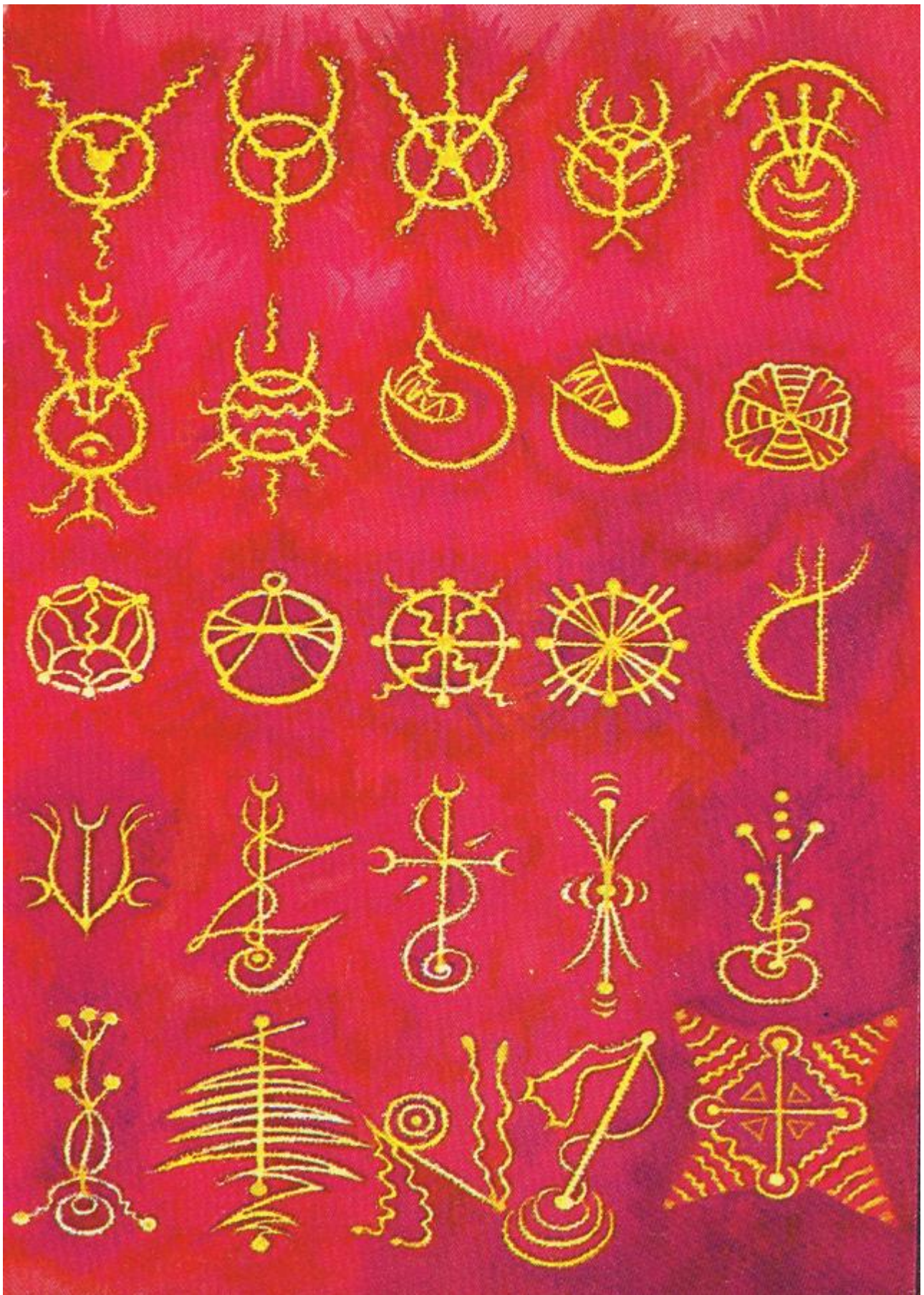


#### 4. Here is the vibrant expression of a higher Deva trying to establish contact with a human being.

The vibratory quality of sounds, shapes and colours can only be partially and imperfectly recorded in the engraving, although Mr. GUMI, who is an excellent artisan in the art of expression, has managed to adequately qualify that vibratory quality by bringing it from the mental plane, a space of five dimensions, to the level of physical expression, which due to the limitations of the drawing plane, can only represent two.

This singularity reveals the quality of the artist and his perfect mastery of the ethers within the conceptual field of the physical senses.

At the end, as always, the signature or rubric of the Deva.





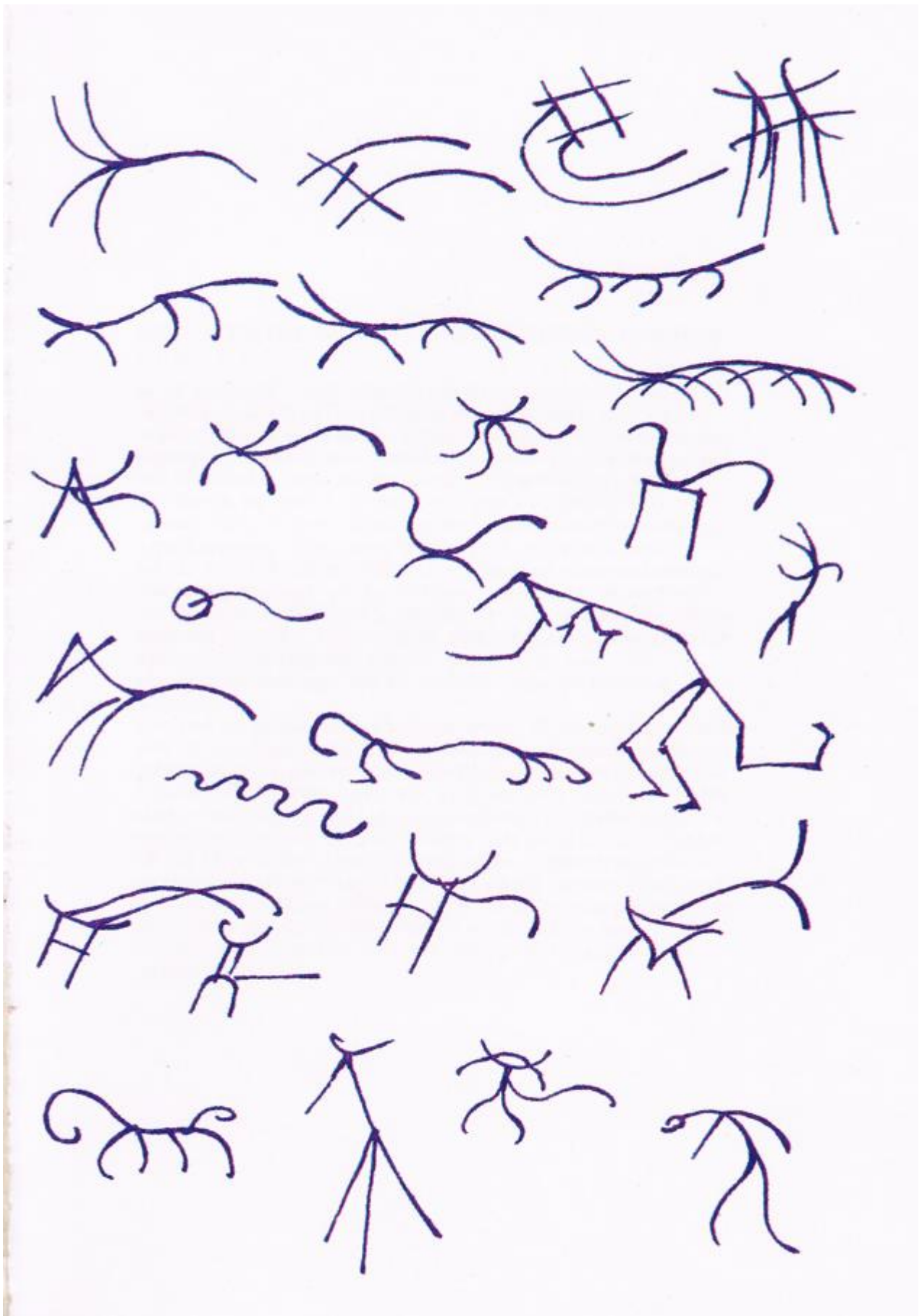


## 5. Simplification of forms

The Art of Simplification is eminently devic. It obeys reasons that logically escape intellectual scrutiny. The vision of the Deva simplifies the objective things of Nature, conforming them to their intimate angelic nature. It is like the artist's sketch made before undertaking the task of construction of a certain work, whether it be the design of a building, a painting, a statue, etc. The hidden basis of any construction is to be found in its absolute simplicity; then all the substantial complexities that will make it objective are added to it.

The Angel goes from essence to substance, and man from substance to essence... When both streams of life, the devic and the human, are merged in the centre of the mystical equilibrium which links essence and substance, the planet Earth will penetrate into more splendid regions of the Universe.

Look at the engraving and using your imagination you will be able to relate the simplified forms of the devic vision to objective aspects of Nature's life. Many artists skilled in the expressive art of drawing and design sometimes use this natural system of angelic simplification.





## 6. Etheric forms of some Earth spirits

As can be seen in the engraving, such "spirits of the earth" loosely adopt the human figure, following certain laws defined in the evolutionary order of Nature. The spirits of the earth are a variety - though less evolved - within the larger family of GNOMES. There is no place on earth where the climatic conditions permit the development of the slightest blade of grass, its natural germination and development, without the hidden work of the spirits of the earth. Invisible to the ordinary human eye, they often appear and become visible to the innocent vision of children, who still possess occult vision, and to highly spiritually integrated human beings who have developed clairvoyance in the etheric regions of space.

These earth spirits generally act in great concentrations, for they belong to a group soul within the realm of the Devas, confined to the first etheric region of the physical plane. Thanks to their natural activity, the earth is populated by green meadows, all kinds of shrubs and a wide variety of wild plants. Their work can also be seen in the germination and development of humble seeds, planted in any pot or place in our homes where air and sun can penetrate. This is a mystical work of Nature, an eternal miracle of these small creatures of the ether that we have not yet been able to appreciate.



## 7. The Devic Work of elaborating a Fruit of the Earth

In this engraving, we can observe the process of elaboration of any fruit in the life of the plant kingdom, from the very moment of its etheric substantiation to its full maturation. Continue the process by examining the numbering inscribed on the engraving:

1. Substantiating elementals condense the ether of space into dense, plastic and malleable matter, though perceptible only in the regions of the first etheric level of the physical plane.
2. A building elemental, of the devic species corresponding to the quality of the fruit, is introduced into that substance, incarnates in it, if we may say so, and endows it with the required natural properties of taste, molecular constitution and form, etc., in accordance with the occult cycles or tattvas of Nature and the quality of the sap ascending through the interior of the tree or plant.
- 3-4. The process continues to follow very strict construction rules, to which the building elemental adapts effortlessly.
- 5-6. The fruit has reached its full expansion or maturity, but the building elemental will remain hidden within it until such time as it is plucked from the tree or falls to the ground as it begins to dry.
7. On the outside of the fruit, a small deva is seen putting the finishing touches to the work undertaken by the building elementals. This final activity of "pigmentation" or painting of the fruit is the mission of certain small sylphs of the air.





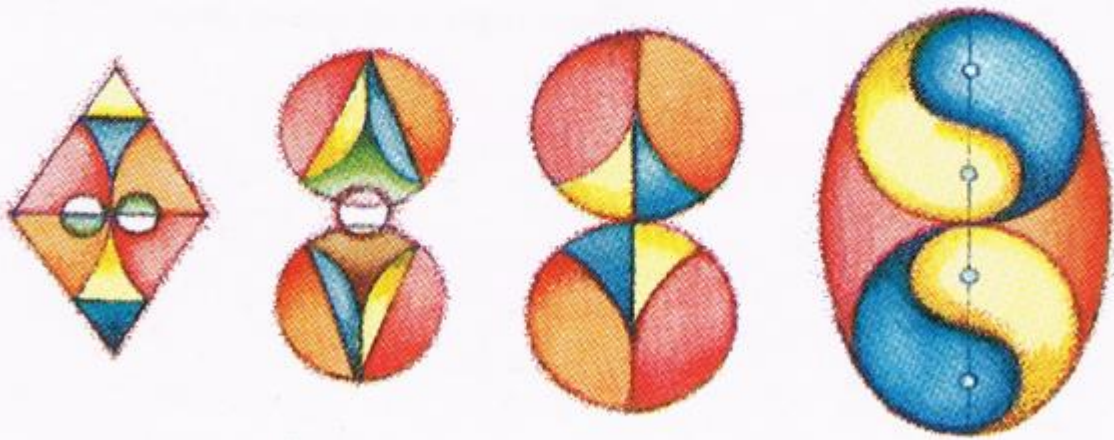


## 8. Kundalini Fire and Mental Archetype

Here is a curious description of how the higher Devas view the activity of the Fire of Kundalini as it enters into the evolutionary life of the Kingdoms of Nature. a) Mineral Kingdom, one developed petal. b) Plant Kingdom, two petals. c) Animal Kingdom, three petals. d) Human Kingdom, four petals (Muladhara chakra).

Another symbolic description, also provided by highly evolved spiritual Devas, of how the Fire of Kundalini expresses itself in their lives. Note the coincidence of such engravings with a horizontal section of the human spine from the esoteric angle and how IDA, PINGALA and the central medullary sector occupied by SUSUMMA also appear, albeit in the form of a mystical flower. The latter, as you will see, takes the shape of a heart.

This third engraving corresponds to the projection of a mental Archetype that Angels of a higher spiritual hierarchy introduced into our mind. It shows the spiritual evolution of the two streams of human and devic life from their remote universal origins, until they both achieve a complete fusion in the ANDROGYNOUS being, half man, half deva, with which a cycle of planetary perfection will close. See the exquisite beauty of this description in the final engraving.





## 9. The Agnis of Fire

All phenomena of an igneous character in the life of Nature are caused by these prodigious Devic Entities. The AGNIS are conscious expressions of the Creative Fire of Nature, and according to the igneous impulse they determine, can be classified under three main Hierarchies:

The indescribable AGNIS who promote the Universal Electric Fire, the FIRE OF FOHAT, and are an expression of the First Cosmic Ray.

The qualified AGNIS who produce the spiritual vitality of the worlds and foster the development of human self-awareness. They are called "Lords of Solar Fire" and are mysteriously linked with the energies of the Second Cosmic Ray.

The very potent AGNIS related to the FIRE OF MATTER, called in hierarchical terms "THE KEEPERS OF FIRE." They constitute in their totality the FIRE OF KUNDALINI. They are mystically linked with the work of the Third Cosmic Ray, whose most commonly known occult expression is the Activity of the Third Logos or the Holy Spirit.







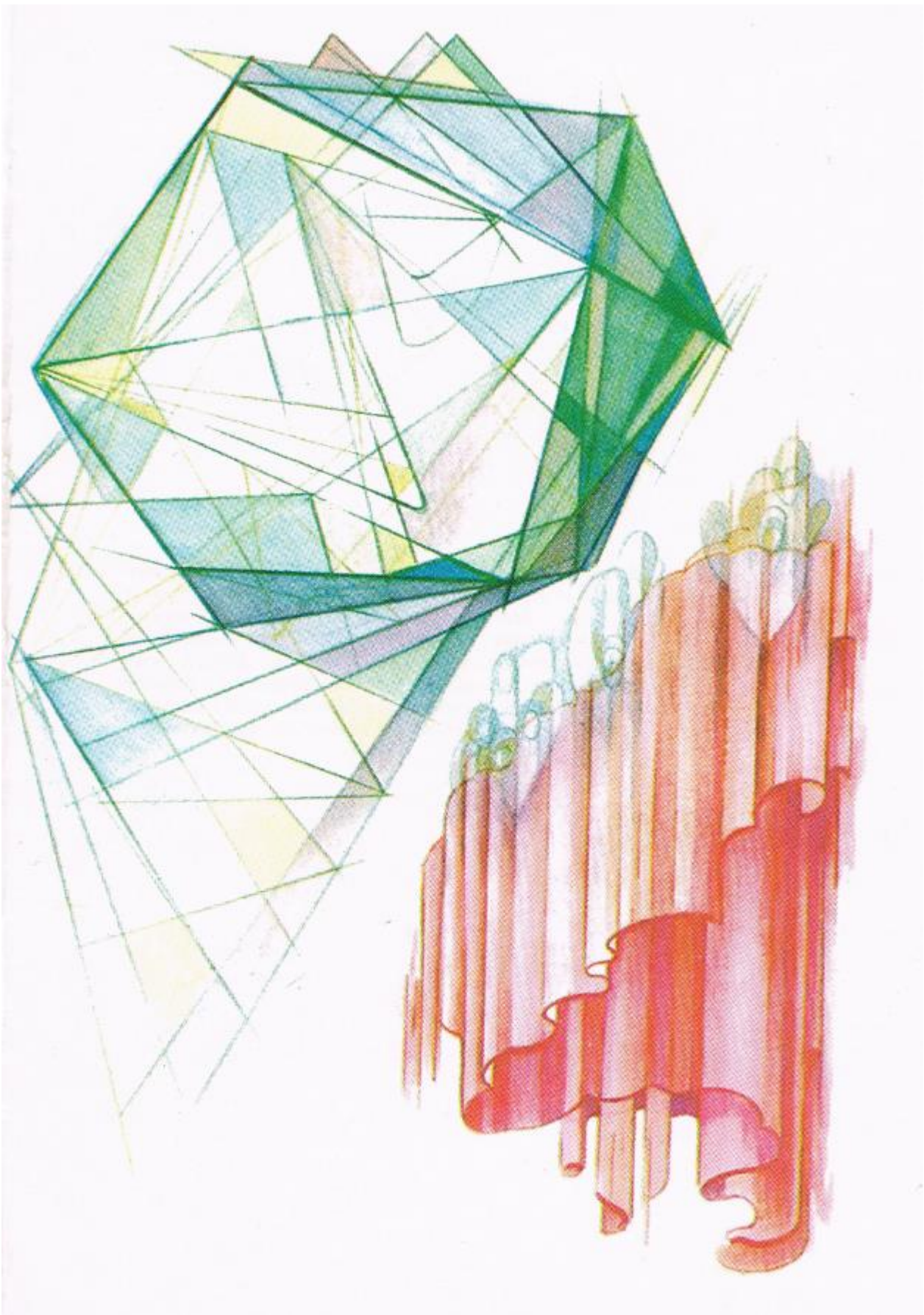


## 10. Geometric shapes

In this engraving you can see a set of beautiful and inspirational geometric shapes created in the ether by certain devic forms using light and sound.

Etheric space - seen clairvoyantly - always shows us these beautiful angelic creations, which change form with unusual rapidity, and only stop their movement in the infinite recesses of space when some such geometrical figure must be adequately "substantiated" for the purpose of objective manifestation.

The astral forms of some Devas, captured inside a temple while a delicate piece of liturgical music was being played on the organ, can also be seen.



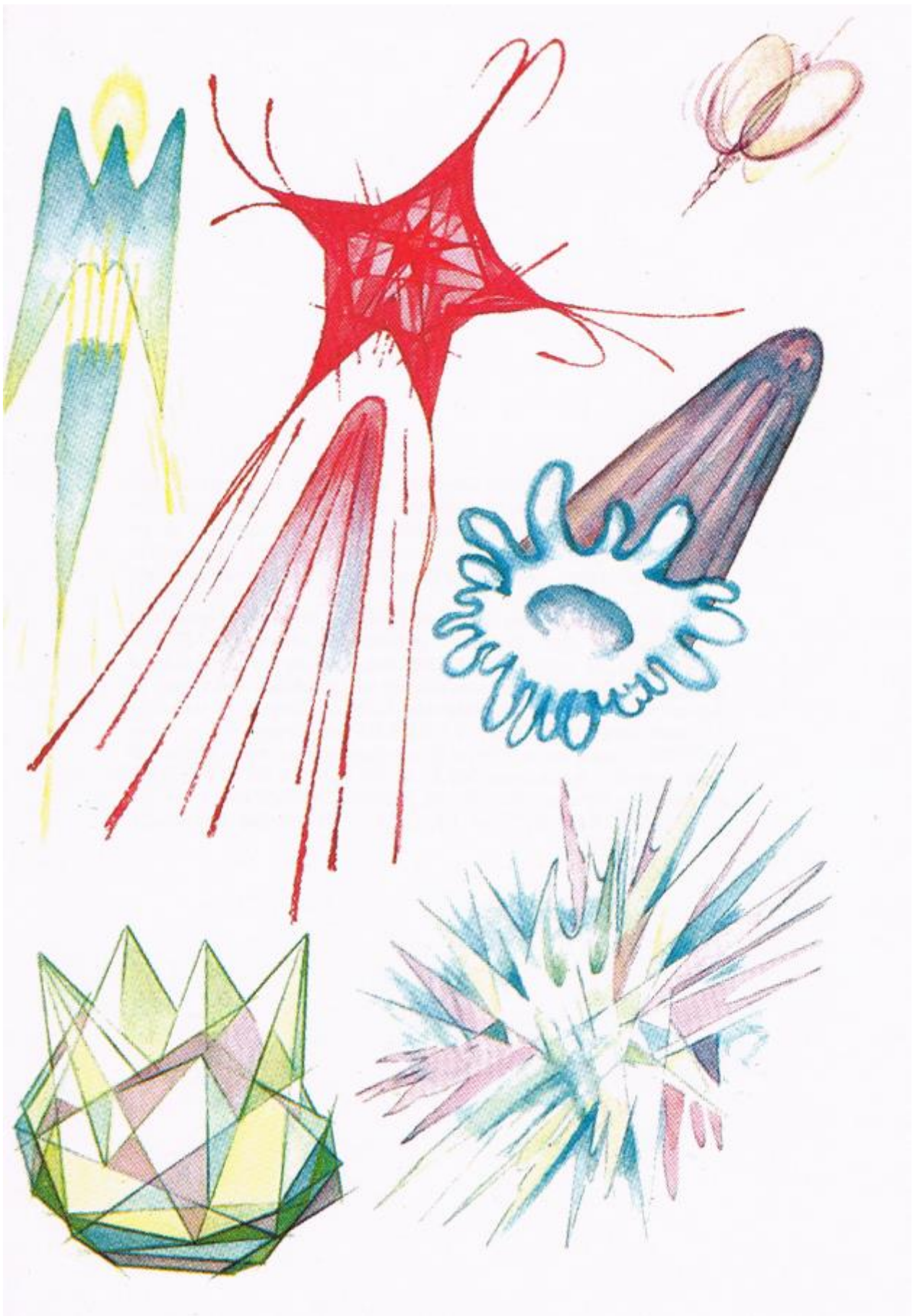


## 11. Forms in Etheric Space

These drawings indicate the various modifications of the ether in reaction to the movement of the Devas, as they move through the etheric space within which we live immersed.

The resulting light, colour, sound and geometrical forms are at all times "devic expressions" and the brilliance, beauty and colourfulness of such etheric modifications of space indicate to the trained clairvoyant observer the degree of evolution of the Devas who produce them.







## 12. Highly spiritually evolved entities

Here is the objective representation, using higher clairvoyance, of highly spiritually evolved Devic Entities. The two on the right side of the picture belong to the Angelic Hierarchy which we have described as "Family Angels" in our Esoteric Treatise.

The ANGEL depicted on the left side of the engraving belongs to a higher Hierarchy of AGNISHVATTAS. Some of these ANGELS surpass our ADEPTS in evolution and are the living forces at the basis of human evolution.

According to what we are told esoterically, such ANGELS come from the planet VENUS and have been on Earth for eighteen million years, when the SPIRITUAL HIERARCHY was established in our world (Coming of SANAT KUMARA and the LORDS OF THE FLAME, "Secret Doctrine").

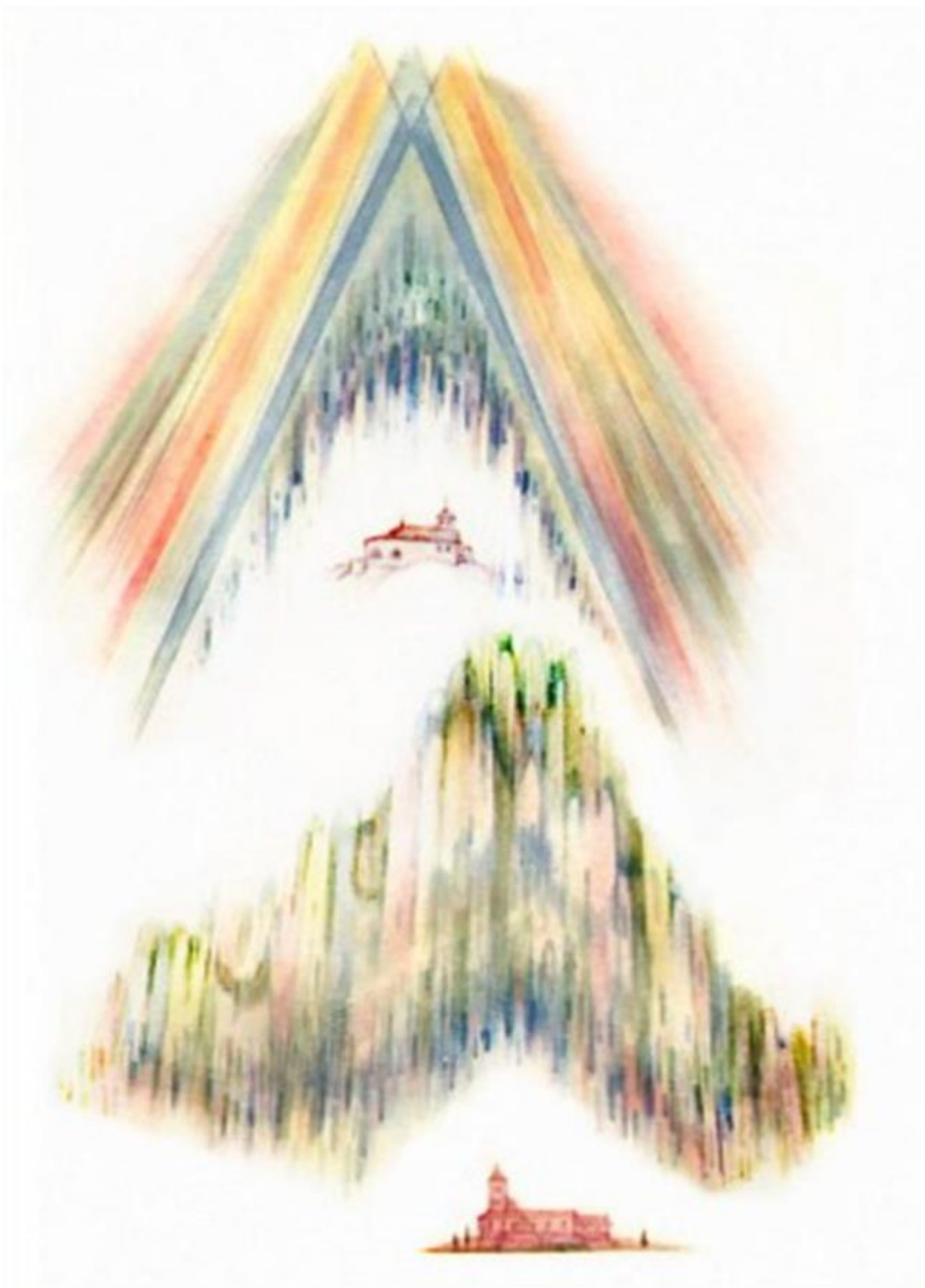


### 13. Devic Protection

Angelic protection of temples where religious services or liturgical ceremonies are regularly held.

The etheric form of these creations is of singular beauty and the intensity and delicacy of the colours perceived demonstrate the spiritual quality of the worship services and the degree of religiosity of the faithful in attendance.

The Devas merely construct such forms in the ether according to the quality of the vibrations emitted. Their protective activity will always be, in any case, of an impersonal nature.





## 14. Astral Forms

Here is the objective representation of certain elemental forms as they are usually perceived by the trained clairvoyant observing the denser levels of the astral plane. They are repulsive and sinister forms that embody the instinctive tendencies of a large section of the human race.



## 15. Formation of matter

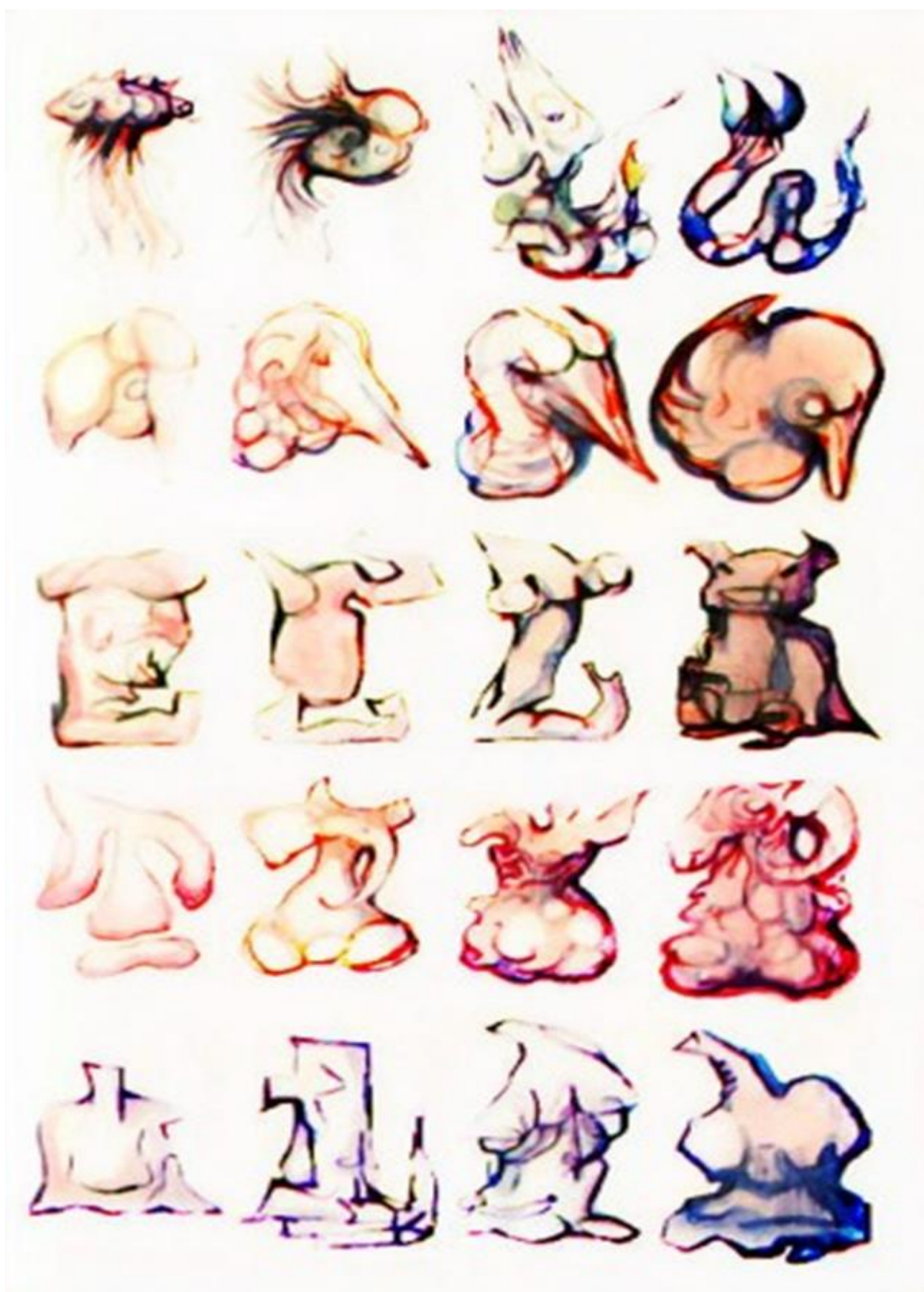
The process of construction in etheric matter of animal forms by specialised "building elementals."

The archetypical designs of these forms are carried out by qualified Angels on the mental plane.

These forms appear to the clairvoyant observer very vaporously and seemingly without consistency. However, as the ether that composes them becomes densified, a parallel activity takes place synchronically on the dense levels that renders them fully objective. It is a process of gestation inseparable from the activity of Life on any plane or level of Nature.

In the different engravings you can see forms of marine animals, birds, reptiles and pachyderms in the process of material integration.









## EPILOGUE

This second book of "*AN ESOTERIC TREATISE ON ANGELS*" has attempted to go as fully and scientifically as possible into the FORM of Angels and the Structuring System of the FORMS of Nature, as they present themselves to the vision of the clairvoyant observer, endowed with great mental perception and sensitive enough to grasp intuitively the meaning of the spiritual impressions coming from the devic world.

The author recognizes that some of the ideas put forward will be difficult for readers of a very concrete or intellectual mind to accept. He believes, however, that if the rational mind possesses logic and a great deal of common sense, which is an indication that it will have asked itself the question of the cause of things confronted to a dilemma submitted to analysis due to some apparently indecipherable physical or psychological fact, it will even accept as a reasonable mental hypothesis the idea of angelic entities, or simply of individualised energies, which on the occult levels of Nature perform the "prodigy" of converting the Ether of Space into material Substance, a "MAGNUS OPUS" of transmutation without which no form could exist in the life of the Universe.

In the making of the book, the bases of a new Science have been established, which we could define as SYNTHESIS, whereby the idea of a Cosmic Programming embracing the life of the most splendid Galaxies and of the most insignificant chemical atoms, within the common framework of an OMNIPOTENT WILL of totally indescribable nature, is accepted as natural and logical, but in which we all participate integrally, and which decides to manifest cyclically or periodically in Space and Time under an incredible number of objective Universes or Solar Systems which drag behind them an endless sequel of other minor celestial bodies, such as planets, satellites and the most insignificant asteroids. However, at the common basis of such universal creations we always find the august polarity of SPIRIT-MATTER and the relationship between the two aspects in the form of ENERGY. The term ENERGY, as a system of relationship and cosmic contact between the spiritual and the material principle, can be fully applied in our study to the life of the Angels, regardless of their particular hierarchies or degrees of evolution.

The foundations of a cosmic, universal or planetary creation cannot be laid without the mediating principle of ENERGY, which in its subtlest aspect, the DYNAMIC ELECTRICITY OF THE COSMOS, is but the expression of the Life of the most potent Angelic Entities, which in accordance with "the Logoic Wills of Manifestation," create the indescribable structures of the Universe, Their Planes of expression as the revelation of creative attributes of Divinity, and the substantial forms in infinite degrees of condensation which constitute the organised bodies of all lives and consciousnesses "living, moving and having being" in the great ocean of Universal Creation.

In the course of our investigations we were graciously assisted by Angel friends of high spiritual integration, who allowed us access to some of the hidden mysteries of their worlds of harmony, consciously introducing us into "intermolecular zones," esoterically described as "akashic records," where we were able to observe the creation of Nature's forms from some definite causal archetype, or divine idea, and following the thread of light of a devic action beginning with "the perception of an idea" at certain levels of angelic uptake or registration, culminating in the structuring of any kind of form in Nature's life. Everything

appeared before our eyes so clear and simple that the scientific investigations of modern man carried out with the aid of the most sophisticated instruments of perception seemed to us incredibly primitive, slow and immersed in the ocean of contradictions which sometimes constitutes the concrete and speculative mind of man.

The esoteric research carried out in the "intermolecular zones" of Space allowed us also to observe the marvellous forms of devic communication, to enter into the mystical secret of human language, which we realised, is a result of some of those mystical angelic secrets revealed in certain phases of human evolution, following the outline of the great causal triangle of sound, colour and geometrical form.

The resolution of some of the mysteries related to these three elements introduced us to the world of mental meanings, which until then existed only as a marvellous hypothesis in the idealistic areas of being. It was thus that we understood the mystery of light involved in the term ANTAKARANA, which once it has crossed the barriers of the concrete mind and penetrates into the abstract regions through the Solar Angel, or higher Self, will never end, following its indescribable stellar paths until it gloriously coincides in the life-centre of the Monad and potentially becomes a god, capable of creation in the likeness of the Solar Logos.

I only plead attention to the contents of the successive phases of this study, a reverent attention which must naturally not go to the author, who personally considers himself only a small part in this programme of universal ideas, but to the exalted Angels who from the inner levels guide the evolution of the human Race, and are its most direct instructors in the order of the sacred knowledge which through the ages has been imparted to humanity in all aspects of social life and in every phase of its history.

*Vicente Beltrán Anglada*  
Under the Sign of Pisces of 1980