

THE HIDDEN FORCES OF NATURE



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THE HIDDEN FORCES OF NATURE

VOLUME I

"AN ESOTERIC TREATISE ON ANGELS"

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1. PREFACE

The idea of writing this Esoteric Treatise on Angels has a double motivation, one particular and the other universal. Particular in the sense that I have always been attracted to and intrigued by the occult life of Nature, especially where particular reference was made to angelic entities; Universal, because I am aware that for some years now The Spiritual Hierarchy of the Planet, through its various Ashrams, has been training many qualified disciples in the "difficult art" - a lost art as some esoteric researchers would perhaps say - of establishing conscious contact with the angelic world in order to accelerate the process of humanity's adaptation to the very powerful energies which are penetrating the etheric aura of our planet from the zodiacal constellation of Aquarius. Some of these specially trained disciples, with great spiritual experience gained in the distant and glorious past, have been assigned the specific mission of "revealing" some of the great alchemical secrets which the Angels possess and which they wisely use to organise the creative work of the Universe and to present the whole of the angelic world, in all its immense range of Hierarchies and functions, as "individualised energy."

These revelations will have an eminently scientific character and will demonstrate in the not too distant future that ENERGY, whatever its activity, subtlety and origin, possesses a characteristic identity that makes it adaptable to certain planetary or universal functions, its unique and primordial essence being that mysterious substance we call ELECTRICITY. This breaks down during the process of evolution into three fundamental igneous aspects: the Fire of Nature or Kundalini, which vitalises all physical forms imagined by the Creator and cyclically seeks to reveal certain definite Archetypes of perfection; the solar Fire or Fire of the Soul, a conscious and individualised substance which creates sensitivity to all levels of life in Nature; and the electrical Fire of the Spirit, technically described as FOHAT, the unique substance coexisting with the intimate Life of the Creator and constituting the basic impulse of the evolution of our planetary System.

The hierarchical decision to train world disciples in the supreme art of angelic contact, and to reach through it to orient the minds and hearts of all men and women of goodwill throughout the world towards the subjective aspect of Nature, also pursues an objective of deeper and wider implications than those merely technical to the contact or imposed by the need for a drastic change in the social conditions of the world. Such a goal is INITIATION, the objective revelation through the human being of the Fifth Kingdom of Nature. The supreme intention of The Spiritual Hierarchy of the Planet to make MAGICIANS - in the deepest, most esoteric and mystical sense - of the world disciples who withstand the electrical fire of Initiation, is in line with the fundamental purpose of SANAT KUMARA, the Lord of the World and the SUPREME MAGICIAN on our Planet, in order to channel the tremendous and shattering energies which the Lord of the Seventh Ray, through the planet URANUS, sends down upon the Earth, channelling them from the creative centre of a mysterious Star in the Constellation of Aquarius, vibrating the ethers of Space and bringing into incandescence certain definite levels in the life of humanity and all the other Kingdoms of Nature.

The consideration of the Initiate as a White Magician in order to help planetary evolution presupposes a conscious contact with certain Hierarchies of Angels, or streams of individualised energy, who cooperate in the mystical process of liberation or redemption

from the complex world of the worn - out mental, emotional and physical forms which constitute the material, substantial or karmic basis of our planet Earth.

Now, in order to this magical concept of life or angelic response to man's spiritual life, there are seven great streams of energy at work at the beginning of this New Age of unsuspected world opportunities:

- a) A cosmic type of energy stream, beyond human understanding, coming from a specific star in the constellation of Aquarius.
- b) A stream of qualified energy from That mysterious spiritual Entity defined in its entirety as the "SEVENTH RAY."
- c) A supremely dynamic stream of planetary energy flowing from SHAMBALLA, the highest spiritual Centre of our Planet, through the indescribable activity of That psychological Entity known in esoteric and mystical treatises as SANAT KUMARA.
- d) A stream of spiritual energy bringing sensitivity to Life in all its possible expressions, in response to the supreme activity of SHAMBALLA, coming from that mystical centre of the planet esoterically defined as the Spiritual Hierarchy or Great White Brotherhood.
- e) A stream of energy generated by Humanity itself, highly sensitised by The Hierarchy and channelled by the spiritual disciples and men and women of goodwill throughout the world, in a decisive attempt to establish peace, beauty and harmony in human relationships.
- f) An infinite and unknown stream of angelic energy surging forth from the highest levels of every Plane bringing forth new human Archetypes, new and more fertile seeds of civilisation and the foundations of the new social order of the world.
- g) A stream of highly subtle etheric energy from the occult levels of Nature, a higher evolution of those potent and unsuspected planetary forces esoterically called "devas of forms" or "building elementals," which are to bring into manifestation purer and more radiant material substance, better and more streamlined human bodies and more fraternal environments within humanity.

These seven lines of activity in order to the process of expansion of the planetary energies as a whole will be studied as scientifically as possible in the course of this Treatise, but always in the necessity of human - angelic contact and in accordance with the idea of perfection and redemption of certain definite aspects in the life of our old but ever-vibrant world.

I will close this Preface with a song of friendship to the familiar Angels who constitute our social environment and with a sentiment of humane reverence for the Great Archangels of the System, whose splendid and exalted Lives constitute the Planes of Nature. I also raise a song of hope for all human beings, citizens of our world. A new THEURGY of incalculable planetary consequences rises out of human karmic destiny and emerges from the mysterious depths of divine Design. The conscious human being, the redeeming seed of the Magicians and Alchemists of the future, should begin now his task of approaching the

Angels, our brothers of the invisible worlds, on the level that is most suitable and familiar to him, thus contributing with his personal and determined collaboration and effort to the exaltation and development of the noble qualities which the Spirit of the Race has the mission to reveal.

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2. INTRODUCTION

As we embark on our study, the first and mandatory question is the following: What are Angels? This question will constitute the permanent challenge to our mind as long as our occult investigations into that great Creator Mystery continue. For us, Angels are simply ENERGY, an Energy that expresses itself on all Planes of Nature and at all levels of being. Every type of energy, from that which is generated by a single electron to that which is expressed in the highest reaches of our solar system, is angelic in character and essentially etheric, varying only in the quality of the ethers in the determination or production of the infinite and diverse types of energy. This statement leads us to consider another profound question: What is the ETHER? Our thinking on this is as follows: The dynamic activity of a Logos, whether Cosmic, Universal or Planetary, by infusing its Life into the space which serves as its frame of expression, creates an impassable circle or boundaries which perfectly delimit Its Action with respect to the universal activity of other creator Logos. Well, these zones of Space confined within the impassable circle of the psychological activity of a Logos and energised by his Will to Be, to Exist and to Manifest are esoterically Ether, the substance from which the worlds and all existing creations arise.

Now, is there any relation between the Angels, as energy, and the ethers as the universal substance of Creation? Yes, there is an absolute, total relationship. To better clarify this idea, let us analyse the Life of any universal Creator from the angle of the three main attributes that characterise Him during the universal process of Creation:

- a) MATTER
- b) MIND
- c) ENERGY

The Mind of the Creator plans, orders and invigorates. It is the affirmative Power of the Consciousness of Self and Realisation.

Energy, in all its possible expressions, arises from the contact of divine Mind with the ethers of Space. It produces a shock and a vibration and determines a sensitive response from the dwellers of Space, from the Angels. The well-known esoteric sentence: "Energy follows thought" perfectly defines this idea of Mind - Energy relationship. The result of it is "substantiation of Ether," the conversion of Ether into Matter.

Matter, and the multiplicity of forms that arise from it during the evolutionary process of a Universe, are the result of the energy manipulated by the Angels in substantiating or condensing the Ethers according to the vibratory intensity of any kind of Mind, from the Mind of the Creator down to the tiniest mind of the most insignificant atom or chemical element. Matter is the substantial aspect of Creation, it is energy crystallised by the power of the mind. The esoterically defined "gunas" of Matter, or qualities by which Matter expresses itself, i.e., motion, repose and rhythm, are in their totality, the life of the lesser angels or devas of forms, generically defined as "building elementals," these being creatures of the ethers, in a multiplicity of subtleties and degrees of evolution, these creatures of the ethers condense the work of Matter and elaborate, vitalise, preserve, perfect and finally destroy, when their purpose is accomplished, all manner of forms in Nature, no matter at what level they express themselves or the glory of the destiny they entail. The study of Matter, as marvellous and fascinating as that of the creative Spirit itself, will one day lead men of science to the recognition of these mysterious lesser lives which co-exist with the ether and which, from the occult angle of Life, structure the geometrical and physical form of all creation.



It is hoped that this brief Introduction will enable an understanding of the ideas, some of them deeply esoteric, which will be developed in this Treatise. We will present them as scientifically as possible and always in accordance with the Hermetic principle of analogy, leaving completely aside all historical, traditional and mystical concepts about the subject we are trying to develop. With the noble purpose of research and discovery, and looking boldly and confidently at the great perspectives of the zodiacal and planetary destiny that we are living in this new Age of great cyclic opportunities, and of no less great human decisions, we are going to enter together into a mysterious and unknown world where the social structures are for us wonderfully harmonious and full of immense possibilities of life and fraternity. It is our fervent wish and best hope that we will succeed in our common endeavour.

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3. PART ONE: THE SCIENTIFIC BASIS OF THE UNIVERSE ACCORDING TO ANGELIC ACTIVITY

We will divide this very broad topic into the following points:

1. The supreme intention of the Logos to manifest itself
2. The quality of the psychological life of the Logos
3. The degree of universal experience of a Logos
4. The choice of the field of logoi expressions
5. The psychological affinity of the Logos with certain constructing Archangels
6. The consideration of the Solar System's building agents
7. Mobilisation of the angelic elements
8. The quality of Space and Primordial Ether

There will be many other interesting reasons to investigate regarding this gigantic mobilisation of cosmic forces and energies. It should be borne in mind, however, that the aim is to draw psychological consequences from this analytical process rather than to acquire mere intellectual information and knowledge. What we are attempting to do through this Treatise on the Angels is to develop the intuition of spiritual aspirants by uncovering to them the hidden areas of this wonderful Universe in which we live and move and have our being, which have hitherto perhaps not entered into their esoteric study. And within what we might call the "initiatory current," to which we must necessarily refer, it must always be remembered that one of the best qualities of the spiritual disciple is BOLDNESS, that is to say, the firm will to conquer by daring and by the unconquerable faith of the heart the cosmic secret of the infinite Life of the immortal Gods.

3.1. THE SUPREME INTENTION OF THE LOGOS TO MANIFEST ITSELF

INTENTION is the prime motive of Creation. There is a very broad sense of values in this statement and one should not try to discover its secret right away. We can say, however, that the Need for expression of any human, planetary or solar psychological Entity is due to karmic reasons of the highest transcendence. There is a sovereign Power that incites action based on this expressive need for any kind of karma, assigning to karma a very special, one might say new, meaning in respect of the esoteric formulations of the past, that of *Psychological Entity or Individuality*. This idea may cause the average aspirant a certain crisis of values, and even in some of the more spiritually sound investigators, some confusion in the mental order, for it apparently contradicts all esoteric teaching hitherto received. We can affirm, however, that the deep and analytical consideration of such an idea may perhaps yield the exact recognition of what is to be understood as INTENTION, when referred to these high zones of high spiritual frequency where the life of the Universes is bred.

If we wish to present the Logoi Life from the angelic point of view, which is very different in its appreciation from that of human beings in terms of the ideas we intend to present in this Treatise, we will necessarily be obliged to use esoteric expressions very different from those we are accustomed to. However, when we analyse their layout, we will see that everything is basically ordered according to the same LAW, varying only the sense of orientation or focus, i.e., perspective. It will therefore be necessary to have frequent recourse to the hermetic principle of analogy in order not to feel detached from the process of the ideas that we will be presenting, which are related to the Angels and to the kind of



vision that they use, very different from ours, in order to be able to gloss over a set of values of a universal nature in relation to the usual concepts of Creation and of creative Intention.

Thus, when we speak of Intention when referring to the structuring of a Universe, we take into account the devic vision which is, ultimately, the one that must inform us about the Great Alchemical Secret that produces and determines any possible universal manifestation. The Intentionality of God, or the permanent character of His desire to manifest through the effect of the karmic pressure which constitutes the positive and dynamic aspect of His creative nature, energises the ethers of Space, makes them incandescent and mouldable for the activity of the Angels, from the mighty MAHADEVAS who are the immediate and executing aspect of the Divine Intention, down to the minute elementals of Nature, who in the farthest and most remote reaches of a Plane build the densest supports corresponding to the etheric substantiality of that Plane. We have said "etheric substantiality" or the material aspect of the Universe and we would like to recall in this respect what Madame BLAVATSKY stated in "*THE SECRET DOCTRINE*," that Spirit and Matter are essentially the same thing, that Spirit is Matter of the subtlest, highest and most qualified vibration, and that Matter is Spirit descended to its more objective, heavy or gravitational aspect. Thus we use the term "etheric substantiality" in the esoteric sense of materiality, admitting that the subtlety or density of a Plane will always depend upon the degree to which Spirit predominates over Matter, or Matter over Spirit on that Plane. This idea must be borne in mind when we seek to critically examine the activity of the Lord RAJA, MAHADEVA or ARCHANGEL who expresses Himself either through the Monadic Plane, of indescribable subtlety, or through the Physical Plane, whose Matter is much denser and more ponderable. The INTENTIONALITY of God is the same in both cases, since they are part of His same Will, but the manner of actualising it and the nature of the materials used in the construction of the Plane will differ appreciably in their degrees of subtlety, "subtlety" being understood scientifically as certain modifications of that Will in order to create the Universe. In our Solar System, as is esoterically known, there are SEVEN such levels or Planes of Consciousness of the creative Divinity, SEVEN Great Archangels or Mahadevas who execute His Will, and SEVEN, in short, the great Currents of Energies, technically called RAYS, which, arising from the immaculate Life Centre of His Heart, vitalise and integrate the whole Universe.

The Seven Great Archangels are essential aspects or modifications of the Logoic Consciousness during the process of conception, gestation, birth, growth or development and subsequent culmination of the Solar System, their high mission being to fill the Universe with all possible forms of existence, so that each of the atomic particles of consciousness, which together constitute the Great Solar Consciousness, may have at their disposal the necessary and required vehicle for expression. Logically it will always be the quality of life or consciousness revealed through each of those atomic particles, within which human life can be included, that will determine within the Solar Consciousness, its location on one or other of those Seven Planes outlined above. The process appears to us to be very simple from the principle of Creation and following the esoteric idea of angelic participation in the creative process of the Forms, which gives a definite character to the Planes of Nature, and to this simplification, the esoteric studies of the Planes of the Solar System, which are psychological characteristics of the Logos Himself, contribute mightily to this simplification. We shall therefore neither add to nor subtract from the enumeration or classification of these Planes, which as you know, are as follows:

1. ADIC PLANE (Of Divine Intention)
2. MONADIC PLANE (Of the Creator Hierarchies)



3. ATOMIC PLANE (Of Spiritual Will)
4. BUDDHIC PLANE (Of Universal Unity)
5. MENTAL PLANE (Of the Consciousness of Life)
6. ASTRAL PLANE (Of the Sensibility of Life)
7. PHYSICAL PLANE (Of the Multiple Sensations of Life)

What we are fundamentally interested in knowing for the purpose of our study is the special constitution of each of these Planes, and the determinism which guides the mysterious angelic activity, which arising from the Intention of God, and after infinite modifications of the primordial substance we call Ether, produces the manifested Universe. We must bear in mind, however, something which modern esoteric researchers seem to have forgotten, and that is that Space is living substance governed by a Psychological Entity, and that the solar Logos, through the great Archangels, uses that substance to create His Universe. Up to his point we had accepted esoterically as valid the idea that the ethers of Space possessed a dynamism peculiar to them, but from this point onwards, in order to understand better the activity of the angelic Lives, we shall have to endow the ether not only with natural and inherent dynamism, but also with intelligence and will, characteristics of a high and most potent Psychological Entity, which completely transcends our highest imagination. This idea, apparently revolutionary to some, is according to the esoteric vision of our Age, the only one that can give us a logical explanation of the meaning of karma and of the cyclic manifestation of the universes. Space, as an Entity, is thus imbued with karma, karma being the natural, or social - if we may so express it - environment of the creator Gods.

In the creative destiny of any Logos there must logically exist, if we follow the analogy, a kind of astrological predestination which prompts Him to "choose" His place, or His exact situation in Space, and to acquire thereby a definite type of Personality or Psychological Entity, with certain qualities of life and a specific type of consciousness in accordance with His expressive or karmic needs. The karma from the past of any solar Logos and the karma or destiny of the Space Entity must establish a centre of balance and harmony. When the "pressure" of both karmic aspects reaches a point of very high integration or fusion, Ether is created, the angelic substance which is the basis of universal conception. We can also say that Space has become mouldable to a psychological Will with imminent needs for expression and that from this time the Great Builders of the Cosmos, the Great Archangels or Mahadevas, closely allied to the Lords of Karma, can begin their Work of Construction.

We realise that these ideas will appear to the intellectual concept as something really strange, mysterious and unheard of, and almost without any possible points of preciseness, but we must remember in this respect what we said earlier about "the angelic vision" of the creative process of the Universe, which is very different in each case from that which corresponds to our human perception. Only in a high measure of spiritual integration and using higher intuition will it be possible for us to understand the angelic vision. To the Angel all is Life and to man all is Form; paradoxically, however, the Angel must be conscious of Form for he must operate upon it, and man must acquire a perfect consciousness of Life in order to free himself from Form. Hence the need for a spiritual bond of union and understanding, of consciousness and brotherhood, to be established between the two streams of evolution, the devic or angelic and the human. If this happens one day - and such is indeed the logocic programme of Evolution - our terrestrial humanity will come to feel Life so deeply, with its wondrous and unspeakable secrets, that the highest philosophical conceptions of our world and the greatest known miracles will become like the feeble,



inchoate babbling of a new - born baby. The knowledge which is at present the preserve only of the enlightened minds of mankind, or of the great Initiates, must in the more or less distant future form part of the mental concept, one might almost say the general concept, of the average man of our day. However, many internal doors still have to be opened before this almost general understanding of the creative process can be reached. A major part of the purpose of this Esoteric Treatise on Angels is to "enlighten the mystical vision" and to endow the intellectualised minds of a large section of humanity with spiritual intuition, so that the ethers of the Mental Plane may be energised with the Fire of a new Reality, more in accordance with the needs of these new times.

3.2. THE QUALITY OF THE PSYCHOLOGICAL LIFE OF THE LOGOS

When we speak esoterically of quality, whether with regard to the Life of a Logos, of a human Soul, or of the minute consciousness of an atom, we mean exactly two equally essential things: the degree of evolution of these Lives and the manner in which these Lives manifest in Space and Time, that is, during the cyclic process of evolution, which in the creative Logos will extend through the Cosmic Spaces, creatively energising them, and in the atom, whose cyclic evolution goes unnoticed despite its marvellous analogy, which by effect of its extreme smallness will only embrace for its particular evolution a minimum amount of space, or of qualified ether. The human being can be regarded, as esoterically has always been done, as a conscious atom within the Life of God, participating in His creative capacity and utilising, in turn, a considerable number of substantial, or chemical, elements on all planes where he possesses definite bodies which become as expressive parts of his will and thus reflect that specific aspect of his nature which we call Karma. As we saw earlier, Karma basically possesses "intentionality." It is not a blind or evil force; its origin is lost in the unknown depths of the absolute Cosmos, but it possesses an extraordinary capacity for synthesis that can hardly be appreciated, at least as long as the current system of value equations governed by the intellect continues for human minds. Many aspects of this Treatise should be considered more with intuition than with analytical judgement, more with the heart than with the mind. It is a matter of introducing us to the very secret of Creation, and such a secret, paradoxical as it may seem, is part of human life itself, constituting the dynamism of particular action governed by a cosmic activity, just as the atoms which constitute our vehicles of expression on every plane obey our own spiritual evolution, and despite their strange smallness and apparent insignificance, are also assigned the revelation of a cosmic secret.

The principle of selectivity that governs the creative process mentioned above can be applied in its entirety to our human life. Like all creative processes, it consists of idea and will, but from the very centre of the process always arises Intention, the inducing power and the cosmic element that promotes selectivity. In any case, selectivity is pure intention dynamizing the ethers and producing the necessary imbalance in them as the basis of the creation process, this is, the creation of two magnetic fields of force and energy which, in their mutual reactions, transmit to the essentially virgin cosmic space that invocation or mandate which attracts the great constructing Devas. Them, according to a mystical phrase in "*THE BOOK OF THE INITIATES*," were immersed in the undisturbed peace of Nirvana, or of the Angelic Pralaya. This phrase is profoundly interesting in that it reveals the existence in the lives of the Creator Logos themselves, of "intermolecular spaces" where - to use evidently rudimentary terms - the Constructing Angels from some unknown and remote Universe sleep or rest. See here a hint of that state, with reference to human life, which we



esoterically call "the Devachan." During the course of this higher form of existence in which the human Soul feels free of karma, the angels who build its periodic vehicles also sleep or rest. This is apparently the great cosmic analogy of man's life. However, the Angels do not rest, but in the serene peace of their immortal retreat "watch over the sleep of the Soul" and scrutinise the mysterious Heavens for the opportunity of cyclic manifestation. This idea can be instructive if we can use it intelligently. It offers us, in any case, a new vision of incalculable perspectives for our human life, which feels fatally obliged to cyclical periods of rest as a prelude to a renewed and more benign karma.

Returning to the previous idea, we will insist on the fact that universal karma is a consequence of the necessary imbalance that originates in virgin Space when the Intentionality of a Logos decides the separateness of the principles in perfect equilibrium and "separates the waters," as it is said in Genesis, preparing the field for the imminent creation. Where there is duality of principle there is karma, this being precisely the indicator of the psychological qualities of any Logos reflected in the vastness of Space.

If we analyse this idea according to a very profound and esoteric view, we shall come to the conclusion that the Ether, to which we shall have to refer constantly during the course of this Treatise, is the very Space qualified by the Karma of a Logos. He permeates with His intimate life those areas of Space where He has decided to "reincarnate" - let us be very graphic on this point - and it is precisely that natural emanation of Himself which, in contact with Space, produces ether, the vital substance which the Angels use to build the basic chemical elements upon which the Universe will be structured.

Each Logos carries with it the vital elements which, when impinging on the Spatial Entity, produce creation and construction. The quality of a Universe, its dynamic potentiality, its extension in space, the type of energies used and their degree of angelic invocation are all part of what we call Karma in the life of any creative Logos. The great sidereal spaces, or those sublime intermolecular zones which separate the worlds and are in perfect equilibrium, are the Mansion of the Angels of the Cosmos at each and every level of expression of the Divine Life. And in these intermolecular spaces that allow the stability and equilibrium of any Universe and safeguard the freedom and karmic hegemony of the Logos which integrate them, there is the immense factory of condensation, formation and concretion of any kind of creativity where the Angels work.

The esoteric statement that the "intermolecular spaces" are the Mansion and at the same time the mysterious zone where the Angels work, must be clarified in the sense that every Logos possesses these "intermolecular spaces" as a precious legacy of creative experience. When we say that the Angels do not rest because they lack a karmic principle, we are offering a very interesting indication in the esoteric order that can reorient many of the current scientific conceptions towards new areas of research and study. For example, those corresponding to the intermediate spaces between gravitational forces, without distinction of their particular characteristics, which can also be referred to the intermolecular space between two Universes, as well as to the vacuum created in the magnetic fields produced by a group of protons and a group of electrons. However, the idea that "Angels have no Karma" needs to be looked at very critically. But, from the moment it is admitted that two gravitational fields can be in equilibrium, one must logically assume the existence of a space between the two within which the activity known as gravitation has been reduced to zero. We say "known activity" with reference to our mind heavily influenced by "three-dimensional" or objective gravitation, which cannot grasp the hidden sense of a space devoid of gravitation by the activity of two forces in equilibrium, i.e., absolutely compensated



in their particular gravitations. This idea in no way negates the principle or law of gravity, but adds to it a new and more positive element for our studies, which we could call the "vital dynamism of the intermediate spaces," which without perhaps having us realized, constitutes the principle of cohesion of atoms, cells and all bodies in general until a Universe, a planet or the physical organism of a human being is created.

If we have followed the process carefully, we will be aware that where the force of gravity of any body in space ends and the force of gravity of another begins, there must necessarily be a point of truly dynamic equilibrium, an empty space without recognised gravity and therefore without karma. And it is there, in that mysterious point, without recognised karma, that all the devic or angelic elements live, move and have their being, from the small building elementals to the Great Archangels who represent the scientific principle of cohesion of the matter of a Universe, of a group of stars or of a splendid Galaxy.

3.3. THE DEGREE OF UNIVERSAL EXPERIENCE OF A LOGOS

If we have followed carefully the general idea set forth in the preceding chapter, we shall perhaps have realised some very important facts in our esoteric studies, such as that Space is a Psychological Entity, and that from its infinite Centre there constantly emanates a quality, which to our intellectual vision appears as one of absolute repose and perfect equilibrium, as a result of the law of gravity having been duly compensated for. This law is common to every body created by this rare and unknown substance which we call "Ether," in incessant modification or process of substantiation. In referring to the quality with respect to any Logos creator of a Solar System or of a set of Solar Systems, we were making a reference to his past and indescribable karma, entering with this idea into the consideration of karma as the expression of a particular type of logocic consciousness, from which emanates a special stream of invocative energy. This stream, incandescing the ethers of Space, constituted a centre of expansion from which, by a progressive condensation of the etheric substance, the denser and more objective aspect which we call material substance would emerge, and thus every dense body is regarded as the result of a compression of the ether to a maximum of solidification, as is the case, for example, with the material substance which we call lead, or some other chemical element with a powerful neutron charge. This will clarify for us, the tremendous potentiality underlying an uranium or plutonium atom, and made it possible for it to be used in the scientific field to cause a nuclear explosion, bringing the research, perhaps unwittingly, into some esoterically recognised level as being part of the Fourth Dimension.

Our research in this Treatise is intended to lead the study into the unknown and marvellous angelic regions, and must follow, as is logical, a slow, circumspect and intelligently calculated process, having as the goal of our endeavour the possible cause of the Universe, and seeking to discover the unknown CRUCIBLE from which all the possible forms of Nature arise by an indescribable alchemical procedure.

We know esoterically that the Angels, in an infinite and unspeakable display of faculties, have the power to construct atoms by a process of substantiation or solidification of the ether. This clue, which constitutes the most formidable challenge to the scientists of the modern world, is only the beginning of a series of discoveries in the esoteric order which must and will add new elements of judgement in this field, within which the movement of the potential energy of the Universe has hitherto constituted the recognised goal. However,



research must take us still further into the supreme realm of the causes of energy, until we reach a point or a frontier where only God and His immutable Design can penetrate.

By admitting within an esoteric logic the existence of zones of marvellous equilibrium between the gravitational fields of the Universe, we have, almost without realising it, entered the Mansion of the Devas and the recognition of the great initiatory truth, which will one day become absolutely scientific, that the Angels are virtually the energy of the Cosmos. It must be intelligently accepted that only that specific type of energy of the most potent dynamism and subtle radiation which we call harmony can emerge from within a spatial zone in equilibrium. In our Universe this energy qualified by the life of God, or of our solar Logos, is technically called LOVE, Love being, therefore, the cohesive force which, from an immaculate centre of compensating forces within any gravitational field, originates all created things. It must be accepted then, on the basis of these considerations, that certain definite karmic experiences in previous Universes made our Logos what it IS today, that is, a Centre of Creation or an atomic nucleus within the absolute Cosmos, around which elements with varying nuclear capacities express certain qualities of His eternal and radiant Life. The same principle of Creation, from a centre of equilibrium, can be assigned to any Logos regardless of His greater or lesser spiritual development within the majestic and fascinating Cosmos, the equilibrium established by the intermolecular relationship of each of the Universes, or of the oscillating planets within these Universes, being this which presides over the great cosmic Harmony or eternal Symphony of Creation.

It must be recognised, and thus we will be introduced directly into the idea of the Logoic Experience of Creation, that the past of the Logos radically influences the creative process. This process is logically based on the quality of the materials used in its execution and on the subtlety of the ethers which by infinite degrees of compression and amalgamation constitute various strata, planes or levels through which that glorious Experience will have the possibility of revealing itself. We shall have to refer also, in this connection, to the quality of the Angels who originate the process of solidification of the ether arising, as it is esoterically said, from the intermolecular spaces of the Memory of the Logos, that is, from what we call "akashic memory," or "cosmic memory." We must therefore extend the reasoning to the law of chemical affinities operating on every Plane of the Universe, as a result of the activity of the Angels who have their abodes in every centre of equilibrium. Induced by universal forces arising from the Heart of the Divinity, the Centre of His creative Activity, the Angels of our planetary System work out the materials which enter into the composition of the Universe and constitute the Planes of divine Consciousness, the Kingdoms of Nature, the human Races, and the complex and as yet unknown world of the chemical elements.

Let us also bear in mind, and here we must radically apply the principle of analogy, that every creative Logos has behind it a glorious and indescribable past that transcends the small measures of time known. This past, which technically we could call "logoic experience," determines the quality of a Universe, which is determined by the quality of the angelic factors involved in the process of universal structuring. But ultimately, the universal quality depends solely and exclusively upon the quality of Logoic Experience and Its extraordinary capacities of Consciousness gestated in the mysterious Arcanum of indescribable Cosmic Memory.



3.4. THE CHOICE OF THE FIELD OF LOGOIC EXPRESSIONS

In pursuing the lines of research we have set out in this Treatise, we must constantly insist upon the fact that the Angels, the mysterious agents of Light and Creation, constitute the building principle of the divine Nature. They respond to the Law, the Order and the organising Power which in the form of creative Intelligence arise from the Heart of the Sun, referring here specifically to the logoic activity of our Universe. When we speak of any human being we commonly say "he is following the karmic process that marks his destiny." With this simple statement we are revealing a great esoteric truth, bearing in mind that karma, the Soul's past, its psychological experience, its qualities, etc., are consubstantial and constitute the Self in the integrity of its aspects. An inexorable part of man's destiny, in relation to the outlines of this Treatise, are the infinitesimal, incalculable and unknown "lesser lives" that have participated since the very beginning of time in the composition and construction of his expressive mechanisms, the best known of which, as we all know, are the physical body, the emotional vehicle and the mind. This is a very important statement considering that these mysterious lives that cyclically accompany us are virtually angels or devic elements in varied and incalculable hierarchies and levels of activity, which elaborate the karmic process according to the materials, noble or crude, that are transported through time by human consciousness in a permanent process of "memorisation" or evolution. Karma and destiny, words that are not always properly and correctly used, offer a wide range of esoteric study. They are not only the result of past experience and a living reservoir of latent qualities, but they constitute a sovereign power, "a mandate" - if we may so express it - to the innumerable angelic lives, which in a marvellous and unspeakable manner, are the "depositories and at the same time the safeguards" of the integrity of Destiny, whether human or cosmic. Therefore, whatever we say about the "Choice of the Field of Expressions" with regard to the Logos creating a System of worlds is absolutely valid for the human being, whatever his individual valuation or his social condition may be. We always refer to a mystical process of integration of angelic values emerging from a certain creative Centre and embodying the light of a destiny, a living experience of a past that is lost in the immensity of time and weaving, in the ether, the karmic events that will characterise the life of a God, a man or an insignificant atom.

What is to be understood by the phrase: - seemingly meaningless - choice of the field of logoic expressions? We might point out in regard to this, though we believe that this idea will require a great effort of comprehension by all of us, that there is a mysterious relationship between Karma, the Logoic Quality of Life, and the Place in Space which must contain the seeds of a Universe. The selectivity of Space is apparently a process of "identification." When it is esoterically stated "that there is a destiny for every man and a man for every destiny," we are affirming this natural process of "identification" or recognition by the Angels who are part of this destiny, of the "place in Space," or the just, precise and definite location where the creative experience has to be realised. The Mantle of a past, individual or logoic, is spread by the Angels in the previously chosen Place creating there a zone of influence which is characterised by those well-known esoteric phrases: "...Space is tinged with Karma before the Creation of the Universe" and "...the Mantle of Karma hovers over the seas of Space to initiate a new creative destiny." These ideas will perhaps be difficult to assimilate intellectually because their implications, however clearly stated, contain a strong dose of abstraction. It is not for nothing that we are dealing with the Angels and the Mystery of their lives, as well as their capacity for integration in the imponderability of Space.

In the case of the Universe, "the choice of the field of situations," or the selectivity of the magnetic field which is to produce them in the infinite expanse of space, though



apparently seen as a natural activity of the Angels, it must be borne in mind that these Angels are a natural emanation of the creative Logos of a System, meaning thereby that "their angelic monads" participate in the creative Will and are induced to activity by the Intentionality of the divine Life. This point was discussed in a previous chapter. It is the secret of cosmic correspondence from which the eternal synchronicity between logocic motivations and angelic activities derives. Let us keep in mind that we intentionally isolated the selective process of universal situations from the particular motivation of a Logos, just to better clarify the meaning of Creation. This sense, as is esoterically known, consists of three consubstantial phases: intention, ideation and construction, inherent in the logocic activities recognised in all the great religions of Humanity as the Will of the Father, the Love of the Son and the Activity of the Holy Spirit, the three integral aspects of the Life of any Logos or of any human being, its microcosmic reflection in time.

An esoteric phrase from the "*THE BOOK OF THE INITIATES*," translated into our western mind, reads as follows: "Space opens up to contain the seed of a new creation." This phrase refers specifically to the preliminaries of Creation, to what we might call "a cosmic conception," extending the idea to the generative process of human situations culminating in conception, this universal mystery of reproduction of all living species, in the cosmic as well as in the individual and general order, since the Law of Polarity and its natural consequence, the principle of generation, constitute ineffable aspects of all possible conception. The wombs of eternally virgin Space and the physical wombs of the human feminine aspect are absolutely related and analogous to each other. The creative germ of the Logos, broken down into positive and receptive aspects, and the human germ containing in its marvellous centre of expansion the totality of a creative destiny, are the substantial elements with which the Angels clothe themselves to produce all known forms. In the case of a Logos, the first objective symptom of conception is the nebula created etherically by the Great Archangels, in that of the human being it is the movement of etheric substance in a circular form around the permanent atom, which begins to beat like a tiny heart.

What we have said in this chapter should be regarded as the cornerstone of this esoteric Treatise, for it looks at the life of the Angels from the angle of their main activity, which tirelessly leads them to "weave in the light" of past events and present opportunities, a better and clearer destiny in the life of every God and of every man. We begin to consider scientifically the essence of the vitalising process of the Universe and to enter into the mysterious arcana of time to discover there the secret of the ages. We can already glimpse, if only to a certain extent, the principle of Life generating a Solar System and to consider angelic activities, in their infinite levels of expression, as the vital currents which, broken down into energy, force and motion, constitute the visible reality of all possible creation. These ideas, consistent with those examined in the preceding chapters, will enable us to see more clearly the sense of the psychological identity of a Logos in relation to the ineffable stream of Life which is expanded and externalised in the Cosmos through an Archangel.

3.5. THE PSYCHOLOGICAL AFFINITY OF THE LOGOS WITH CERTAIN CONSTRUCTING ARCHANGELS

From what wondrous and indescribable cosmic Centre do these extraordinary activities of consciousness arise, which magnetically attract, relate and unify certain Archangels with certain Creator Logos? From what unknown corner of the Cosmos comes this Logocic - Archangelic affinity that contains the mystical secret of Creation? Where are the Crucibles of that mysterious ALCHEMY which produces the Universes?



These are the questions that true esoteric investigators ask themselves and that spiritual aspirants of our day should ask themselves. The answers to these questions must nevertheless have a strong scientific basis, even if the science produced by modern technology does not yet address these questions. There must also be a point of coincidence with all that we have learned esoterically in the past. We cannot reduce the process of our study to a simple romantic recreation of a series of unrevealed mysteries and build a world of nebulosity around a subject whose mental formulation requires logic and a convenient analytical structure. As always, we must use the principle of analogy and illuminate with it those aspects that are hidden from ordinary intellectual perception. Thus, just as the principle of Light is dual and obeys the scientific laws of magnetic polarity, so the Universe is dual as a result of the magnetic contact of the Creator Logos with a most powerful Archangel or Mahadeva. Occult investigators of the life of Nature know, by Intuitive perception, that it is not cosmic Chance that brings a Logos and an Archangel together at any particular moment of time and in any particular area of space. The hidden reasons that guide from their mysterious cosmic roots the particular layout of a Universe, are the result of a FRIENDSHIP that has been manifesting through countless eons. These motivations could perhaps be traced back to "the beginning of time," when the Solar Logos was perhaps a human being like us, lost as a point of light in the bosom of a humanity transcended millions of years ago, and sleeping his memory in the infinite folds of the immortal AKAHSA and the now exalted Archangel, a familiar Angel who assisted that man at some peak moment of his spiritual evolution and engendered that Karma of Friendship which holds them intimately united in the expression of the Universe.

This idea may appear as a dream, an expression of an extremely idealistic sentiment, full of fantasy or spiritual romanticism, but in reality it is the recognition of a karmic destiny of light that encompasses the past, present and future of any possible Universe. In the great symbolic and mystical stories of antiquity there is frequent mention of intimate friendships between angels and men, born out of special or transcendent events and circumstances beyond intellectual reasoning. We are also told esoterically of "the Solar Angels," whose best known symbolism is that of Prometheus, the young mythological hero, who pitying the ignorance that darkens the minds of men, ascends to the Olympus and steals from the sleeping God JUPITER the fire of intelligence to offer it to humanity, which from that moment onwards possesses an individual soul and a social sense of community.

The symbol of Prometheus is based on Love and Friendship, as well as on the recognition of the sacrifice of certain great Angels in favour of humanity during the very long and difficult process of the evolution of the Races.... Why not then transfer the symbol of Prometheus to the absolute Cosmos, and consider from this angle the karmic and objective participation of the solar Logos and a divine Archangel in the creative glory of a Universe, bearing in mind that every Universe is karmic? There is apparently a Karma of Friendship and sympathy between the main elements involved in its creation. The Logos and the Archangels are the Artificers of the Universe, the Logos providing Intention, Will and Ideas, and the Archangel, Lord of Cosmic Memory, the choice of the field of universal activity and the infinite capacity to extract from the Logoic Karma - and this is an idea difficult to express - all the ingredients or materials which are to make possible the work of construction or structuring of the Form, or group of Forms in which the Idea of the Logos is to be embodied. Hence the esoteric phrase "...there is an Angel for every Man and a Man for every Angel," discussed elsewhere in this Treatise, could be expanded to mean "there is an Archangel for every Logos and a Logos for every Archangel."



The secret underlying the principle of selectivity which precedes the choice of the field, that is, of the areas of space where the work of universal creation is to take place, belongs entirely to the Life of the Archangel. He knows, without error, where the Work must be done, because he knows the Intention of the Logos and His most secret Design, and is able to clothe himself with His innermost qualities in order to draw from Space the desirable fruits of Action. The Logos, for its part, can rest from the work of Construction because it knows that it is in good hands, and knowing the extraordinary skill of the Artist, it can pursue the great Creative Intent in the indescribable and wondrous worlds of Intention and Idea. Karma is complementary and only the Remembrance, the Cosmic Memory or the Experience of the Ages act in the process of universal elaboration. KRISHNA and ARJUNA - very esoterically interpreted - are always in agreement. KRISHNA, the creative Logos, merely observes attentively the process of construction or elaboration of the universal Idea, incarnating only a fragment of his Self; ARJUNA, the Archangel, interprets the logocic Will, and with that fragment of the Life of the Self, performs the task of constructing the Universe, the Abode of KRISHNA, of the Logos, at all the levels required by karmic activity. Such is, esoterically speaking, the mystical Work of the Universe, a Work of Love and cosmic Friendship that transcends the ages.

3.6. THE CONSIDERATION OF THE SOLAR SYSTEM'S BUILDING AGENTS

If we reasonably admit that the Law of Gravity, referred to in previous chapters, is an expression of the Karma of the Creator Gods, we must also admit as logical the idea that each of the Planes of the Solar System has its own specific gravity. This will obviously depend upon the quality of the logocic Karma and the substantiating Capacity of each of His ruling Archangels to substantiate it. We speak always, as will be seen, in terms of affinity and analogy in that we cannot separate the Archangels of Life from the Logos, any more than we can separate the life-building devas from the souls of human beings. Within the line of our commentaries we shall always see that God and man, Macrocosm and microcosm, are linked by identical Laws and Principles, and from the reciprocity resulting from such analogy we can always draw the necessary understanding in our investigations.

In our Universe there is a Central Centre of Gravity occupied - if we may so express it - by the higher aspect of the Creator Logos. This Centre is esoterically called "The Central Spiritual Sun" and from it arises or emanates a sevenfold stream of energy which is representative of the psychological Qualities of the divine Consciousness. Each of these Seven streams of energy in contact with the "previously chosen" Cosmic Space originate seven centres of expression of That Central Will, seven vortices or seven centres of gravity. Within such vortices of energy the vision of a high cosmic Logos could perceive the primary activity of the Mahadeva or the Constructing Archangel, which is to polarise the Intention of the Logos and create "the necessary imbalance" in Space "so that the ethers may be creatively removed," as may be read in certain passages of *"THE BOOK OF THE INITIATES,"* and the sevenfold transcendent Quality of the Logos is broken down into an incredible number of lesser qualities, each with its own centre of gravity. Such lesser centres - and we realise how difficult it is to grasp this idea - are direct emanations of the Archangel's Life, and are the totality of those spiritual entities, of whom so little is said in esoteric studies, which constitute the Angelic Hierarchy of the Universe. Each of these Hierarchies is assigned a very definite and specific mission with respect to the Universe. They are, in their generality, the creative experience of the universal God, the genuine representation of His evolution on various levels of consciousness, the revelation of His karma and the shapers



of His destiny throughout the Universe. The Angel, whatever his evolution or hierarchy, cannot be separated from the qualities of Life which characterise the God Consciousness, for together they mysteriously constitute those qualities. The natural evolution of Angels lies at the core of divine Qualities and they grow spiritually as such qualities or experiences are externalised and expand through successive Universes, incarnating in Space, unifying their lives and originating the ether¹. Ether, esoterically defined, is an emanation of divine karma Coloured by the representative qualities of the Angels. The mystery of universal creation is realised from the nebula; it is a very slow and patient angelic work of "successive condensations of ether," by which the Intention of the Logos finds adequate replication in the ethers created by the impact of the Angels in the infinite bosom of Space. Let us keep in mind what we said in previous chapters about "Space being a Psychological Entity." This idea may acquire mental consistency if it is borne in mind that Space contains a particular Life, for it is a direct emanation of a SUPERCHOSMIC LOGOS - allow us this expression - who yields a portion of His Gravitational, or etheric, Field so that other lesser Logos can externalise Their lives and their particular karmas.

When in higher esoteric studies we are told that "...Space is tinged with karma, even before the creative process of a Universe is initiated," we consider the great truth that Space, as we commonly analyse it, is already an angelic emanation of most powerful transcendence coming from a LOGOIC INTENT, totally incomprehensible to us, but Whose Life is expressed through indescribable Galaxies and not through Simple Constellations or Solar Systems. Can we adequately grasp the infinite grandeur of this statement?

When, referring very specifically and particularly to our Solar System, we speak of Planes or levels of Consciousness, what we mean is that certain vortices of energy coming from the Central Spiritual Will of our creative Logos have anchored themselves in Space - you see, the idiomatic difficulties in expressing these subtle references - and have established contact with the qualified ether which constitutes it, that is, they have become part of a cosmic Consciousness beyond all known power. That is to say, they are offered a small hollow within its unfathomable Space to provide it with a creative opportunity for evolution and experience². Angelic activity, so far as it is possible for us to consider it in accordance with the principle of analogy, consists in preparing the "Creative Experience" by unifying the qualified ethers coming from a previous logoic Universe with the ether of Space within which the new creative experiment is to take place. And if we take into account that the ether is the substance that is coloured by the Karma of any God or Creator Logos, we will be aware that in the stellar and cyclic moment when the "conception" of a Universe takes place, there is a CELESTIAL MATCH between two types of Karma, or two logoic experiences, expressing different psychological qualities and destinies of Life. It is at this point that the process of construction and revelation begins. In effect, the principles of logoic Life are introduced into the ether and the Angels begin their work. It is an infinitely slow work, as we have said above, patient and humble, incomprehensible to the conscience of man, impatient by nature and constantly desirous of seeing and enjoying the fruit of its actions. These human characteristics are part of what we might call "the stigma of Karma." The Angels are beyond and above these conditions. Apparently they have no karma. At least karma as we consider it from the human angle, but paradoxically they use karma, logoic or

¹ It is not the ether known to Science, but Space itself energised by the magnetic qualities of the Divine through the Angels.

² Our Solar System is part of a cosmic group of seven Universes.



human, as a source of energy for their task of "substantiation or compression of the ethers." When the great logoc emanation takes place, which brings them into manifestation, they merely choose materials of consciousness and condense them according to the DESIGN which they intuitively possess of the divine Will. The pain, the struggle and the suffering which eons later will bring about the great redemptive invocation which will determine the release of the universal substantiated energy, corresponds to the SOUL of things, to that other emanation of life which proceeds from another creative Centre of Divinity, that which is esoterically defined as "the Heart of the Sun." This Centre is also called the universal Oversoul. From this Centre arise the spiritual Monads of all that exists, and the creative Hierarchies living in the Universe guard these Monads as the most precious creative Treasure, for they are the living seeds of the immortal Logos which will arise in the becoming of time, a time to measure, of which man lacks not only measurement, but also sufficient understanding to imagine it.

The creative intent of the Logos, or His intention to manifest, thus offers two great strands: that which corresponds to the IDEA and contains the primary Intention, and that of ACTION, or the work of Construction, which condenses the Karma of the Logos through the substance generated from the angelic lives which we call ether. The degree of condensation of the ether through a natural and selective process of like-minded materials by the Great Archangels gives rise to the various Planes of Nature. The subtlety of a Plane has to do, therefore, with the spiritual evolution of the Logos and His ruling Archangel. From the latter emanate, as an exact replica of the qualities of the Divine, seven streams of energy. These, always in order of the density of the ether which qualifies those emanations, determine and construct the seven Sub-planes of each Plane, each governed by a mighty Angel. Summarising the process of construction of the Universe (we continue to refer to the one in which we live, move and have our Self), we see that each Plane is an expression of the interpretative and constructive capacity of an Archangel and that, divided into Seven sub-planes, it expresses a wealth of qualities and infinite possibilities of action through the activity of Seven Exalted constructing Angel. These, in turn, make Their force, energy and mandate felt upon an incredible legion or hierarchy of devic or angelic elements, living forces who know exactly the responsibility of their respective missions and carry them out relentlessly, utterly disregarding what happens beyond the limits imposed upon their actions by the law of evolution itself, and the special characteristic of the medium within which they occultly and mysteriously work.

There are, therefore, forty-nine sub-planes, each governed by a glorious Angel, whose life and whose qualities are determined by the exalted Archangel who is the gravitational centre of each Plane. We can say that there are seven absolute polarisations of the creative Attention of the Divine, invested with a distinct psychological quality, expressing a certain aspect of That transcendent universal evolution achieved on a cosmic scale through countless cycles or ages of creative projection in the indescribable frameworks of Space. Viewed from this angle, closer to our understanding, we can consider each of the Planes as an expressive Body of the Will or Consciousness of the Logos. The Archangel is the vital Centre constantly active within each of these Bodies to endow the divine Life with an ever fuller and more perfect opportunity for manifestation, through the supply of Ether, ever more subtle and sublimated, logically representative of the ever more profound modifications produced and registered by the Logocic Consciousness.

The understanding of what we have just said can perhaps clarify the idea that everyone may have about the creation of the Universe. We can say, however, that human life, an exact reproduction of the divine Will, moves also in seven different dimensions or



etheric qualities of Space, from its physical body of the densest objectivity, to the Monadic Plane, where the ruling Archangel watches over the development of its transcendent capacity for synthesis, and where also - according to what is said in this respect in a certain passage of *"THE BOOK OF THE INITIATES"*: "...The Great Bird (the Archangel) after hatching the eggs of the Universe watches over her seven chicks," this being a subtle reference to the particular and distinctive activity of the Archangel of the Monadic Plane with respect to the totality of the spiritual Monads of all the Kingdoms of Nature. The spiritual Monads of the human Kingdom were nurtured, if you will permit us this subtle reference, by the ruling Angel of the Fourth sub-plane of the Monadic Plane, the Second of solar evolution. This tutelary Angel of the Monads of the Fourth Kingdom and the angelic hosts at His command are esoterically called "The Fourth Creative Hierarchy."

Summarising what has been said in this chapter, we will now draw the following conclusions in accordance with the principle of analogy and in order to follow the lines of study of our Treatise:

- a) Our Universe is Septenary.
- b) Its structural and expressive basis is Ether, in different modifications or degrees of density.
- c) Each type of Ether modification is due to a Quality of Consciousness of the Creator Logos.
- d) There are, therefore, Seven great Centres of Gravity in the Universe, held in stable or cohesive equilibrium by the intervention of a mighty and exalted ARCHANGEL.
- e) Each Plane arising from this Centre of Gravity is subdivided into Seven lesser planes or sub-planes, which in turn constitute seven Centres of Gravity or vortices of energy, each integrated by the glorious Life of an Angel of high universal category.
- f) From each of these Seven vortexes of energy generated by the Life of an Angel, a very numerous legion of lesser angels and constructing devas (or elemental forces of Nature) is externalised, handling different and qualified energies, each fulfilling a well-defined and important constructive mission in the life of Nature and in order to the creative "design" imposed or ordered by the directing Angel of the particular sub-plane "where they live, move and have their being."

3.7. MOBILISATION OF THE ANGELIC ELEMENTS

We will now try to uncover the hidden Mystery of Creation. On closer inspection, Creation is a vague and nebulous term that is unlikely to be accepted by today's Science. The research of science requires a specific verification of the integrative elements of everything it experiences. Hence, in order to come as close as possible to this aspect of specificity and accuracy demanded by the scientific mind, we will replace the term *creation* by the term *construction*, since it is obvious that construction is the objective and verifiable aspect of creation.



Let us examine, for example, the tiny life of an atom which, as far as Science has been able to prove, reacts like a miniature Universe in accordance with the known principles or Laws of *rotation* and *translation*, and by the permanent activity of a centre of gravity which is inherent in every objective body of Nature. In these three defined aspects of Gravity, Rotation and Translation, radically scientific terms, there is a natural indication - if we use the analogy logically - of all that has been said in previous chapters. The Law of Gravity is the FOCUS of Attention of a central consciousness, be it that of a Logos, a human being or a simple atom. In such a centre of gravitational activity there is a field of forces very different perhaps from those scientifically known, which force Space to compress into airtight compartments of different densities. The Ether of such Space is a living and intelligent substance; it is not, as is erroneously believed, a blind force fit only to receive and transmit impacts. It is intelligent substance in that it corresponds to the field of magnetic activity of a transcendent Logoic Entity, superior to that of our particular Universe. If we bear in mind that Space is thus tinged with the natural Karma of that supreme Logos, the container of our own, we shall see that the ideas of Gravity, Ether and Karma have from this time a more occult and profound significance, for they clarify to some extent the basic conceptions of Creation, whose expressive genesis, that is to say, Construction, is the work of the Angels in their infinite gradations and Hierarchies.

The manner in which the "electrical impulse" arising from the Intention of the Creator Divinity becomes a Law of Gravity and then a Force and a circular Motion - as in the case of the nebula preceding a Universe - and gives rise to the rotational impulse of the stars, can be seen as a consequence of the activity of the Constructing Angels. These Angels compress Space following the gravitational rules that apply to all established Cosmic Systems, i.e. into Space itself. When this compression of the Ether reaches the maximum possible in order to the density which corresponds to it by Logoic Karma - note our expressive difficulties - there arises another movement or impulse of expansion outwards into the Cosmos. Both the movement of gravity towards the centre, the centripetal force, and the movement of gravity expanding outwards, the centrifugal force, are a very particular effect of the Constructing Devas who perform this work as a natural activity which they copy, reproduce or reflect from the Systoles and Diastoles of the Solar Heart, of which the Ether, in all its possible densities can be regarded as the Blood or vital element. Hence, the axiomatic words we extract from "*THE BOOK OF THE INITIATES*": "...ETHER is the BLOOD of the GODS," which informs us esoterically about the twofold Mystery of Creation and the Construction of the Universe.

If we follow carefully the idea just stated, we will deduce by analogy that in the substantial Ether lies the Energy which permits the objective expression of all forms of life in Nature, those which by their very density can be perceived by our physical senses and those which, being of a subjective or subtle character, are beyond the reach of our physical senses. The location and future development within the human physical brain of certain "key points" in order to perceive the etheric or subtle elements which populate Space and contribute to the construction of any kind of objective or subjective form, is the task of the disciple in spiritual training or, more scientifically expressed, of the conscious investigator. In certain "intermolecular" areas of the physical brain of the human being dwell certain devic or angelic agents who have not yet succeeded in beginning their task of developing those "key points" which are to serve as areas of reception of the higher cosmic truths, and at the same time of human perception on the subtle levels of Nature. When in advanced esoteric studies it is said that "a truth has been conquered" by the disciple or researcher, we are informed at the same time that certain elements of higher perception in the brain have been mobilised and a new phase of development has begun within human life. As we shall see,



as we proceed with our study, new information of interest emerges, not only esoteric but also scientific. When, for example, reference is made to the fourth dimension, we are being informed, though not empirically or experimentally, of gravitational zones more subtle than those known in the physical world, from which certain energies radiate or are projected which bring into activity within the brain the angelic elements, elements to which we referred earlier. Let us not forget that Ether is the universal substance in various stages of condensation, and that the Planes of Nature, or expressive Bodies of the Logos, are interdependent. This means that the origin of the Ether, or magnetic field through which the distinctive qualities of the creative Life are expressed, being one, the destiny of the substance will also be one: to reveal the Karma of the Gods, or in an aspect nearer to us, to bear witness to the destiny of man. A delicate moment of attention will clarify the meaning of creative Life in relation to the Universe. Karma being a natural emanation of the Logos, a central gravitational Power revealing the experience of the universal past, it is logical to suppose that what really operates in space, the eternal Matrix of all possible creation, is this karmic substance which, we are told occultly, "tinges Space with the qualities engendered from itself and reflects states of consciousness, thus originating the Ether," or magnetic field more akin to its creative nature. Therefore, when we refer to "mobilisation of angelic elements," we have in mind this marvellous potentiality, inherent in the Ether, which enables the construction of all possible bodies and forms. We can begin a new phase in our study from this idea, but bearing in mind what has been said elsewhere in this Treatise that Karma, Ether and Angels are different appreciations of the same thing. Thus, when the Logos decides to create, and this decision involves for us a secret of the highest transcendence, He spontaneously mobilises an incredible number of angelic elements, from the mighty and imponderable Archangel who is an inseparable part of His Will and knows His every decision, down to the tiny and imperceptible elemental whose dwelling place is the intermolecular space between two physical atoms. This mobilisation obeys a supreme Command, an inconceivable Mantram uttered by the Creator Logos, the most accessible translation of which to us is the "LET THERE BE LIGHT!" of the biblical Genesis, or the AUM, which is the replica of the Command in the sacred language of the Great Eastern Rishis. In both cases, this Mantram is an Order given by the Logos to all His karmic content, which as we saw earlier, has a consciousness that is its own and familiar, and it is precisely the Angels who guard, preserve and archive this hidden Mystery of the creative Logos. From the state of BEING to the beginning of EXISTING there is only a faint boundary, though perfectly demarcated by the Angels of the Akashic Records, who age after age, cycle after cycle, preserve the Cosmic Memory as the essential basis of future universal creations. The Mandate of a creator Logos is always directed to that part within the Cosmic Memory which most particularly corresponds to it, for from this particular Memory will be derived the great currents of Life and Consciousness which, converging in Space in the form of Ether, will make possible the creation of the Universe.

Let us distinguish two consubstantial elements in the Logos. His Creative Life (KRISHNA) and His Karmic Existence (ARJUNA) which never leaves Him and remains in equilibrium within the great Pralayaic Zones of Consciousness, or Intermolecular Space, between an extinct Universe and another which must arise in the more or less distant future in order to the principle of creation which arises eternally from the Great Cosmic Law of Necessity. Here we are on the verge of a great Mystery in the evolution of our research. We have learned, however, something which will enable us to establish a new series of ideas before our sincere investigative zeal, namely, that the Angel is not an independent Entity, separate from the destiny of a creative Logos, but a natural emanation of the Life of HIM, as perfume is the emanation of a flower, expressing itself as the building power of forms or bodies which mystically are to be occupied by the ideas and qualities which form the



magnetic or gravitational field to which His Cosmic evolution has given it credence. Let us realise, as we are introduced to this idea, how difficult it is to choose the most appropriate or convenient words to understand this. In such a difficulty we will often have to resort to intuition and try to see the process from mental zones dissociated from all the knowledge acquired or inherited up to now.

When we speak, with regard to a Creator Logos, of the "GREAT PRALAYA," we are referring to the esoteric meaning of rest after a period of activity or MANVANTARA which originated, developed and completed a Universe. In the Great Pralaya of a Logos there is a perfect equilibrium between creative IDEA and constructive ACTIVITY, and this equilibrium, viewed from the intellectual angle, appears as a complete and absolute cessation of the activities of Consciousness. What there really is, is a period of "détente" within Logoic Life and such a Period is of a very natural order considering that Space is no longer compressed and the Ether has returned to Its indescribable Sources of origin. Hence the esoteric phrase "The Angels rest." We assign, as will be seen, new meanings to esoteric terms commonly used in our previous studies, but it is precisely these new meanings that will enable us to understand things that were hitherto regarded as initiatory secrets. The "détente" or GREAT PRALAYA that occurs after the great creative effort, by which a Universe with all its planetary content, and spanning truly daunting computations of time, came into existence, is NOT an absolute repose where SILENCE and NOTHING - here are terms that cannot give an exact idea of what we are trying to say - have taken over the process. It is a form of activity whose meaning is not yet within the grasp of the intellectualised mind of the human being, and which arises from the wondrous Zones of the great cosmic equilibrium wherein the creative Logos, the Spiritual Monads and the Angelic Hierarchies which guard the Mystery of Karma, are confined. The Universe as a whole, which is the product of a great creative tension which determined the compression of the Ethers of Space into organic or molecular material substance, is there in those indescribable zones of equilibrium, subject to a process of compilation, reconsideration or memorisation by the Logos, of all the universal facts and events produced during the great creative Intent. Therefore, that *appearance of repose*, seen from the angle of intellectual appreciation, is regarded from the centre of spiritual perception as one of the most *tremendous dynamism* or logoic activity. The analogy of such a state with respect to the human being is, as we know, the DEVACHAN, the peak period of the collection of human experiences at the centre of an absolute balance of universal functions. It is most important that we try to understand the capacity for synthesis that exists either in the Great Cosmic Pralaya or in the human Devachan, that indescribable, tremendously dynamic faculty that arises from the perfect balance between two distinct fields of forces. Have we stopped to consider, even remotely, that this perfect balance is LIGHT and that we might find here, in this idea, the cause of this rare and mysterious substance we call electricity, and that the very phenomenon of Light in all its expressions is not the clash or friction between antagonistic forces, but the result of a balance or harmonious compensation between forces or energies arising from the same creator centre?

As we are told in the higher esoteric studies of this New Age, the highest form of electricity available to a Logos in the exercise of His creative function is to be found in His DEVACHAN or GREAT PRALAYA. The very potent dynamism which He will use in the becoming of His creative activity springs precisely from there, from those incomprehensible and mysterious Zones where EQUILIBRIUM is the only regulating Law, and where the Angels, in their infinite Hierarchies, have reduced the Ether to its most minimal expression, the Ether being an expression of the Karma of the Gods, it can be logically stated that the Karma of God has practically ceased to act. The Angels, in their own marvellous way, which



is the way they learned from the Great Lord, are also gathering the experience gleaned from their work or experience in the Universe. There, in the eternal Silence of the infinite Peace of the UNIVERSAL PRALAYA, they listen to immortal sounds, they sense new and more luminous colours and they recreate themselves with more beautiful, refined and subtle geometrical shapes. They prepare there, in those lofty regions beyond all possible forms of Nirvana, the subtlest rays of Light with which they will weave the noble structures of a new and more splendid Universe.

3.8. THE QUALITY OF SPACE AND PRIMORDIAL ETHER

After what has been said in the preceding writings, it can be clearly stated that there is a very direct and intimate relationship between the spiritual evolution of a creative Logos and its field of expression, the Universe. If evolution is a natural system of expressing ever subtler and higher qualities of consciousness, we will conclude that Space - a living, coherent Entity - is the recipient of such qualities, and that when we are told esoterically that "...Space is tinged with karma," we are expressing the same idea by adding to it the creative aspect, which is essentially the root or essence of the qualities resulting from the particular karma of any creative Divinity.

Space, the container of all possible logic qualities, will, according to the analogy, take on a special hue for each creative Logos, bearing in mind that Space is the field of expression of all his universal motivations, karma being the dynamic factor which in a mysterious way drives the entire manifestation of Life, whether of a Logos, an Angel, a human being or a simple atom. The Law is always the same, and the following factors can be observed in every cycle of manifestation:

- a) Space, the absolute Field of manifestation.
- b) Karma, or the specific motivation that drives manifestation.
- c) The Qualities of Consciousness which arise from the contact of Karma with Space, i.e., the particular hue or colouring which Space adopts when conditioned, compressed or substantiated by the dynamic Laws of Karma which govern the manifestation of Life.
- d) Ether, as Space tinged with Karmic Qualities, or particularised Space.

We hope that these ideas will be considered with all the depth they deserve, as they introduce new elements of reflection in our esoteric studies and most particularly in our research on the Angels.

As we may have observed, there is a vital link between Space and Ether from the angle of occult observation, and it may be deduced that both are essentially the same thing, the particularisation or limitation of Space being the origin of Ether, and Ether being the qualitative element used by the Angels to progressively build up the structural basis of the Universe according to the particular laws or principles laid down by their Creator Logos. In previous pages we had expressed the idea, basic to our understanding in the orientation of our studies, that the Ether was the mansion of the Angels in their infinite hierarchies, bearing in mind that the Ether, so far as our Universe is concerned, is subject to Seven great systems



of compression or substantiation, and that such systems, laws or principles give rise to the Planes of Nature, the angelic hierarchies being the constructing Entities which by degrees of spiritual subtlety fill each and every one of these Planes and corresponding sub-planes with substantial forms. We see, therefore, that the Angels are not passive Entities or merely divine agents of human inspiration, celestial intermediaries between man and God, as for many centuries has been the opinion of the theologians, philosophers and mystics of the world, but appear to the esoteric vision as the Intelligent Activity of the Logos in the total life of Nature. The esoteric researcher cannot conceive life in Nature without an adequate form to characterise and qualify it. He thus realises that the life of Nature is the Consciousness of God in manifestation and that Form is the work of the Angels, each angelic hierarchy and each host of building devas operating on a specific level of the Ether, the Ether being the reservoir of substance which the Angels actualise and manipulate to create all possible forms of nature.

Another idea which immediately assails our mind when we consider that Space and Ether are the same thing from an essential plane of vision, and that Ether is the area of Space conditioned, altered, modified or coloured by some particular type of karma, is that the universal phenomenon of creation is always the result of the intercommunication of two Logoic Entities by which one greater Logos offers to another lesser Logos - this is said with all reverence - the opportunity for expression. Thus, the esoteric axiom "...Space is tinged with karma even before the manifestation of a Universe," thus originating the Ether," or magnetic field more akin to its creative nature. This idea, as we can see if we follow our comments carefully, offers the particularity of presenting the Cosmos as being totally KARMIC, eternally linking and interdependent, as the marvellous family or social ensemble of infinite Hierarchies of creative Logos, all obeying the cosmic Law of demand or need, with an incredible range of responses from all the living centres of Space and from every series of Angelic Legions ready to convert any area of Space into Ether and thus originate the creative phenomena. These are concepts perhaps very different from those actualised hitherto, but realize that in their mystical composition they are a scientific assertion of the great esoteric truth that Spirit and Matter are the same thing, and that it is only the level of consciousness from which the investigator observes that makes this identical thing seen in a dual or separative form. A very critical examination of this statement will bring to mind a new scientific conception of Truth as regards Space and the increasingly relative value of the Time factor, as it is capable of being perceived by the human mind.

It can be assured, according to these reasonings, that the qualities which relate to Space and create the function of Time are logically the product of the evolution of two Logoic Lives following a process of intercommunication directed towards cosmic ends, whereby a greater Logos makes the gravitation of His consciousness felt upon a lesser Logos, and the response of that lesser Logos being that particular type of creative effort technically defined as INTEGRATION. A term with which we are very familiar as it is related in our esoteric studies to the scientific technique of occult meditation.

As we shall see, apparently very distant ideas such as Space and Ether begin to have a meaning for us, simply by considering Space as the characteristic or qualifying Ether of a greater Logoic Entity in relation to a lesser one, which by virtue of the principles of analogy and correspondence, uses the Ether which constitutes a direct, karmic or angelic emanation of Itself as the Space within which another Logos, still less exalted in the creative scale of the Cosmos, finds the special elements required for its proper, just, and necessary expression. The absolute Cosmos, viewed from the angle of objective expression is,

therefore, a permanent expression of karma by which any creative Logos can identify itself with the created Universe, His Body of Expression.

To conclude this commentary, let us consider a new concept in relation to the ideas described above, in the sense of accepting that there is a SINGLE DESTINY of perfection as the consummation of Karmic Necessities, which unites without distinction all beings in the Universe, from the most exalted Logos to the tiniest atom of Nature. DESTINY is Law and its FULFILMENT a universal duty. The esoteric axiom, "there is a destiny for every man and a man for every destiny," can be applied to all the living consciousnesses of the Cosmos. The astrological conditions which express this universal sense of interdependence, and by which we have learned to study human destiny, apply also to all the creative Logos, bearing in mind that Karma is the true guide to all Destiny. Only the circumstances imposed by the evolution of the qualities of Consciousness vary. For a human being a specific system governs which we call Constellations, for our Solar Logos these Constellations will perhaps appear as simple planets, but using the creative imagination it will be necessary to suppose the existence of immense Logos of such infinite and indescribable magnitude that Their Destinies will be governed not by sidereal Constellations, but by immense groups of marvellous Galaxies. SUCH IS THE LAW.



4. PART TWO: SPIRITUAL BONDING OF ANGELS AND MEN

4.1. THE HUMAN-DEVOIC FRATERNITY

The constant concern of The Spiritual Hierarchy of the Planet is the establishment of the environmental conditions required by the new social orders of Humanity. From the very beginning of Their establishment on our world, some twenty million years ago, the members of The Hierarchy have collaborated with the Great Angels of the Solar System, primarily with Those Who direct the process of building and preserving the first three Planes of Nature, that is, the Mental, the Astral and the Physical. These Hierarchies drive the evolution of the first four Kingdoms, the Mineral, the Plant, the Animal and the Human, using the devic hosts working within the karmic substance of the Planet to build the appropriate vehicles or expressive forms for each living species. To create new situations in close cooperation with the angels is the creative task of The Hierarchy, and as far as the human kingdom is concerned, these situations have to do with the establishment of a new social order and a better utilisation of the attributes of consciousness which that kingdom has succeeded in developing.

Esoterically we know that our planet is one of the densest in the Solar System in order of the critical phase of development that the planetary Logos is going through, whose initiatory Mission - if we may say so - is to mystically link a certain planet which is just now emerging from Space, being still of etheric substance, and another of a sacred character, probably MERCURY, which is in a higher evolution. It should be noted in this connection that this coincidence or phase of development is determined by the fact that the planet Earth is the Fourth planet of the Fourth Round of a Fourth Chain of worlds, being, therefore, at the very centre of solar evolution and constituting, as we said before, the link or passing point of certain objective energies of a universal character, which are to be transubstantiated into subjective ones and become pure and radiant spiritual essence. This is a very interesting point to consider if we bear in mind that these "streams of universal Life" are propelled into activity by Angelic Entities of high transcendence and converge most especially upon the human Kingdom, the Fourth within the general Scheme of the planetary Kingdoms and specialising, therefore, in the solar mission, of being a critical point within planetary evolution through which the subhuman Kingdoms must pass in order to prepare themselves for the great Initiation of Individualisation or self-consciousness.

A very important crisis in order to the solar evolution is currently having its most profound repercussions on planet Earth, and within planetary life it is the Human Kingdom that is most abundantly affected by these all the living consciousnesses of the Cosmos. Humanity as a whole is governed - please see the analogy - by the Fourth Ray, technically defined as that of Harmony through Conflict, which is, and giving it an even deeper meaning, that of Initiation through Sacrifice. That is why the planet Earth is the Fourth planet of the Fourth Round, why the human kingdom is the Fourth Kingdom of planetary evolution, and why the Fourth Ray is the major conditioner of the evolution of the Fourth Kingdom. In view of such coincidences, one must accept as logical the idea that the great cosmic Angels who direct, channel and are essentially the energies of the Fourth Ray, that of Beauty and Harmony in our Solar System, are the most important from the standpoint of humanity in this present Fourth Round of great cyclic opportunities for evolution and perhaps, within the process of human spiritual development, the ones who most frequently come into contact with the children of men. The Rays are natural streams of angelic Life which proceed from the creative Centre of the Spiritual Sun of our Universe, expressing certain qualities of Life



and Consciousness of the solar Logos. They act incessantly throughout the universal realm, but following the order of certain Laws of a cyclic character, which precede the Great Cosmic Initiations, they manifest more actively one than the other during certain important periods in the Life of the solar Logos and with respect to His body of expression, the Universe. One of these great cyclic expansions, solar in nature and through the activity of the Fourth Ray, is gravitating upon our planet and conditioning the evolutionary stage that corresponds to the human kingdom. See then how important the human being is when viewed in its celestial projection and considering the indescribable purposes of the solar Logos itself with respect to our planet.

One of the basic conditions for the success of the general work being done on planet Earth through the Fourth Kingdom is that the human being, upon reaching a certain point in his spiritual evolution, should make conscious contact with the angelic lives who preside over the Life of the Rays in order to follow their directions intelligently and thus gain easier access to the glory of Initiation. We very intentionally referred in previous pages to the "intermolecular spaces" in the Universe, to those mysterious zones which separate Planes and sub-planes from each other, as well as groups of chemical elements from each other, for their discovery and their conquest facilitate the "tearing of the veils" which conceal them, and enable the intelligent human being to achieve an extraordinary emergence of higher faculties, the establishment of a conscious contact with the Guardian Angels of the Race and the further penetration into the mysterious and enigmatic Fifth Kingdom of Nature, the Kingdom of the Heavens or the Kingdom of the Liberated Souls.

This does not of course mean that only the Fourth Ray acts within Humanity, but indicates that it is the most potent in its action because of its mystical relationship with the Fourth Realm. All the Rays of the Universe, that is to say, all the faculties of God potentially concur in man, and only the cyclic impulse of evolution is required for them to enter gradually in activity. Angels of all the Rays are mysteriously linked with the destiny of the human being, collaborating closely in the evolutionary process which is to lead him finally to Initiation. Initiation always indicates the perfect actualisation of a certain Ray in any cyclic epoch of human evolution. The twelve constellations of the Zodiac through the Seven Rays esoterically constitute the number of man's perfection. The sum of the 12 zodiacal Constellations and the Seven Rays is 19, a number which added together gives us 10, the divine Tetrad⁽¹⁾ of the great Initiate Pythagoras. Not so with the Angels, whose number of perfection is 12, since man emerges basically from the Quaternary, upon the scaffolding of the Fourth Ray, while the life of the Angels, in all their Hierarchies, are direct emanations of the Sixth Cosmic Principle of Creative Feeling through the Sixth Ray, co-ordinated with the Third of Active Intelligence, or Creative Activity, which brings them into existence. The sum of the Perfection of man, according to the divine Tetrad is as follows:

$$4 + 3 + 2 + 1 = 10$$

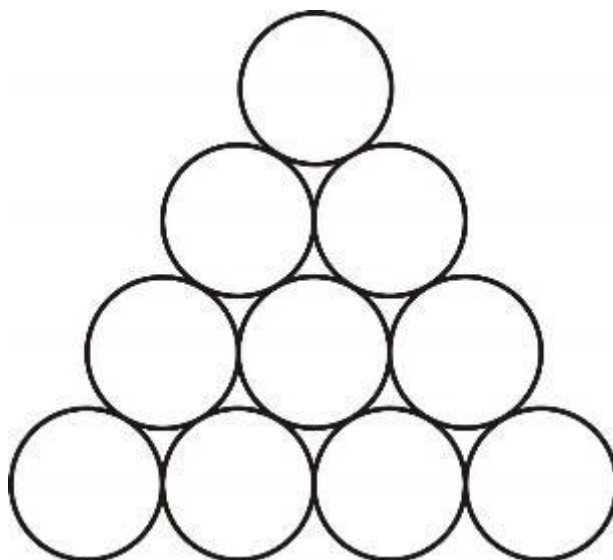
The sum of the perfection of the Angels, according to the "Book of the Initiates" is this:

$$6 + 3 + 2 + 1 = 12$$

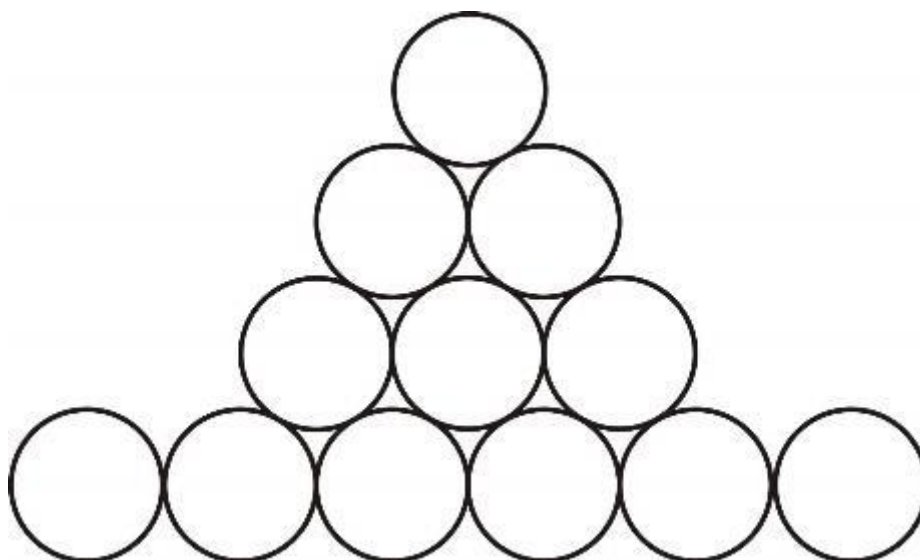
The ONE, as will be seen, is the unifying principle of all existing lives and of all the Kingdoms of Nature, and the mystical basis of the chemical elements which constitute the material structure of the Universe. In the indescribable Mystery of Initiation, the human Quaternary becomes the Triangle, that is, the spiritual Triad. At the end of the process of



perfection of human life, when the Fourth Realm has been transcended, man becomes the ONE, thus acquiring Cosmic Consciousness. When the Initiate has attained the rank of Adept, in the Fifth Initiation, he is technically called "Lord of the Fifth Principle." His emblem then is the Five-pointed Star shining permanently above His haloed Head. He knows then from experience the Secret of the Voice which acts upon the Devas and can "command" - esoterically speaking - the angelic hosts which constitute the structural or chemical basis of the Universe. But this statement is still a secret, an unrevealable mystery to human consciousness in its present state of evolution.



(1) THE PYTHAGOREAN TETRAKIS



The life of the Angels will still remain a great unknown to the uninitiated, though world disciples will gradually be informed of all the details pertaining to the Science of Contact. It is possible to affirm that by the end of the twentieth century, many of the disciples, members of the various Ashrams of The Hierarchy, will be able to make conscious contact with a certain category of angels brought into manifestation through a stream of Fifth Ray energy which will effect great transformations on the planet and in the consciousness of the men



and women of goodwill throughout the world. Such Angels will be the "companions of the Path" of many human beings who have left behind them the potently devotional tendencies and creatively utilised their mental activities for the good of humanity as do many scientists of our day. The well-known esoteric axiom, the key to initiation, "Nine is the number of man," will thus be progressively demonstrated. The explanation of this axiom in our time will be a simple summation of the main Rays which will act upon man in a very objective way, though subjectively they have always acted; they will be the Fourth Ray of Humanity itself plus the Fifth which corresponds to the mental principle. The result for many human beings will be initiation in its various stages of hierarchical or spiritual evolution.

Coincident with the activity of these Rays, the angelic Lives will be potently induced into substance-redemptive activity by virtue of a particular confluence of the Sixth and Third Rays. The Sixth, because it is already a devotional expression of the Angels closest to the evolution of the human being, and the Third, because essentially the Angels are an ineffable expression of the third Ray of the Creative Activity of the Divinity expressing itself as substantial Ether, that is, as the Mother Aspect of Nature which holds the secret of the formation of all existing things.

Let us note the coincidence that in the aspect of the Rays and in spite of their different conditioning energies, Angels and men are cyclically arriving at an ideal point of confluence, from which an intelligent cooperation between the two evolutions and the unshakeable conviction of a common destiny can emerge. Look at the cyclical coincidence:

THE ANGELS:	6th and 3rd RAYS = 9
MEN:	4th and 5th RAYS = 9

Numerical coincidence is tremendously important from an esoteric point of view, bearing in mind that the Universe is a result of number and form, as GOD GEOMETRIZES through the Science of Numbers. Following the thread of this idea and in accordance with the occult meaning expressed in the axiom "Nine is the number of Man," we can affirm that in the present cycle of planetary evolution, having already passed the halfway point of our present Fourth Round, the life of the great Devas acting upon Humanity acquires an identical mystical significance and it can also be said that "Nine is the number of the Angel."

From this fact it will be understood why the Spiritual Hierarchy of the Planet has a special interest in teaching many of the world's disciples about the Angelic Lives and about the need for the establishment of bonds of fraternal relationship between them and these ineffable streams of life which constitute the principle of formation, concretion and organisation of the Universe.

4.2. THE ANGELIC PROCESS OF FORM STRUCTURING

All things in life have a geometric shape. However, when we use the term FORM we inevitably fall into the error of believing that forms exist only on the dense physical levels of Nature. But esoterically we know that OBJECTIVITY exists on all Planes of the Universe, and the fact that Science has not admitted this is due to that scientific investigators have not yet developed the subtle counterpart of the five known physical senses, and hence they consider the Astral, Mental, Buddhic, etc., Planes, which characterise the fourth, fifth and sixth dimensions of space, to be "unreal," abstract or formless, whereas esoteric



investigators can perceive "objectivities" in the subjective worlds because they have developed some occult senses of inner perception.

OBJECTIVITY constitutes the structural basis of the Universe, and in attempting to explain this rationally it must be remembered that our Solar System with all its content of planes, hierarchies, kingdoms, races, species, etc., is the PHYSICAL BODY of a Cosmic Entity, beyond the measure of our understanding, which uses our solar Logos as Its Agent of expression on the Cosmic Physical Plane. Hence the ideas of objectivity and geometrical form constitute for esoterics a subject of the deepest interest and dedicated study. In the process of structuring the FORMS, esoteric researchers have been able to ascertain the activity of the following Angelic Hierarchies:

- | | |
|-----------------|-------------------------|
| a) AGNISHVATTAS | Lords of the Archetypes |
| b) AGNISURYAS | Angels of Design |
| c) AGNISCHAITAS | Constructing Devas |

Little can be said about the activity of the former, except that they perceive the Archetypes or divine Ideas for each Kingdom, each Race and each species, and creatively visualise them, invest them with the electrical fire of Their lives, and maintain them as living Images on the higher sub-planes of the Mental Plane.

The Angels of Design, or Lords of Creative Imagination, capture the image of igneous light on the planes of mind and construct from it objective, sentient FORMS on the astral levels. They are also called in esoteric speech "Architect Angels" because using an inconceivable kind of imagination, beyond human possibilities, they weave with rays of astral light reflected from the akashic levels the forms that correspond karmically to the evolution of an Age, a Kingdom or a Race.

The Constructing Devas on the etheric levels of the Physical Plane fabricate the precise, objective and perceptible aspect of the "designs" presented by the Architect Angels. They possess great power over the ethers and can "substantiate the light of designs" into soft, malleable, material substance by which, like skilful potters, they fashion all the forms which the Kingdoms of Nature require for their evolution. There are three main types or categories of constructing devas:

- a) Those who substantiate the Light of Design, compress the ether and create the chemical elements from which all forms are made.
- b) Those who construct the etheric double of all objective forms by endowing them with a particular magnetic field.
- c) Those who manufacture the solid bodies or substantial forms of Nature and of the life of the Kingdoms by the intelligent molecular grouping of the chemical elements.

The first do their work on the atomic sub-plane of the Physical Plane, or fourth etheric level, the second operate on the third sub-plane, the sub-atomic, and the third, according to the quality of the forms to be constructed, on the sub-etheric and etheric sub-planes. Among the latter we could mention those closest to humanity and to the physical life of the Kingdoms, and whose existence has been attested to us by occult researchers endowed with etheric vision by means of those colourful and impressively realistic images that refer

to the gnomes or dwarfs of the forests, the flower fairies, the undines of the waters and the sylphs of the air, which from time immemorial have formed the basis of the great children's stories and the marvellous esoteric tales full of high virtualism and spiritual symbolism.

The following diagram will clarify the position they occupy in the evolutionary order of Nature's constructing Devas:

PHYSICAL LEVEL			AGNISCHAITES
SUB-PLANE	ELEMENT	KINGDOM	CONSTRUCTING DEVAS
Atomic	Cosmic ether	Divine	Constructing Devas connected to the LORDS OF THE ARCHETYPES.
Sub-atomic	Solar ether	Spiritual	Constructing Devas linked to the work of the ANGELS OF DESIGN.
Etheric	Planetary ether	Superhuman	Constructing Devas at their own level of activity.
Sub-etheric	Air	Human	The infinite variety of the sylphs of the air.
Gaseous	Fire	Animal	The great diversity of agnis and fire salamanders.
Liquid	Water	Plant	Fairies and Undines in a multiplicity of species in the water regions.
Solid	Earth	Mineral	The numerous species of Gnomes or earth spirits.

The spiritual evolution of the Form Constructing Devas can be measured by clairvoyantly observing the etheric level where they normally exercise their power and the subtlety of the elements they use in their mission to endow the differentiated species of all the Kingdoms of Nature with bodies appropriate to their particular states or levels of consciousness. As this devic evolution progresses in its work, the materials it uses become more laborious, complex and subtle, but paradoxically, fewer and fewer groups or species benefit from them. Let us note that to the multiplicity and diversity of forms used in the mineral, plant and animal Kingdoms, only one specific type of FORM corresponds to the human Kingdom. It is for this reason that man is occultly regarded as the ARCHETYPE of Creation, for "made in the image and likeness of his Creator" he adopts for the objective expression of his individual soul the Form of the Universe³.

4.3. THE FORM OF ANGELS AND NATURE-CONSTRUCTING DEVAS

According to the most occult esoteric versions, the human form is a perfect reflection of the Archetype or ideal form of the Universe. The biblical axiom "...You are made in the image and likeness of the Creator" is highly significant and we sincerely believe that it is based on an essential truth which must apply not only to the spiritual virtues and divine qualities which the human being must develop during the very long process of evolution, but also to the form of his dense physical body and the etheric vehicle which surrounds him and creates his particular magnetic field.

If Nature as esoterically stated is the Body of the Divine, i.e., a total Form, it is logical to assume that everything within this Universe must possess a definite form, according to

³ Esoterically we are told that our Solar System as seen from cosmic levels has HUMAN FORM. In certain primitive religious cults, such as those performed by the ancient Atlantean priests and the great Egyptian priests, the figure of MAN was placed at the centre of the cult and as a revered deity on the altar, since according to them he was the exact measure of the Universe and each of the organs of his body corresponded perfectly with all the planets and other celestial bodies.



the specific qualities and characteristics of a given evolutionary level of consciousness. And if, as is asserted in all the philosophical and mystical treatises of humanity, "all is consciousness in the Life of God," it must obviously be assumed that the Angels, who participate wholly in this divine Consciousness, also possess a definite Form which distinguishes them perfectly from one another according to the measure of their own evolution, that is, according to the spiritual hierarchy which qualifies their lives and their angelic destinies.

This being the case, and in the order of our investigations, the question that immediately arises is this: What is the shape of the Angels? With this question we face a great mystery, impossible to be solved satisfactorily unless we possess spiritual vision and are able to perceive in the unseen worlds. We can say, however, that everything is the same but paradoxically everything is different when we study angelic evolution free from the limited objective vision and beyond the permanent stimulus of vain comparisons. The difference, in our understanding, is that the Angel uses radiant bodies of energy in different vibratory frequencies, and man manifests through bodies of substance. Does this subtle distinction tell us anything? It could perhaps be argued that our body is a receptacle for all the energies at work in the Cosmos, and that in speaking of the bodies of the Angels as "radiant foci of energy," we are only distinguishing them from our own in one aspect, namely, Subtlety. But... is this really the case? The well-known esoteric axiom "energy follows thought" lends a very particular meaning to the human devic relationship by considering that thought belongs to men and the dynamism of energy to the Angels. The consequence of this idea, in the classical order of analogy, is to admit that there is RECIPROCITY, or perhaps it would be better to say SIMULTANEITY, between the activity of Angels and that of human beings, and to admit logically that the form of Angels - even considering them as glittering centres of energy - should be very similar to that of the human body. The latter, as we said earlier, esoterically takes the form of the Universe. There seems to be some or perhaps much truth in this similarity of form between Angels and men, particularly in the higher forms of angelic evolution within the Solar System. We must bear in mind, however, that not all Angels belong to the same devic Kingdom within its innumerable hosts or hierarchies, just as in order to the progressive evolution of the human being, a citizen of the Fourth Kingdom differs appreciably from the lower forms which qualify the other Kingdoms of Nature, animal, plant and mineral.

According to the sense of analogy, great differences of form are to be observed between the various categories of Angels, from the great Archangel Lords of a Plane of Nature to the minute angelic or devic lives which build the physical sheath of an atom. Form, in all its expressions, is always the symbolic representation of a particular type of subjective energy as far as the Angels are concerned, and the objective expression of qualities of consciousness, as far as human life is concerned. We could therefore say that there is an absolute correspondence between the different types of energy that the Angels manipulate and the different capacities of consciousness that distinguish human beings from one another. Thus, the esoteric axiom "energy follows thought" can be applied in its entirety to the vital relationship of the human consciousness representative of divine Thought to the angelic energy, which is an expression of the creative Fire of the Divine. Its result is the objective form, the densest and most positive aspect of the universal Creation, the Angels and the mysterious men being consubstantial agents of this process which aims at filling the Universe with forms. The process of substantiation of thought into dense, objective forms, however, is the province of the "lesser angels," those who in esoteric studies are called "building elementals" or "elemental forces of creation." These elemental devic forces are at the basis of the evolutionary life of the kingdoms and of the species, and their peculiar forms,



clairvoyantly observed, offer a multiplicity of peculiarities according to their degree of evolution. As their names indicate, their lives are linked in order of evolution with the so called natural elements, i.e. earth, water, fire, air and ether, the latter being the co-ordinating and synthesising element. The etheric forms by which these devic forces can be perceived and classified vary according to their evolution and the function they perform within the vital element in which they live, move and have being. They act in great concentrations and are intelligently directed by expert Angels in keeping with the universal law of Beauty and Fulfilment, the sacred motto of the major Angels of the System.

Here are the main forces and building elementals that structure the forms of Nature, briefly classified:

4.3.1. The Earth Elementals

They are those devic forces which manipulate the etheric energies which, suitably substantiated, constitute the various gradations of the mineral kingdom. They exist in incredible numbers and in a multiplicity of forms and characteristics, from those that build stones, the solid element that forms the skeleton of the planet, to those that operate through minerals endowed with radioactivity, to the specialised devas that build the vast array of gemstones. The best known earth elementals are the so-called GNOMES, much as we see them depicted in children's stories, though endowed with greater power than they are usually assigned and rather more difficult to contact than is usually believed, although they strive to establish contact with human beings. They live inside stones, deep in the ground and in the hollows of large trees.

Such constructing devas exist on all levels of the dense Physical Plane, constituting in a mysterious way the gravitational force of bodies. From the semi-etheric forms of the lower devas who build the stones⁴, sometimes perceptible to the physical senses, to those belonging to those who express themselves by means of "luminous geometry," specialised in the construction of precious stones with talismanic powers, there is an incredible profusion of devic forms in the physical world which the esoteric investigator must try to distinguish and classify, because by analysing their form and the specific character of their mission in Nature, he will prepare the way for a new physical Science of the chemical elements.

4.3.2. The Water Elementals

Among them are the fairies and undines, the tiny, glowing etheric creatures who populate the fields and forests and whose task is to prepare and season the fruits of the various species. There is a particular species of such devas or "little angels" of the plant kingdom who shape the various plants and cover the fields and meadows with greenery, as well as the leaves of the trees. Others, more evolved and actualising great magnetic power, can be located in places on the planet considered sacred or inside temples, responding creatively to every possible form of liturgy. In the same category, though far more evolved, are the invisible protectors of the magnetic places of the Earth, where there are sacred

⁴ Volume II of this Treatise, "DEVIC STRUCTURE OF THE FORMS," deals extensively with all these subjects, with drawings and their corresponding esoteric explanations.



talismans of The Hierarchy or "magic circles" created by the great ashramic invocations. They are the protective Angels who demand "the words of passage" at truly esoteric gatherings and who brandish "their swords of fire" to drive away the malicious, curious or profane who try to approach these places.

Water Undines also actively cooperate in the evolution of the forms of the plant kingdom. To the qualified clairvoyant observer they appear in very different forms according to the degree of their evolution. Certain highly evolved undines take on a transparent form, very beautiful and vaguely human. The great Angels who preside over the evolution of the elementals of water, and through them take care of maintaining the properties of water as one of the most precious elements of planetary conservation, constitute the Archetype of the undines, although their size is considerably larger and their colours are more brilliant and beautiful: sea green, deep blue or light blue, depending on whether they are manifested in the water of the oceans, rivers, lakes or small mountain streams. They generally live in the water and in the interior of plants, constituting their sap.

4.3.3. The Fire Elementals

They are generally called AGNIS in esoteric language, and in their lower expressions they are also called salamanders, and are found virtually everywhere in Nature where the fire element is active, from the mystic Fire of Kundalini in the centre of the planet, to the small bonfires, to the fires of volcanoes and great fires. The salamanders appear to the clairvoyant vision as small tongues of flame in various forms. The higher Angels of fire, called Agnis, are difficult to be perceived and contacted as their expression is dangerous and any relationship with such Entities in the present state of human evolution is only advisable to those who possess perfect self-control and great spiritual sensitivity. The supreme activity of the Agnis, called "Lords of the Salamanders," consists in directing the fiery streams of the Mental Plane in the direction of the Physical Plane, thus vivifying the whole universal system of life in Nature. These Agnis, observed from the Causal Plane, appear as gigantic flames of Fire, distinguishing within them a vaguely human form with large, floating hair of an intense red colour, and giving off through their entire magnetic aura great and dangerous yellowish-red flares. Little more can be said about these elemental forces of Fire, though because of their connection with the Mental Plane of the System, we shall have to make frequent reference to them during the course of this Treatise.

4.3.4. The Air Elementals

They are commonly called sylphs and live, move and have their being in the unfathomable ethers of space, constituting the atmosphere in which we live and breathe. Their colour is transparent and they blend in with the blue of the sky, making it very difficult to assign a specific image to them. They are responsible for some of nature's electrical phenomena, such as lightning, thunder, as well as all those related to air, i.e. wind, from light breezes to major hurricanes. Allied with the undines, they condense the water in the atmosphere and transform it into rain. A particular species of sylphs work in association with the constructing devas of the plant kingdom and have, as their special mission, to colour flowers and give them perfume, to determine the qualities of plants and to season fruits. When, through the evolution of the etheric sense of vision, these sylphs of the air can be



observed, they are seen as bursts of light moving through space at incredible speeds. They have been referred to in esoteric language as "the great communicators," and as may be inferred from the analogy, are responsible for all forms of communication, particularly that which operates using the ether of space as a vehicle of relationship and communication, i.e., radio, telephone, telegraphy, television, etc., as well as with the development of human thought. They are thus mysteriously linked to the evolution of the Fourth Kingdom. A highly specialised group of spiritually evolved Devas of the air constitute the legion of the "Guardian Angels of Humanity," and we could say, in accordance with religious and mystical tradition, that every human being, whatever his evolution, has his or her own particular Guardian Angel.

4.3.5. The Shadow Elementals

There are also the so-called "Dark Angels," classified in various categories, who inhabit the deep planetary hollows and all the dark and shadowy places of the Earth, the mines, caves, undergrounds, etc. Their forms are very difficult to pinpoint because they instinctively flee from the light, which is precisely what mankind needs in order to objectify the forms. A certain species of these dark angels inhabit the surface of the earth and participate blindly, when invoked by certain definite mantrams, in the activity of the black magicians. As far as the human psychological aspect is concerned, they are responsible for the fear of the dark, as it is in the dark that they live, their food being the shadows. Many species of "dark devas" disappeared from the earth with the discovery of electricity applied in the form of light, but their disappearance will be complete when man has attained spiritual enlightenment in his life. These devas appear and disappear from the picture of manifestation according to the sunlight that gives rise to the planetary days and their absence with the coming of night. It is for this reason that in all the traditions of mankind, it is generally accepted that black magicians who practise evil, work at night when the shadows are thickest, just as white magicians work by day, when the sun shines brightly at its zenith. But, apart from many other reasons, the particularity that there are still "dark places on the planet" inhabited by "Shadow Angels," gives the esoteric, trained in the art of research, the certainty why our Earth is not yet a sacred planet, and why the spiritual work of intelligent people and men and women of goodwill in the world must continue unceasingly until we have succeeded in destroying all dark forms of life, beginning with their particular vehicles of manifestation and continuing their work in all social environments of relationship and contact. The so-called "Guardian of the Threshold" which the aspirant must necessarily confront and destroy with regard to the initiatory Mysteries, as well as the traditional form of the "Tempter Demon" are, in reality, accumulations of shadows invoked by humanity itself which has not yet responded to the call of the LIGHT, and are the most rigorous expressions of its karmic destinies.

4.3.6. The Higher Angels

The Forms of such Angels of the Physical, Emotional and Mental Planes, who participate fully in the evolution of the human being, are almost entirely beyond our consideration, because of the extreme subtlety of their constituent ethers, and the intense brilliance of their auras of light and their magical radiance. They are of unspeakable beauty and possess tremendous power over the ethers which qualify the level on which they

habitually reside, and can adopt at will the particular type of form which they require to fulfil the universal mission entrusted to them by the exalted Archangel of the specific Plane which corresponds to their devic natures.



4.3.7. The Guardian Angels of Humanity

The form of the familiar Devas or Guardian Angels, perceived through mental clairvoyant vision, presents us with a typical image of the Archetype of the Universe, that is, the human form, though with a uniqueness of luminous nuances and magnetic projection of love and benevolence impossible to be described in human words. They appear and disappear with the speed of light, leaving behind them a glorious trail of glittering colours that defines each one's evolution and type of spiritual ray to which they belong. Sometimes, some of them voluntarily adopt those very subtle and vaporous forms with which the divine Art of the Renaissance endowed them. However, despite their magnificent transcendence, these familiar Angels are the inseparable Friends of men, the ones who inspire them with the universal ideas of the cosmic Good and who help them in their moments of loneliness or sadness.

Let us conclude this subject, which because of its infinite complexities, can only give a very limited insight into the profound reality of the angelic world. We will insist, however, on a fundamental fact which we must bear in mind during the course of our research, and that is that the human Form is the Archetype of the Universe, and within all possible particularities it is the Form to which the humanities of our entire Solar System conform.

From what we have been explaining throughout this chapter, we can deduce that the world of angelic forms is as vast and complex as that of each and every one of the Kingdoms of Nature. But, as an infinite corollary of the evolution of all forms incessantly tending towards an Archetype of perfection, we have the Form of the Heavenly Man to which Angels and human beings conform indistinctly. Such is undoubtedly the infinite goal of all possible perfection....

4.4. BEAUTY AND FULFILMENT. THE NEW SOCIAL ORDER

Only the fulfilment of the Plan of Beauty of the great Archetypes, which are the Dreams of God, can lead humanity into the new social order. The individual expression of Beauty must normally lead us to a new world of human relationships, Fraternity in its most hidden meanings, being the Beauty of an IDENTITY of origin understood and accepted by man, and extended not only to the human Kingdom, but to all the other Kingdoms of Nature. This innate sense of Beauty must preside over the new social order, which will never be complete unless the mind of man tinged with great selfish interests depersonalises his habitual attitudes of self-indulgence and decides, following the great angelic motivations in his heart, to turn his eyes and his whole life to the supreme world of inner values governed by the powerful and vibrant Archetypes which occultly proceed from that incomprehensible and transcendent Psychological Entity which we call AQUARIUS, and which manifests from a cosmic STAR of the highest magnitude. Such a star is - esoterically speaking - the mystical Heart of the Great Spiritual Being who uses the Constellation AQUARIUS as a Body of expression. Let us realise in a profound way that when we speak of "the great cyclic opportunities of the New Age" and of the new social order of humanity, we are referring, albeit unconsciously, to the activity of the devic energies, coming from this divine and indescribable spiritual Entity, as it tears through the ethers of our world. There are also, as we have said on previous occasions, great concentrations of energy in the form of sinister



clouds of misunderstanding and selfishness situated between our planet and the zodiacal energies coming from the Cosmos. There is, we are told occultly, an Archetype of exalted and incomparable beauty latent in the planetary ethers and poetically described as "THE COSMIC EGG OF FRATERNITY," which is being incubated simultaneously by the familiar Angels and by the souls of all the men and women of goodwill in the world. The breaking of the EGG and the emergence into the light of the manifestation of this supreme Archetype of Brotherhood will be the work of the cosmic Logos which is the Heart Chakra of the Lord of AQUARIUS, as is lawful from the point of view of universal or solar decision, provided men adjust their vision to that of the familiar Angels and definitely decide to cooperate intelligently with Them in the work of projecting this Archetype into the bosom of Humanity.

We have said elsewhere in this Treatise, and we shall have to repeat it many times again, that the energies of the Rays and of the Constellations are living and conscious ENTITIES, and that the term ENERGY, as used by the men of Science of our day, must undergo profound transformations before it can penetrate into the hidden regions of Nature where the permanent mystery of Life is gestated, and from which the intimate feeling of Brotherhood arises. The term "individualised energy" with respect to Angels will clear up the mystery and reveal the secret underlying the energy of Love. Scientists of the future will use the term individualised energy to refer to the various qualities or vibrations of Matter and will recognise all substantial modifications of energy as Angelic Entities, classified in order of Hierarchy. There will thus be an absolute change of situations in the planetary order that will profoundly affect the social order. The conquest of speed in time and the frequency of contacts between continents, nations and human beings with each other are the beginning of the right human relations, which are to constitute the first span of the great Bridge of Brotherhood on our planet. Although most spiritual researchers are not aware, the frequency and rapidity of human contacts brought about by the development of the great scientific ingenuities which produce "speed in time," has "introduced" certain types of Angels into the social life of humanity, and while the great familiar Angels of the past, responsible for the spiritual Archetypes of the Race, remain respectfully and very understandably Archetypes which occultly proceed from that incomprehensible and transcendent Psychological Entity which we call AQUARIUS, and which manifests from a cosmic STAR of the highest magnitude. They are highly specialised angelic hosts with a very definite mission in order to planetary events, who are working in the etheric spaces of our world "weaving with singular mastery" the new social situations. They correspond to a particular species of AGNISHVATTAS handling essentially mental energies and directing great concentrations of "building elementals" of all etheric, mental, astral and physical types with the special mission of channelling the new sounds, the new colours and the new geometrical forms which are part of the Great Aquarian Legacy for our planet. We can also say that many of the so-called artistic, philosophical and mystical "deviations" observed within humanity are the result of the clash of the individualised energies coming from AQUARIUS, bringing new and more inspirational forms, with the worn-out artistic expressions of the world, which since the flowering of the Renaissance have been degenerating and governing the astral conditions of the world. It is - as the esoteric saying goes - about bringing light into world events and weaving new planetary situations. This angelic work or mission will always meet with opposition from the atavistic and traditional forms from which human beings still nourish their thoughts, emotions and words, thus keeping in activity a considerable host of devic elements and building elementals who should have been transcended many centuries ago in accordance with the Design of God and the organised Plan of The Hierarchy.

If there is an incessant process of "artistic degeneration," if there is mental implenitude in the thinkers of the age, and if there is religious vacuity in the mystic, it is due



solely to the gravitational attraction of men to worn-out and impoverished forms of thought in a period of disintegration, to intense astral emotions without richness of feeling, and to the lack of love in the social environments of humanity. A powerful armour of selfishness arms the hearts of man and prevents them from welcoming the seeds of Fraternity and Creativity, so fertile in the cosmic Space that surrounds them. In other words: there is no BEAUTY in their minds and hearts... How then can there be universal fulfilment in their lives?

The human attitude towards existence, its constant preoccupation with comfort and physical well-being, the mental indolence towards the traditional ways of thinking which in the form of existing codes form the basis of society, and the feelings of separateness, hatred and individual and communal selfishness which keep human beings in incessant conflict, thus keeping permanently open a door which astrally connects our planet with the satellite Moon. This satellite, as it is esoterically known, is a dead and decaying star, but still endowed with a very powerful astral elemental - or perhaps it would be better to say, "an astral shell"? - that surrounds it and feeds precisely upon the thoughts of fear, the feelings of separateness, the noxious vibration of wrong, hurtful and aggressive words, and the whole dismissive attitude of humanity, that keep it alive and in a position to affect the planetary aura with its very potent and negative radiations. Let us look at the process very esoterically and bear in mind that this terrible Moon Elemental, considered in its totality, is a lower Angel endowed with consciousness and fiercely attending - if we may use this word - to its own survival, just as the "astral shells" which populate the astral ethers of our world and which are nourished by the passions of human beings, struggle also on their respective levels to survive and perpetuate themselves in time. The work of cleansing these outworn thought-forms and human passions is the work of the world disciple of our age, who collaborates with The Hierarchy in the basic and preliminary work of destroying these archaic creations of the elemental spirit of the past, and creating points of light in the ether in collaboration with the New Age Angels, so that the energies which the Lord of AQUARIUS projects for our world can be channelled through them. It is a hard, slow and uniquely difficult work. The task begins, of course, in the life of the disciple himself, who must cleanse his etheric aura of the influence of the "lunar devas" or conditioning astral energies which resist his drive and noble endeavour and bring him many problems and difficulties. The initial work, as it has always been mystically said, begins in the heart of the disciple, and it is in this way that that qualifying aspect of such a stage of spiritual engagement which we call "temptation" has always arisen. Temptation, technically described, is the work of the familiar angels acting upon the lunar devas who coexist in the etheric aura of the disciple and feed upon his ignoble passions and desires. They strengthen their activity cyclically, so that the disciple never feels safe as long as there is any seed of evil within him, and does not fall into the false presumption that his lower passions are dead when they are merely dormant, lying in wait for any opportunity of manifestation. It is in this way that the stages of great discouragement follow one another after moments of ineffable spiritual greatness. The familiar Angels, the true Friends of man, guard the Soul of the disciple and watch over his heart when he feels safe and strong, not realising that evil, that is, the lunar devas, are only dormant, asleep and waiting for the opportunity to manifest. One of their most curious and deceptive influences on the disciple's mind is to incline his reason and emotions towards total confidence in the spiritual level he has reached, in the pride of feeling better than others and in the false belief that "everything is already done and accomplished." The stage of "temptation" is reproduced cyclically in the life of the spiritual disciple and governs a large part of his karmic process. It is a necessary stage in an ongoing social order and is a definite feature in the spiritual process of discipleship, which is precisely the power of the Hierarchy to destroy from the etheric aura of the Earth all the sediments of Evil that have existed since man first had the use of reason and began to inexpertly invoke the "Witnesses of Cosmic Evil," bound in the



aura of the planet by the Karma of the planetary Logos, who as in the Soul of the disciple, stood silently expectant, awaiting the hour of opportunity for manifestation. Such Witnesses of Evil are called "the Dark Travellers of the Cosmos" in some esoteric Treatises and "Fallen Angels" in biblical writings. They are, in reality, the fruit of the human imperfections existing on all the "unholy" planets of whatever what Universe in the absolute Cosmos, where there is still the struggle to attain the spiritual measure or stature demanded by the August promoters of the indescribable process of Cosmic Redemption. They constitute three absolute Powers recognised in the Cosmos and manifest to the infinite and clairvoyant vision of the planetary Logos in the form of three frightful and subjugating Entities. These have been recognised throughout the ages as *Agents of organised Evil*, whether in a Galaxy, a Universe, a Planet or a man. These three Entities mysteriously co-exist in the evolutionary life of the great Lords YAMA, VARUNA and AGNI of the Physical, Astral and Mental Planes of our Solar System, who as we esoterically know, are the three lower Bodies of the God of the Universe and the perpetuators of His indescribable Karma through the ages.

To the experienced eye of the Adept, COSMIC EVIL always appears in the form of a threefold psychic Entity which fills space with dark spots, blending them with the radiant and magnetic substance of any evolving planetary Logos. As far as the life of the spiritual disciple is concerned, such exponents of so-called Cosmic Evil manifest themselves in the form of:

- a) MAYA. Immoderate attraction to physical sensations.
- b) MIRAGE. The exorbitant attachment to all forms of desire.
- c) ILLUSION. Difficulties in clearly perceiving the world of mental meanings.

In a most peculiar form and absolutely recognisable to all human beings, the Great Lord BUDHA discovered the Witnesses of Cosmic Evil in the form of SICKNESS, OLD AGE and DEATH, their influences on human life being the perpetuators of the Karma of the Race and the causes of the pain which binds men to the ceaseless wheel of Death and Birth.

These Three Entities become visible to the disciple at the mystical moment of initiation in the form of the terrifying GUARDIAN OF THE THRESHOLD, the witness of evil in the heart of the disciple and the one who centralises, maintains and co-ordinates all the human passions accumulated in his heart through time. It is the dreadful Entity which the disciple must utterly destroy in each and every physical, astral and mental substratum before he can pass through the golden initiatory Gate. Having done so, supported by the evidence and once the Entity, or part of it according to the initiation, is destroyed, the magnetic field of the world is lightened of those germs of psychic decay; many astral shells are eliminated, and as it is said in the true esoteric books: "...the evil that corresponds to a disciple is diluted in the ether without any possibility of new manifestation." It might also be added, in order to the peculiarity of this chapter, that the spaces free from evil, whether that which corresponds to the etheric aura of an Initiate, of a Master of Compassion and Wisdom, or of a planetary Logos, are mystically filled by the light and beauty of a new environmental situation in which the familiar Angels of humanity can fully participate and begin to build the noble structures of the social orders which the new times demand.

4.5. THE ANGEL AND THE ARTIST



Consideration of the ideas set forth in the previous chapter, concerning the process of realisation of the Archetypes corresponding to each of the ideas which arise from the Mind of God and which are grouped or structured according to definite characteristics, should open the door to a new sense of orientation towards the occult levels where planetary situations are forged and the mystical process of evolution is realised. Just as man was recognised as having an innate sense of beauty, whatever his social status and his definite individual characteristics of Ray and astrological sign, so all living beings in Nature, no matter what kingdom or species, have a definite sense of orientation towards the hidden Beauty of all creation, that is, towards the realisation of an Archetype, which seems to be their immediate goal of perfection in the vast evolutionary Plan.

There is, then, from this angle of view, a potential Artist in every spirit soul in Nature, from the tiny soul that informs the delicately perfumed flower to the resplendent Angel who cares for the preservation of the pristine forms which from the most hidden levels attempt to substantiate or materialise. Beauty, the innate sense of approach to the hidden Archetypes which are constantly seeking to manifest themselves, is the peculiar and characteristic Note of Nature, being Man, the being endowed with reason and sensibility and therefore with the greatest capacity for fulfilment, the only being within this magnificent Nature who alters the innate sense of Beauty and fills the vast field of his individual and communal realisations with hideous ugliness. Its work is thus desired, but at the same time feared, by the familiar Angels who watch over the evolution of the social environments of Humanity and whose special mission is to introduce the delicate Logoic Archetypes into the minds and hearts of human beings. It may be said that great streams of angelic Life destined for Humanity are detained in their path, in expectant waiting and suspension, due to the pernicious habits contracted by men from very remote ages, and which have very dangerously degenerated into the inordinate eagerness of comfort, in the Maya of the senses and in the thousand mirages of the astral nature. It can also be assured that certain definite spiritual Archetypes which should long ago have been substantiated by the familiar Angels, are virtually paralysed or stopped in their downward flow, constituting vortices of energy which are very active in the occult world, but which cannot be introduced into the life of humanity because of the thick veil created by the existing contradictions. Human technology, which in many respects has succeeded in overcoming the inertia of terrestrial gravity and has sent spacecrafts in the direction of other worlds, has unfortunately neglected to take care of its innate sense of Beauty and synthesis, which has unwittingly allowed terrestrial gravity to take possession of its high spiritual essence and keep it bound, compressed or substantiated like material things, with no apparent possibility of redemption or approach to the great Archetypes which the Lord has programmed as the essential Goals of man's life here on Earth. There is a thick etheric and astral cloud, placed between the human vision of redemption and those redeeming Archetypes of the new social order, which prevents the coordination of human attitudes with the divine Plan, a breakdown of communication between man and Divinity because of human deviation from the great Plans of social organisation being carried out by the planetary Hierarchy.

Some of the great ruling aspects of Truth have been lost for this world of contradiction and incessant conflict, which should have already produced a new social order in accordance with those magnificent Archetypes of realisation. It cannot be navigated, so to speak, this space so altered by the powerful concentrations of negative energy floating in the planetary atmosphere and filling with shadows those rich zones of the ether which should express the light of God in its most pristine sense of order, wholeness and synthesis. We could say that environmental, mental, astral and physical POLLUTION has been elevated to such a degree that it has come to affect even the subtle ethers of the planet where the



Angels, these individualised energies of Nature, tirelessly carry out their mission of adjusting the archetypal plan of the Divine to the life and needs of human beings, to the point that many of Them have decided temporarily, but compelled by their tremendous need for immortal purity, to withdraw to higher levels of spiritual organisation, patiently waiting for the "Hour of Opportunity," or the invocative cry of the sons of men, to sound again for Them, to resume the work begun and to bring to successful fulfilment the Law of the Archetypes in force for this planetary Age of great universal promise.

What we have just said has to do with the vision of the Guardian or Familiar Angels of humanity, at their various levels, who carry in Their hands the power to channel the potent energies coming from the great archetypes of Beauty to be substantiated. Angels are always active in the marvellous peculiarity of their world and cannot, in any way, give in to human conditionality, been concerned with and devoted, since many centuries ago, to those children of men who are capable of understanding them, of judiciously interpreting them, and of consciously following their intimate and spiritual suggestions, in order to their own individual evolution and to the progressive development of the innate sense of approaching the hidden meaning of Beauty. This Beauty is a sensible expression of God's Will which demands to be revealed in each and every created being.

In the previous chapter we referred to Beauty and Harmony as an expression of the highest faculties to which human beings could attain in accordance with the evolution of the great Archetypes which constitute the Goals of human evolution. There is a centre of irradiation or expansion of such Archetypes on every Plane of Nature and on every psychological level of humanity. It is only necessary to realise this and to try to understand as fully as possible that, when we referred to the Fourth Ray as the direct promoter of the streams of Harmony and Beauty which affect the life of Humanity and the hearts of all human beings, we were doing so in a very particular sense and bearing in mind that the Artist, as a peculiar exemplification of how those Archetypes of Beauty and Harmony are to be realised, is not only confined to the specific field of Art, but the man who creates the social canons of harmony, beauty and fulfilment can be found at every expressive level of human life, in every astrological sign and in each of the Seven Rays. It is in reality an innate feeling of Synthesis in the human heart, and in its long pilgrimage in search of its immortal Sources of spiritual origin it has passed many times through the streams of energy which qualify the activity of the Seven Rays and the Twelve Signs of the Zodiac. What is important for man is to be genuinely creative within a natural sense of beauty and harmony in each of the obligatory phases of his social life. The natural order of events will perhaps one day conform to the law of the great spiritual Archetypes "in warm suspension" - as it is said in esoteric language - in etheric regions of high and refined vibratory subtlety. The attention devoted by the familiar Angels to certain children of men endowed with sensitivity to the unseen world and determined lovers of Beauty, slowly but relentlessly introduces into the social order of humanity the promising and fruitful seeds of the planetary Beauty which God has imagined for man, and which forms the solemn basis of man's possible and desired redemption as a true creator and a perfect Artist.

Much of what we have been saying is familiar to the spiritual aspirants of the world who seek to realise the life of God, as spiritual or synthesising energy, within humanity. But perhaps not all of them have succeeded in penetrating the intimate secret of Beauty and Harmony which presides over the divine creation, nor in converting the science of occult research into an instrument of expansion of that harmony and beauty, as occultly and from the very beginning of their research have been implying the familiar Angels who assist them in their efforts, their ideals or their dreams. We sincerely believe that if spiritual researchers



are not accompanied by this intimate sense of the hidden beauty in all things, the basic thrust of their research will ultimately lack sufficient creative incentive to enable them to continue in their endeavours, or to avoid the inevitable risk of altering or rendering useless the indomitable efforts demanded by the quest.

Let us look for the ideal man, according to this clear sense of angelic values, in the true Artist, in the Artificer who must objectify an Archetype at any level within the social order and in any department of work in the spiritual life of The Hierarchy. Let us see him work, idealise, dream and even suffer intensely, as he tries to perceive in his mind and feel in his heart that warm angelic breath which speaks to him of wondrous worlds of supreme and unspeakable Harmony. ...Yes, we must consider the value of the Artist, of the creator in the new social order, often criticised, mocked and vilified when not fiercely persecuted by the worn out or corrupt social factors which preside over the great planetary structures, to understand the infinite love that the great Angels feel for these children of men and the reason for their ineffable care, devotion and complacency towards them, for in them they recognise the Artist who can creatively support their mission of realising the exalted Archetypes of Beauty and Harmony, that the suffering humanity of our days so much needs to welcome in its heart.

4.6. ANGELS AND INITIATIONS. WHAT IS INITIATION?

The rigorously technical answer that immediately comes to mind when we ask this question is the following: "Revealing the secret of SHAMBALLA." SHAMBALLA is the highest and most inclusive spiritual centre on our planet. It is the dwelling of SANAT KUMARA, the occult Ruler of our world and the highest recognised spiritual authority. SHAMBALLA is the basis of the Brotherhood that guides planetary destinies, and its nature is such that it transcends all concepts, ideas and theories that have been fabricated by the human mind. It will suffice to conclude these arguments with the esoteric statement that Initiation is a process by which a human being can consciously become a divine Entity by having fully grasped the principle of brotherhood and having decided to live and realise it in the world.

There is thus a vast plan of relationships based on the principle of brotherhood which is being realised through the continuity of a process of life which takes place in each and every living creature, whether it be a simple atom, a plant, an animal, a human being or a splendid Archangel. Initiation, referring specifically to the human being, is the step from simple devotional aspiration to firm and unalterable spiritual resolve. Desire has to be transformed into will before man becomes a strong candidate for initiation. Occultly speaking, we might say that the watery devas of desire have ceased to have a preponderance in the emotional body of the disciple, and have been progressively replaced by a certain category of AGNISHWATTAS, or igneous Angels of the mental plane. It is these Angels who complete the construction of the mental body of the aspirant or candidate for the Mysteries, and using the energy of resolution generated by his efforts, introduce into that vehicle the igneous elements which will accelerate the development of the higher etheric centres or chakras, and provide that necessary change of rhythm in the chemical structure of its constituent parts which precedes the first two Initiations; the first to gain authority over the chemical atoms of the physical body, the second to acquire effective control over the devas of desire which constitute the whole of the emotional vehicle. All this has been made possible by the potently fiery activity developed by the spiritual resolve of the candidate, for



as an ancient esoteric axiom says: "Fire is the only transmuting agent in the life of Nature," a highly scientific truth known and applied by the true wise alchemists of the past. We can also say that Fire is the mysterious agent of Initiation, for the igneous devas of the mind invoked by the fire of the disciple's resolve progressively enter his etheric chakras, mingle creatively with the latent fires of the devas of desire at work there, and finally move them outwards according to the evolutionary principle of "change of pace." The renewal of rhythms is incessant in the Universe, and in the case of initiation it acts at such a potent vibratory intensity, that the lower devas, entering into the composition of the etheric body, cannot follow the impetuous rhythm imposed and are displaced out of the centres or chakras, and are diluted in the ether of space, this dilution being the secret of the spiritual redemption of matter or substance.

The principle of Nature's rhythm to which the candidate for initiation must entirely conform is a wholly angelic process, the polarity which represents it being an expression of the planetary evolutionary cycles mysteriously connected with the movements of rotation and translation. These, in turn, are magnetic or angelic impulses generated by the contraction and expansion movements of the great solar heart.

Angelic life fills everything. There is no vacuum in the Cosmos and what we technically call Space is nothing more than a mysterious life form endowed with angelic entity and sentience that the most ingenious and sophisticated scientific apparatus has not yet been able to access. When we speak esoterically of Initiation we refer to certain marvellous and unknown zones of Space which must be boldly penetrated in order to discover, in their infinitely subtle folds, the hidden causes of any expression of life in Nature, and of which the sovereign laws of universal gravitation and the magical principle of electricity lie at their deepest roots. Hence why initiation is considered an occult process, whereby human consciousness can be polarised in certain zones of Space which are currently impenetrable to the profane as "secret places" where the high Alchemy of the organised Life of Nature is realised, and where the Angels in their various hierarchies are "the jealous guardians of those mysteries." As we have explained elsewhere in this Treatise, the "intermolecular spaces" of Nature, of the planet, or of the Universe conceal the great secrets of the Divine, and the Angels are the dwellers in such spaces. The spiritual evolution of the Angels will be recognised, in any case, by the quality of the intermolecular spaces, reduced to their smallest expression when it comes to the conceivable spaces inside a chemical atom of hydrogen, or elevated to their nth degree when we refer to the structural life of the Constellations or the most dilated Galaxies. Intermolecular spaces or voids exist everywhere and as far as our minds can comprehend they are the dwelling of the Angels. Initiation being, technically speaking, the discovery and conquest of ever higher and subtler intermolecular spaces determining expansion of consciousness, we can affirm that the initiatory process has a universal character, and is not circumscribed only to the evolution of the Human kingdom. What can be said is that in the human being, initiation takes on the character of identity and consciousness. This means that contacts with the angelic hierarchies who mysteriously veil the intermolecular spaces, separating the planes and sub-planes of Nature from each other, are conscious and involve new ideas or concepts about the laws of brotherhood referred to earlier.

In the sub-human realms, Initiation proceeds from group stimuli and perfectly delimits the intermolecular boundaries or spaces that separate one from the other. Certain angelic hierarchies look after the order and group stimulus that characterises each subhuman kingdom, and the species can be said to evolve according to the guidelines laid down by their ruling Angels. In each kingdom there are specialised angelic hierarchies who watch



over the process of evolution and powerfully foster the incipient spiritual impulses of the units of life and consciousness upwards, defining the *raison d'être* of each family or species, and introducing into the group-souls the necessary kind of sensitivity needed to constantly and invariably access new and ever more refined forms.

Thus, the passage from the life units of one Kingdom of Nature to the intermolecular zones of another Kingdom, or the polarisation of certain definite species within a Kingdom to others of a higher character within the same Kingdom, are small initiations which concur in the mystery of evolution. While many references have been made esoterically to the great group Initiation which brought the human Kingdom into existence, or those other initiations of an individual character which progressively introduce the fifth Kingdom, that of the liberated Souls, very little has yet been said about the smaller initiations which incessantly take place in the life of Nature and convert certain groups of mineral elements into plant lives, or certain qualified plant lives into butterflies and insects. Analysing the occult life of Angels, we can pinpoint these initiations with their humble yet sacred ceremonies in which the igneous potency of SHAMBALLA is present, and in which, as in the great magical ceremonies of the planetary Initiations, each humble and insignificant unit of life "stands in the presence of the One Initiator of the planet and sees Its radiant Star also shining before it." Hence, when in the old Lodge writings we read that "...not a leaf falls from the tree nor a bird makes its nest without the loving stimulus of SANAT KUMARA," we have a warm reference to the total divine presence in each and every seemingly insignificant act of loving and bountiful Nature.

Initiation is thus governed by the sacred impulses of the Great Planetary Regent, drawing to Himself every form of life and qualifying with incomprehensible love every unit of consciousness, and the Angels, each following certain definite and marked designs, constantly see to it that the life of the Lord of the World reaches the depths of Nature, purifying forms, and exalting wills of life. The angelic hierarchies, constituting a veritable "Jacob's Ladder," thus ascend from the deepest and most hidden depths of planetary life, where the divine consciousness is enclosed in the crude form of a stone, to the highest and most sublime spiritual heights where the Life of the planetary Logos expresses itself in all its infinite majesty. The initiatory chain thus extends to infinity, linking the species and the Kingdoms, and constituting a spiral of light with no possible culmination, but within which every soul, whatever its condition or spiritual stock, will always find the point, segregated from the mystery of the ages, where it will find itself in the presence of the Lord of the World, represented by the corresponding angelic hierarchy, and through which it will see His radiant Star radiating. The same is above as below, the same is below as above. Such is the Law.

4.7. THE INITIATION CEREMONY

When reference is made to Initiation in esoteric treatises, certain ceremonies or magical rituals are also referred to as forming an inseparable part of initiation. Life, in all its manifestations, is a magical expression and the liturgy in all religions is likewise a magical or objective representation of inner events related to the life of the Spirit. It is an invocative formula launched into the ethers of Space with an angelic response, the response being related to the quality of the liturgy or ceremonies which, naturally, will be conditioned by the transcendence of the inner events that are intended to be revealed. The ceremonies by which a candidate is introduced into the lesser mysteries of some secret order in the external world, such as the Masonic society or the Rosicrucian order, or those performed in the



various churches of the world, are therefore not identical in their mystical or spiritual representation with the truly occult and transcendent ceremonies by which the candidate for Initiation is introduced into the "Mystery Body of the Divinity," i.e., into the Mysteries of the Kingdom, as mystically said. The Ceremony exerts at all times a potent pressure on the totality of the surrounding etheric environment or the precise place where the Initiation takes effect, thus evoking from the entrails of the ethers a corresponding angelic response, but there is undoubtedly a vast difference in invocative potential between the different forms of liturgy. Each church and religious group has its own peculiar systems of angelic contact, although the bell is used almost indistinctly as the main invocative agent, since of all the known instruments it is the one that most accurately imitates the solar Mantram AUM, or OM.⁵ It has been esoterically explained to us that the great Atlantean priests had built the first bells by adjusting their shape to that of the human larynx, the only one in Nature that can correctly pronounce the solar Mantram. Thus the ceremonies of almost all religions, trying to reproduce solar rituals, use the bell as an element of contact with certain angelic hierarchies capable of responding to these mystical sounds. The large bells placed on top of churches, temples or pagodas, more than just sound instruments to call the faithful to prayer, although in this sense they have a special role to play, are magical instruments for invoking the angels. In this way In this way great concentrations of devic energy rush around temples and ceremonial sites, lending them this air of solemnity and serene majesty.

Another uniquely interesting and invocative aspect of the liturgy and magical rituals is the representation of the mystery of Creation through the Chalice and the Word, the sacred Cup and the Wine. A symbolic representation of the blood of Christ in the Christian liturgy, but which in ancient times, with certain variations, was part of the Mysteries invoked in the sacred cult of Mithra. Blood, in its esoteric significance, is Ether in constant movement in and out of all forms of Nature. Therefore, the introduction of the Blood of Christ into the sacred Chalice, a historical fact attributed to Joseph of Arimathea, is only to be considered as a symbolic representation by which the Mystery of the Eucharist is given life in many secret and mystical orders of the world, having as its unique and incontrovertible significance the manifestation of the Spirit, or the Word, in any kind of Chalice or Form in Nature, serving as a vehicle of communication of the Angels, the winged Messengers of the Divinity, who communicate virtuality and movement to the Blood which fills the Universe with life, that is to say, to the primordial Ether by means of which the creative Gods can communicate with men in the vast confines of Nature.

Every Chalice consists indistinctly of three main parts, disregarding the accessory or superficial ornaments that the different religions of the world have added to it as they have moved away from the original pristine Mysteries: the BASE, the SUPPORT and the CUP, or continent part of the Word, symbolic representations of the physical, emotional and mental vehicles of human beings and of the first three Kingdoms of Nature, the Mineral, Plant and Animal. The Word, or Spiritual Soul of the Creator, is - almost interchangeably - symbolised

⁵ The "AUM" is representative of lesser mysteries, it corresponds to the "LET THERE BE LIGHT" of the biblical texts and the "AMEN" of the Christians, being an expression of:

- A. The lower mental principle (animal Kingdom).
- U. The ASTRAL, EMOTIONAL or psychic principle (plant Kingdom).
- M. The physical body, which is not a principle (mineral Kingdom).

OM is representative of GREATER MYSTERIES, in that it is an expression of the spiritual life of the mysterious Soul of the Divinity, hidden but eternally present in the mystical centre of all created things, being uniquely conscious in man and characterising the human Kingdom.



in all religious cults in the form of a golden disc, a genuine representation of the sun, or of the sacred host in the Christian sacrament of the Eucharist.

In the primitive Atlantean cults, when the ceremonies still contained high solar secrets, such was the geometrical arrangement of the Symbol. The BASE of the Chalice was a perfect cube, the SUPPORT was a triangular prism with a perfectly equilateral base and the CUP was a hollow hemisphere of pure rock crystal carved by magical process. Above this mystical CUP was suspended by an occult process of levitation a solid gold sphere which fitted perfectly into the crystal hemisphere. This Chalice was fixed on the altar. The Officiant, usually an initiate in the Mysteries, limited himself to chanting mantrams at regular intervals and performing certain movements of a ritualistic or magical nature. During the course of the ceremony and at a certain type of invocation or mantram in which the congregants participated, the golden sphere descended into the CUP and the CUP was then seen to glow with rays of intense golden colour. At the same time, soft angelic melodies filled the atmosphere and the hearts of the faithful with an unusual feeling of mystical expectation that was conducive to the revelation of the high cosmic truths that the Word radiating through the Chalice was revealing. However, those times have passed when the Angels were part of the external Mysteries and sanctified them with their immaculate Presence. At present there are no positive formulas for angelic contact because men have lost their inner faith and the officiating priests have lost that effective grace which is the product of a great spiritual evolution. Rituals, ceremonies and liturgy have lost their sacrosanct magical power. It has been a long time since the mantric formulas of contact were lost and the higher Angels have ceased to attend the ceremonies of the organised religions of the world. The Chalice is only a precious external ornament, aesthetic or artistic, and a jewel of great value for the quality of the materials of which it is composed, but mystically, from the angle of the Mysteries, it has ceased to have any spiritual significance and is simply one more thing added to the many others which in their totality constitute the current support of the rituals in the great religions of the world.

The Mystery of Initiation, to which we are most earnestly dedicated, has no external ornamentation. Its expression is supremely living and acting. The priest is the inner Man, who in those moments, mystically represents humanity and places the sacred Chalice of his life upon the altar of personal sacrifice to be filled by the Word of revelation, the glorified image of the Holy Spirit.

Insisting on the magical symbolism of the Atlantean Chalice, we see the arrangement of its three constituent elements offered the following particularities:

THE CUBIC BASE

Consisting of six square surfaces, it symbolised:

- a) The four known elements: earth, water, fire and air.
- b) The four periodic vehicles of man: physical body, etheric vehicle, emotional body and lower mind.
- c) The Four Kingdoms of Nature: Mineral, Plant, Animal and Human.
- d) The Four Cardinal Points: North, South, East and West.
- e) The four phases of the Moon: new, crescent, full and waning.
- d) The Four Lords of Karma who use all those elements to shape the destiny of human beings.

THE SUPPORT

A triangular prism with an equilateral base, rising above the Quaternary was the symbolic and mystical representation of the Spiritual Triad made up of:

- a) ATMA, the Spiritual Will of the Monad.
- b) BUDHI His indescribable all-inclusive Love.
- c) MANAS, His infinite creative Intelligence.

THE CUP

A hemisphere of pure Crystal, which was to contain the Word, constituted the visible part of the total Mystery which was intended to be revealed, since it is only possible to extend human vision or perception to 180°, that is to say, to half the celestial sphere, the other half always being hidden by the transverse line of the Equator.

THE GOLDEN SPHERE

Which constituted the total Mystery of the Divinity in the form of the Word of Revelation, was the symbol of the spiritual Monad of the human being, and during the course of the ceremony, and after the pronouncement of a certain mantram of angelic invocation, it was introduced into the interior of the crystal cup, making it refulgent and allowing the congregants for a few brief moments to extend their inner vision in all directions to encompass the full 360° of the total vision of the Mystery. It was also the symbolic representation of the higher clairvoyance by means of which one perceives in all directions and for which there is neither longitude nor latitude, neither above nor below, neither in front nor behind, neither left nor right....

The initiatory symbol of the Chalice is the genuine representation of the life of Nature, the Word being the expression of the creative essence of the Divinity which, through the Angels, fills with Blood or Life all the forms or chalices which in their totality constitute the manifested Universe. Equally meaningful is the image of the HOLY GRAIL, whose gleaming golden cup was sensed "at improbable distances," as the esoteric commentaries say, by the high individualities of the planet, being a warm demonstration that within it dwelt the Spirit of the Divinity, the true meaning that blood is LIFE. Thus, the Atlantean initiates, the adepts of the Cult of Mithra, the Celtic priests, the Knights of the Round Table, the valiant paladins of the Order of the Templars, the noble Ishmaelites of ISLAM, etc., were all but expressions of highly evolved humanity who, through the serene worship of the "sacred self-offering," were aided and assisted by the Angels. These, often taking human form, led them through certain obligatory initiatory trials to the "Castle," to "Avallon" or to the "White Isle" of SHAMBALLA, where the Seat of the HOLY GRAIL is permanently located, as it is the Dwelling of the Lord of the World.

4.8. ANGELIC PARTICIPATION IN MAGICAL INITIATION RITUALS

This is an event to which great importance is esoterically attached, but which until very recently was kept secret because the human mind, more attentive to the development of objective things happening in the limited realm of sensation, of emotional sensitivity, and of the lower mind, would perhaps have reacted inappropriately to such knowledge and would



undoubtedly have placed it in the area of what in plane language we designate as miraculous or supernatural. But the time has come to present the Angels and the occult energies of Nature as the basic factors of all possible manifestation on every Plane of Nature. Whether as guardians of the cosmic order, as specialised agents in the divine Art of Construction, as inseparable friends of man and the life of the Kingdoms, or as emanations of the divine consciousness constantly seeking to establish contact with every being and every thing, and as vehicles of action and participation in the celestial Mysteries, the Angels are an unconditioned Energy acting everywhere and being present in order of hierarchy in each of the magical ceremonies and rituals by which the Life of God, in the form of spiritual Mystery, is introduced into the bosom of Nature. Everything that happens in life is a mystery, a magic that each being interprets according to the spiritual quality of their lives and the substantial quality of their vehicles of expression. The evolution of all forms of Nature is thus conditioned by the activity of the infinite and diverse devic or angelic hierarchies which intervene in the evolutionary process and constitute the linking agents between things and beings, and between beings and the Divinity.

It is obvious that Initiation, which in its essence is a Mystery, also uses a magical Ritual or Ceremony so that this Mystery can be transmitted, revealed and made comprehensible in the consciousness of the candidate. Hence, the occult reasons which guide the whole process must acquire for the initiate a truly transcendental significance, for he knows then from his own experience, and not as the result of some previous esoteric study, the true spiritual identity of the Solar Angel of his life and of those other Angel friends who have through time assisted him in his enquiries. Initiation, as the revealer of Mysteries or Sacraments, uses a certain form of Ritual to create a distribution system for certain types of energies destined for the etheric centres of the Initiate. These centres are stimulated to the point of creating within them a mysterious esoteric activity recognised as the "dispersion of lower devic agents," who are thrown out of the centres by the invasion of a higher force which displaces them into the energy currents of the etheric body and thence into the outer space of the Initiate's physical body where - as it is esoterically said - "they regroup in eager expectation of a new opportunity for life and existence." With regard to the higher units of devic life introduced into the sensitised vehicles of the Initiate, it can only be said that they come from the higher etheric levels of the Physical Plane and constitute groupings of solar or spiritual life which bring about fundamental changes in personal existence and predispose the mind, emotions and physical sensations to new and higher states of harmony, thus contributing to the clear and definite perception of the superb racial Archetypes which it is the inescapable duty of every Initiate to reveal.

The initiatory Ceremony and each of its rituals are magical in character and are intended to fill the Initiate's triple Chalice of "Life more abundant," that is, his mental, emotional and physical bodies, which up to that time were subject to the pressure of the spiritual effort exerted from within them by the Soul or inner self. The devas, at various levels of activity and belonging to various hierarchies, cooperated in the initiatory process. Some to receive and carry out certain orders or commands from the Initiate from certain mantrams which the advanced Soul is able to utter correctly through its potently organised mind, as a consequence of its fine and controlled emotional sensitivity, or through the words it utters in the physical world of human relationships. Other devas assisted the Initiate's efforts by giving him aid and practical instructions. Others, of high spiritual rank, offered him the vision of the immediate Archetypes to be realised in his life as precursors of his glorious initiatory activity.



The initiatory Ceremonies take place on certain sub-planes of the Mental Plane as far as the first three Initiations are concerned. Those that follow are imparted on the buddhic and atmic levels of the Solar System, and on each such level are the angelic legions who "maintain the magical expectancy of the enclosure" by the utterance of certain kinds of incomprehensible mantrams, mysteriously linked with the life of the candidate, which these devas invoke from the cosmic ethers wherein is housed the Mystery of the Ages which constitutes the Great Cosmic Memory of Nature.

The Initiate, therefore, will always find himself within a familiar enclosure, and the Initiation, though a sacred Mystery, has for him the double incentive of the KNOWN which comes to him from the most distant past, and of the eternally UNKNOWN which at the summit of the Initiation will be revealed to him. There is thus a perfect link from that moment between the past and the future of the Initiate, the former to show him the cause of his former errors, the latter to unfold before his expectant vision the magnificent prospect of his opportunities for creative service. Angels of exalted spiritual evolution lead him in consciousness into the mysterious future which they illumine with the radiant light of their auras, and the Initiate can then perceive clearly and without possible error what is to be henceforth the main line of his spiritual action and of all his activities in the physical world.

In the Initiation Ceremony, whatever the spiritual quality of the candidate who is to receive it, the following factors must invariably be specified:

- a) The HIEROPHANT, or Initiator.
- b) Two High Initiates, whose spiritual rank will depend in any case on the importance of the initiation itself.
- c) The Spiritual Hierarchy of the Planet, through the group of Initiates whose spiritual exaltation enables them to attend the Ceremony and take an active part in it.
- d) A determined and chosen group of Angels of splendid evolution whose mission is to transmit solar or cosmic energies at the peak moments of the magical Ritual.
- e) Special groups of devas, inhabitants of the spiritual levels where the initiatory ceremony takes place, also intervene directly in the initiatory ceremony by "energising the enclosure" and introducing higher energy into the initiate's etheric centres.

The purpose of the Ceremony and the accompanying Rituals is to invoke cosmic energy through the devic agents and through the group of elder Angels. The Ritual, in all its representations, has as its supreme objective to reveal to the candidate the Mysteries of the Kingdom, that is to say, new facets of the Life of the Divinity which give a glimpse of the Archetypes of Nature, which are to be revealed or substantiated and the part which the Initiate can take in the manifestation of them. The Angels, it is necessary to insist upon this point, establish a magical attunement between these Archetypes and the consciousness of the Initiate, and powerfully project the vision of these Archetypes into his brain, so that these sacred rules and divine instructions can never be forgotten in his personal life, in spite of the karmic crises and difficulties present until the last moment.

Considered from a profoundly scientific angle, Initiation can be compared to the mystery of Electricity and revealed in the following way:

- a) The HIEROPHANT is the genuine representative of LIGHT in all its possible voltages.



- b) The Two Initiates who sponsor the Initiate, constitute the positive and negative poles that produce the differentiated LIGHT in its magical balance and reduce the extreme tension of the LIGHT that radiates or transmits the HIEROPHANT.
- c) The INITIATE, or the Candidate for Initiation, is the receiver of the differentiated Light, the bulb which is lit when the positive and negative poles wisely handled by the Two Adepts or Initiates make contact in his causal body.

Viewing the initiatory process from the angelic perspective, the same manifestation can be seen, in that the higher group of angels constitutes the positive pole of the LIGHT transmitted by the Hierophant, and the group of devas at the level where initiation takes effect constitutes the negative pole of that LIGHT. The result will in every case be Illumination as the whole process coincides in the subtle vehicles of the Initiate, Illumination being the sanctified expression of the light which is introduced into him and energises him to indescribable extremes.

The correct hearing of the WORDS or COSMIC ECHOES which strike the ears of the Initiate is related to the law of vibration which governs the construction of the Universe, and it is the solar AUM⁶, heard on the higher planes and tirelessly repeated by the Angels, which enables the Initiate to make clear perception of the magical flashes of the Word and perfect hearing of the specific NOTE or mantram, by which it will be possible for him henceforth to establish conscious contact with his Solar Angel or with his spiritual Monad, according to the quality of the Initiation he is receiving. It is also the invocative Sound to which respond the higher Angels of the Mental, Astral and Physical Planes and the numerous devic hosts which build the substantial structures of all vehicles of manifestation.

The transmission of cosmic energy to the subtle vehicles of the Initiate by means of the initiatory Sceptre held by the Hierophant is also an angelic activity. The streams of energy are always divine expressions which the Angels incorporate into Their Lives and lend to them the movement of action and communication. For example, the cosmic electricity which the Hierophant handles and which the two Adepts attending the initiatory ceremony break down into its two positive and negative aspects before it impinges on the causal body of the Initiate, constitutes a FORCE which the Angels channel, direct and project. We can say, therefore, that the Angels in all their possible hierarchies constitute the movement of Light, the element of communication that regulates the speed of Light or its voltage in the life of Nature. It is thus possible for forms to subsist according to their degree of receptivity, for no form will receive more speed or more voltage of light than which it can actually contain. Hence everything is a Ceremony or an initiatory Mystery in the life of Nature, which every being and every thing receives according to its law and its needs. The Angels in all their possible manifestations and degrees of evolution know more of the initiatory mystery than human beings themselves, for while the latter progressively advance towards Initiation, the Angels are the very law that regulates Initiation, since they constitute the mystical soul of the Ceremony, and are that indescribably wonderful part of the Divinity that responds with works of love to the supplications or invocations of all creation.

Much remains to be said about Initiation and the part that the Angels take in its Rituals and Ceremonies, but what has been said will suffice to place the Angelic Hierarchies in their

⁶ OM MANI PADME HUM is the most sacred of all known mantrams. Each syllable of this phrase has an occult meaning and is related to the Seven Angelic Hierarchies of the Universe. The solar OM and the AUM of cyclic manifestation are only aspects of this original Mantram.



proper place in the marvellous expression of that magical liturgy which has as its centre of inspiration the Divinity itself. and as its initiatory precinct the whole of the Universe.

4.9. THE PRINCIPLE OF REDEMPTION AND THE INITIATORY MYSTERY OF ASCENSION

The initiatory or solar lifestream introduced into any kind of organised form brings about, in each of its infinite constituent cells, a higher change of vibratory rhythm. It is as if we were to say that the angelic life impulse penetrates into the interior of each living cell, extending its power in ever-widening gravitational waves until it reaches an extreme point where the disintegration or rupture of the cell body occurs, allowing the little life that animated it to break free and automatically seek a subtler and more delicately organised cell body that will allow it to begin a new and higher cycle of life. It must therefore be assumed, in accordance with the principle that every body occupying a place in space is virtually an etheric modification of energy, that this process of cellular evolution, which governs all forms of Nature, is a purely angelic activity, and the existence of countless devic hierarchies must be assumed to be overseeing the order of adaptation of Nature, which are to be revealed or substantiated and the part which the Initiate can take in the manifestation of them. The principle of redemption, technically described, is an incessant process of infusion of ever wider and more inclusive life into the bosom of the forms, forcing them to undergo ever greater changes of rhythm until they reach certain extreme limits in which the internal evolution that animates the cells is superior to the capacities of resistance of the form in which they are incorporated, this then leads to a powerful crisis of adaptation or readjustment, which cannot be properly assimilated, resulting in the disintegration of the conditioning form and "its infinitesimal fragments being diluted in space and becoming ether again." Thus the passage from essence to substance and the inevitable return from substance to essence or primordial ether is technically REDEMPTION, bearing in mind that the pressure exerted by any centre of consciousness enclosed within the limits imposed by a certain type of form, energises its entire cellular content, qualifying it and bringing it into tune with the energies of a higher level. The etheric or angelic elements will thus periodically return to their seat of origin, Space, but they will never again be as they were before they performed a particular function in any form, for they will have raised their attunement considerably. Thus, the ceaseless flow of the energies of life and consciousness through the forms is the constant forerunner of a new order, an uninterrupted process of redemption taking place in the vast laboratory of Nature from the basis of the tiniest chemical atom from which the most complex cellular body is nourished.

We shall see, then, that there is a very close relationship between the redemptive principle which qualifies all created forms with a particular kind of light and the initiatory process, which, by its nature, is a vital representation of the life of the Creator trying to be conscious in each and every form created by the infinite device of His all-embracing Consciousness. Both aspects are an inseparable part of the same Mystery Body and the result of their intercommunication is constantly and invariably the same: infusion of light into substance, release of the substantial content of any cellular body and the conversion of that content into qualified light or ether. As the ether which forms the substantial or structural basis of the Universe is utilised, various substantial effects are produced in the life of Nature, and the forms representative of the various species in each Kingdom become more beautiful and of more delicate chromatic tones. The angelic legions operating upon these forms are also of a higher order, and the enormous potential developed eventually reaches extreme



limits which embrace the boundaries of the Kingdoms, becoming most potent invocative cries of such high transcendence, that as it is esoterically said, "...they come to strike the delicate ears of the Lord" and demand of HIM an unappealable response. Such is the case of the transcendent invocation that rose one day from certain higher strata of the Animal Kingdom and the response of the Lord, who through that sacred host of AGNISHVATTAS that we call "Solar Angels," turned animal men into human beings, or those other individual invocations arising from the human Kingdom, and which when properly attended to by the Solar Angels, propitiate the passage of the human Soul into the fifth Kingdom of Nature, the Kingdom of the liberated Souls.

In the becoming of the process of Redemption considered in its total aspect, there has been an infinite sequel of changes of vibration or rhythm operating upon the bodies used by the human and subhuman life-units with their inevitable consequence of incessant breaking and destruction of forms, which has brought about the release of the spirit contained therein, and the purification of the ether of substance until the appropriate point of redemption of the incredible number of tiny specialised devic lives which built those forms and which, circumstantially redeemed from the divine karma of their action, return to the primordial Ether which constitutes their life, their abode and the infinite source of all their possible expressions. Initiation, at whatever level it occurs or takes place, always demonstrates a certain degree of qualification of the ethers, the expression of a destiny of light which lies at the mystical basis of Creation.

The initiatory Mystery of Ascension, which is esoterically and mystically accorded a transcendent importance, is the culmination as far as human life is concerned of the principle of Redemption of substance, being duly represented by the phenomenon of aggravation, whereby the physical bodies become lighter because the etheric composition of their constituent elements is lighter and the expression of the centres of life dwelling in such bodies is purer and more radiant. Thus, the Mystery of Ascension is based upon the etheric quality of the elements which constitute the forms, but without forgetting that this quality is essentially spiritual and is due to the degree of angelic light which each physical element has been able to assimilate through the effect of the potent invocations rising from the centre of spiritual life, energising the entire content of the form and preparing each informing unit of consciousness of whatever type of chemical atom, cell or molecular structure for a new and more radiant light.

Light, from the esoteric angle, is the least heavy element in the Cosmos; hence its equalisation to the expression of Spirit, which is absolutely devoid of gravitation. We can be assured, according to the interpretation of the Mystery of Ascension, that in it the specific weight of gravitation is zero, and there is no gravitational quality in the Soul of the Initiate. It becomes light and rises above Matter which, by its karmic conditioning, contains all possible gravity and is precisely because of this circumstance the karmic agent in the expressive life of the Logos.

There is always a natural infusion of light into the substance, bearing in mind that light in all its possible modifications is angelic energy expressed through infinite and diverse hierarchies, this hierarchy being determined by the subtlety of light, which, being essentially etheric, enters into the composition of all forms.

We can be sure that angelic activities are rigorously scientific, and that all phenomena in the spatial ethers of Nature must be classed as scientific, even though the Science of our day has not yet decided to penetrate widely into their vast and uncharted fields of



expression. For us, who dispense with traditional concepts altogether, the very powerful occult energies at work in the life of Nature and through every organised body of substance lie at the very basis of Creation, and the luminous trace of their power can be followed by observing closely and in depth any apparently supernatural or miraculous event echoed in human religious tradition or history. Take, for example, the experience of "levitation" as obtained by two well-known Spanish mystics, John of the Cross and Teresa of Avila. Both agreed, according to esoteric references that never transcended the secret archives of religious faith, that "... I was lifted upwards by the Angels" (John of the Cross) or "... I was drawn upwards by a spiritual force that only the Angels can exert" (Teresa of Avila). In both cases, the traditional mystical sense added new elements of judgement to the mysteries of faith and religion by alluding to the direct assistance of certain angelic forces, apart from the genuinely individual ones, which acted as a consequence or under the rigour of a powerful invocation motivated by the very intensity of faith or spiritual intent, and which determined certain physical effects such as levitation or ascension, or simply those of weight loss such as occurs in the case of ordinary mediumship. Such effects corroborate our assertion that gravitational power, in all its scientific expressions, is the prerogative of these occult devic or angelic forces of Nature. These occult forces possess the quality of compressing and dilating the Ether of Space by utilising the universal movements of contraction and dilation of the great Solar Heart of which they are, apparently, a mysterious emanation. It is a law or principle which applies also to the spiritual world in all its grandeur and majesty, and from the beginning of time humanity has felt itself mystically projected "upwards" towards the Crown Centre, or fatally "drawn downwards" towards the Centre at the base of the spine, following the centrifugal force of spiritual aspiration or that of centripetal gravitation which proceeds from its karmic nature.

Therefore, the evolutionary process of humanity will always be the eternal struggle between the gravitational power inherent in every kind of material substance, or compressed ether, and the ascensional quality possessed by every soul or expression of consciousness in the life of Nature in the eternal search for the lost Paradise or the Treasures of the Kingdom. In times to come, when Science has risen above many of the concepts now regarded as fundamental, some of the hidden mysteries will be revealed, especially that of the esoteric symbol of the CROSS which has been assigned an entirely mystical significance, when it is the most valuable and dynamic element of proof of the gravitational power of substance and of the natural tendency to no gravitation which the creative spirit of the human being possesses in essence. In the midst of both forces, in the centre of this vortex of centripetal and centrifugal energies, the human Soul, or that of any living being in Nature, will find itself subject to the extraordinary tension caused by those tremendous, apparently antagonistic, but in reality complementary and countervailing forces which the Soul will wisely use one day to place itself in one of those centres of universal balance which we esoterically call Initiation. This idea is only a slight hint of the immense possibilities that Science has within its reach to enter into the religious and mystical life of humanity without undermining its scientific integrity, using only the laws known to all and upon which it has been structuring all its principles, researches and knowledge.

The principle of gravitation must henceforth be the great ally of Science, even when Science decides to penetrate into the realms of the Fourth Dimension, for the law of gravity acts on all planes and levels of our Solar System. The scientific recognition of the "mystical drama of the Ascension" as a purely angelic phenomenon realised in the ethers and bringing about certain definite results in space, will bring a new light into the investigation of certain historical facts for which there is as yet no satisfactory explanation in the scientific order. We have an example of this in the construction of the Pyramids in Egypt. The stone masses that



constitute them are of enormous weight and yet they are placed and adjusted as perfectly as if "a power from above" had placed them with such rare and mathematical precision. There can be no truly scientific explanation for the construction of the Pyramids without admitting the presence of unknown and powerful anti-gravitational forces operating from the very centre of the stones and from "intermolecular spaces" with distinctly centrifugal tendencies which all molecular bodies in Nature possess. It is at this point that the daring investigator of the occult laws of life must attempt to penetrate into the mystery of the ethers, which is the mystery of the Fourth Dimension, and there try to discover the principle of the anti-gravitational law of substance, a law which was evidently known to the great Egyptian priests and whose power enabled them to move at will those immense masses of cubic stone of which the Pyramids were built. At the heart of this question which has intrigued philosophers and scientists of all times will always be the existence of an initiatory power which allows the invocation and control of certain occult forces of nature, call them devas or angels, who inhabit the interior of stones and other heavy minerals and who, under the imperative of certain mantrams, can operate upon the intermolecular spaces which are their natural habitations and expand them to such extremes that without the stone losing its geometrical form or its volume it becomes totally weightless. It is an "uplifting power," to use an eminently mystical locution, a strange but natural power that operates by degrees of decompression of the ethers and of the coherent principles that govern the life of substance. Thus, a body in space, however heavy it may be, can rise or levitate when a force more subtle than the scientifically known⁷ is introduced into the interior of the molecular field, widening its intermolecular spaces and producing, by decompression of the ether and its consequent dilatation, a considerable loss of weight, to the extent that it can be said that only ether exists inside each tiny molecular centre with the consequent liberation of the laws of gravitation that govern all substantial bodies in the Universe. We can affirm, however strange and implausible it may seem, that any geometrical body occupying a definite place in space can completely lose its specific weight or gravitational quality without adopting a different form from the one which by law and order of symmetry corresponds to it. This apparent contradiction or reversal of the universal principles of gravity is, however, explained by esoteric knowledge of the planes or levels of Nature. These planes are superimposed in order of density or quality of the ethers that compose them, endowing all their contents with a specific and definite virtue in accordance with their evolution, bearing in mind that each of these planes, from the merely physical to the most transcendent and elevated spiritual, obey the laws of gravitation that condition the karmic destiny of the creator Gods, who create planets, universes, constellations and galaxies. The principle of gravitation which gives molecular coherence to substance is the same in all cases, although the degrees of density of the cosmic ethers from which worlds and solar systems are constructed differ greatly.

We insist that "the Mystic Drama of Ascension," considered from the esoteric angle of investigation of the occult forces of Nature operating in the material substance of all planes and through all molecular content, is a scientific phenomenon of levitation occurring within a physical body whose Soul or conditioning consciousness is under the effects of a tremendous creative activity of spiritual expansion, whether it be an exalted mystic, a perfectly enraptured yogi or the Christ Himself, ascended to Heaven "body and soul," as religious tradition has it, but impelled by certain mysterious streams of angelic life which operate upon the substance of such bodies, determining a total reversal of the laws of polarity. However, only the incorporation of these mysterious devic forces governing the expression of substance into the experimental field of Science can provide the indispensable elements by which all strange phenomena without apparent and logical explanation, such

⁷ Energy of the first etheric level of the physical plane, esoterically called the atomic sub-plane.

as supernatural or miraculous events, will acquire a rigorously scientific character and a truly valid and consistent explanation.



5. PART THREE: ANGELIC INTERVENTION IN HUMAN LIFE

5.1. THE ANGELIC HIERARCHIES OF THE UNIVERSE

The subject of the Angelic Hierarchies is a very complex one, considering that it embraces the generic sense of all occult, etheric or subtle lives which escape by their own law or substance the ponderability of our five physical senses. Research into the Angelic Hierarchies imposes two definite rules, firstly the development of occult vision or clairvoyance, secondly the development of the higher mental sense of intuition, by which "one knows what is perceived in the subtle worlds" which is where the Angels live, move and have their being in their infinite gradations and hierarchies. Logically we must assume that every esoteric researcher, possessing as a necessary premise the development of the higher psychic faculties of clairvoyance and intuition, will be limited in the course of his research by a series of impediments; the main one will no doubt be that of his own spiritual evolution, which will only allow him to "see, hear and know" within the more or less extended circle of his own innermost possibilities. Thus, each investigator, without being accused of untruthfulness, will have a very personal and objective idea of the Angelic Hierarchies with whom it is possible for him to establish contact. It is by carefully observing the contributions of the various esoteric researchers and by establishing intelligent relationships between them that it will be possible to find a common link of identity with respect to the Angelic Hierarchies of the Universe.

In view of the needs of our study and in order to simplify and clarify our mind as much as possible, in what refers to angelic gradations, we will radically disregard terms such as: Seraphim, Cherubim, Thrones, Dominions, Geniuses, Powers, etc., supplied by the religious or mystical tradition of the past, and we will establish a unique relationship in accordance with the septenary composition of our Universe and after the careful and profound analysis of those most powerful Angelic Entities, defined in the biblical texts as "THE SEVEN SPIRITS BEFORE THE THRONE OF GOD." In our Treatise on the Angels we shall regard these Seven Spirits as ARCHANGELS, or MAHADEVAS, and we shall assign to each Archangel the direction of a Plane of the Universe. The angelic Hierarchies below the Archangels will be generically considered as ANGELS, the evolution or spiritual hierarchy of these Angels being characterised by the subtlety of the Ethers which they manipulate on the various sub-planes of each of the Planes of Nature. Such, from the angle of our study, is the table of Angelic Hierarchies of the Universe:

- 1) A lofty and indescribable ARCHANGEL of a spiritual rank equal to that of the Solar Logos Himself Whom, for lack of adequate qualification, we shall call COSMIC MEMORY or LORD OF THE AKASHIC RECORDS.
- 2) Seven most powerful Archangelic Entities, rulers of each of the Planes of the Universe.
- 3) Forty-nine major ANGELS, regents of each of the Seven Sub-planes of each Plane.
- 4) Three hundred and forty-three subordinate ANGELS dependent upon the hierarchical activity of the major Angels and regents of the septenary subdivisions of each of the Sub-planes.



- 5) An infinite number of devas inhabiting all the etheric levels of Nature, at the command of the subordinate Angels and qualified directors of the laws regulating the life of the natural elements, such as earth, water, fire, air, and the essential etheric element which co-ordinates, unifies and vivifies them.
- 6) The incredible and enormous number of those tiny etheric creatures esoterically called "building elementals," whose activity is at the basis of every organised substance, of every molecular ensemble, of every atomic unit, and of every chemical element.

Such is the angelic Hierarchy of the Universe according to our table of simplification which will govern the whole of our study and research in this Treatise. Let us bear in mind, however, that each of the Planes of the Universe is conditioned by the Law of Gravity of Matter, and that the Planes overlap in order of the density of the Ether used in their essential composition. From this point of view we can consider the angelic Hierarchy according to the density of the Plane on which it spiritually lives, moves and has Being. As we know esoterically such are the Seven Planes of our Solar System to which we have added the qualifying names of their ARCHANGEL-REGENTS:

PLANE	REGENT ARCHANGEL	ELEMENTS	MAIN HIGHER ANGELS
ADIC	ADI	Cosmic Ether	Unknown
MONADIC	ANUPADAKA	Solar Ether	Unknown
ATMICO	ATMI	Planetary Ether	Unknown
BUDDHIC	VAYU or INDRA	Air	PLANETARY ANGELS
MENTAL	AGNI	Fire	AGNISHVATTAS
ASTRAL	VARUNA	Water	AGNISURYAS
PHYSICAL	YAMA or SHISTI	Earth	AGNISCHAITAS

The excellence of the Angels superior to human vision at the present stage of evolution means that we can only catalogue the dynamic work of those who act preferentially on the mental, astral and physical etheric levels, and watch over the vital development of the Kingdoms of Nature until they reach the human Kingdom. From this Kingdom act the SOLAR ANGELS, or MANASADEVAS and DHYAN - CHOANES (as mentioned in *"THE SECRET DOCTRINE"* by Madame Blavatsky). Their activity is however more recognised on the mental levels acting as AGNISHVATTAS. They are a special Hierarchy of ANGELS very closely linked with the spiritual karma of Humanity, for as we are esoterically told, they are the agents here on our planet of the Cosmic Mind, or Fifth Universal Principle, the Mind of God, and it is They who according to the mystical tradition handed down by the great Planetary Plan Leaders "...some eighteen million years ago sacrificed for the incipient humanity of those far-off days and endowed it with mind, discretion and self-consciousness." They are poetically called "the PROMETHEUS OF THE COSMOS" and their direct intervention in the spiritual life of humanity means that humanity can always emerge triumphant, despite all the whims and karmic vicissitudes inherent in organised life, from its planetary destiny.

With regard to the Three Great Archangels who rule the life of the first Planes of Nature, namely, YAMA, VARUNA and AGNI, we can affirm that Their activities promote the life of the natural elements from those stirring in the densest physical levels to the spiritually



higher ones, bearing in Their hands the karmic destiny of all living creatures, from the insignificant insect to the most powerfully integrated and intelligent human being. In later writings we will make more detailed reference to these Archangels. The four SUPERIOR ARCHANGELS: INDRA, ATMI, ANUPADAKA and ADI are beyond and above our comprehension and remain for us Secret Entities which only Initiation and progressive approaches to the mystical Centre of SHAMBALLA will enable us to know at the appropriate time. The same applies to everything that refers to the indescribable MAHADEVA esoterically called "LORD OF THE AKASHIC RECORDS" or "THE COSMIC MEMORY OF NATURE." Using the hermetic principle of analogy that governs esoteric knowledge, we might consider its hierarchical position in relation to the Logos by analysing the psychological relationship that exists between the human mind, the seat of creative power, and that part of itself that is capable of storing all possible memories within the absolute field of experience of the spiritual self. The main function of the glorious MAHADEVA, Lord of the Akashic Records, is therefore, to perpetuate the Consciousness of the LOGOS throughout the ages.

5.2. AN ANGEL FOR EVERY MAN - A MAN FOR EVERY ANGEL

This idea must be studied - as is esoteric rigour - according to the principle of analogy. Man being the microcosm of the great Macrocosm and an exact reproduction in time and space of the Life of God in the Universe, it is logical that it reproduces in miniature and in all its details, what happens in each of the Planes of the Universe in accordance with its natural evolution. In using the locution "an Angel for every man, a man for every Angel," we have in mind the relationship existing in the Act of Universal Creation between the Planes or Levels of Nature and the glorious Archangels who build them, i.e., the Idea of God and His Will of expression in space and time and the Work of the great Constructing Devas. As we know esoterically, the Planes of the Universe in their various molecular densities - if we may so express ourselves - are in reality the Bodies which the Solar God uses to express His Will, His Idea or His Creative Purpose. Thus, the physical Body of the Logos appears to our vision as the totality of the Physical Plane with Its Seven Sub-planes, the Great Archangel YAMA being the Builder of this Plane using His Angels and constructing devas in incredible diversity of functions and hierarchies to build and fashion all forms existing on the Physical Plane. We can say, by analogy, that our physical body with all its qualities and limitations is, in turn, the total and immense Physical Plane from the angle of perception - if any - of any molecular element endowed with consciousness and forming part of our physical body. We can also imagine that there is an Angel or a Constructing Deva who, following the impulse of our will, our ideas and our emotions, works constantly within this body and attends - without our being aware of it - to the vital and regenerative process that allows its survival. Thus, the scope of the esoteric axiom "there is an Angel for every man and a man for every Angel" has its absolute repercussions in each of the periodic bodies or vehicles which man uses in the evolutionary process of karmic manifestation.

Today, human beings use four objective vehicles of substance, namely:

- a) A mental vehicle, the seat of self-awareness.
- b) An astral vehicle, or psychic body.



- c) A physical etheric double, magnetic field of the human being and energy transmitting vehicle.
- d) A dense physical body.

We can thus say that four main groups of Angels of different categories or vibratory frequencies work from their respective planes in structuring, vitalising and perpetuating the molecular elements which these periodic vehicles require, in accordance with the spiritual qualities developed by the human being during the ceaseless process of evolution. Let's see:

- a) Certain powerful angels from the various sub-planes of the Mental Plane, drawn by the spiritual power of the human mind according to the magical principle of invocation. They are a particular species of AGNISHVATTAS, or emanations of the Great Archangel AGNI, the God of Fire, who build the molecular elements which constitute the mental body of human beings.
- b) Certain groups of Angels from the various sub-planes of the Astral Plane, under the generic denomination of AGNISURYAS and under the supreme direction of the Great Archangel VARUNA, construct with the essence of their lives the chemical elements endowed with the type of sensitivity required in accordance with the emotional evolution of human beings, and with the moral qualities which it has been possible for them to develop during the evolutionary process of their karmic lives.
- c) A specific group of Angels from one of the three etheric levels of the Physical Plane, esoterically defined as etheric, sub-atomic and atomic, have the mission of building the etheric body, etheric double or "energy vehicle," of human beings. Through this body, all the energies of the planetary system can pass into the dense physical body in accordance with the measure of spiritual evolution and the development of the chakras, or etheric centres of projection and distribution of energies from higher levels than the physical.
- d) A group of Angels, called in their entirety devas or building elementals, who live, move and have their being in the four lower levels of the Physical Plane, the sub-etheric, the gaseous, the liquid and the solid, whose task in this present Fourth Planetary Round is to provide the human being with a dense physical vehicle of relationship which will crystallise in its entirety the Karma of his past lives. The Christic phrase "...by their fruits ye shall know them" can be applied in its entirety to the physical body, for to the ordinary eye it appears to be surrounded by all the necessary conditions to which good karma or bad karma has given rise. The physical body always gives "the measure of karma" in its proper expression, and when the well-known philosophical dictum is used, "...the eyes are the mirrors of the Soul," a direct allusion is made to the spiritual evolution of the Soul as manifested through that body. The latter, as well as the etheric vehicle which constitutes its counterpart in subtle or radiant matter, is made up of an incredible number and diversity of devas and building elementals who, under the jurisdiction of the Great Archangel YAMA and esoterically recognised by the generic name of AGNISCHAITAS, concur in the expression of the aforementioned karmic characteristics in every human being. They are also involved in the creation of the environmental motifs that define man's social environment and constitute in their



totality what in technical language could be defined as the scaffolding or "basic structure" of evolution.

As we shall progressively appreciate, there is a close relationship between the chemical elements and molecular components of each of the bodies or vehicles used by human beings in their different degrees of density or objectivity, and of the constructing Angels of the different Planes of Nature. The Archangels are the supreme Conductors of this unspeakable universal Orchestration which in a fantastic display of lights, melodies and geometrical forms constitute the Universe and the Body of Divinity. We may regard the chemical elements constituting any given Plane with their respective sub-planes as "social groupings" of atomic lives whose law is manifestation and whose energy, or electrical content, infuses life into the whole Plane, just as their evolution which is the very Life of the Divinity reaches deep and far out into universal expression. The chemical elements, despite their extreme smallness and apparent insignificance, undoubtedly constitute the structural basis of the Universe and are animated by atomic lives and consciousnesses with a universal capacity for synthesis. When human beings possess specialised organs of vision in other dimensions of space, they will be able to observe the hidden activity of the chemical elements, as well as their social system of life, more perfect in some respects than that demonstrated by human society, which is always shrouded in clouds of prejudice, fear, anxiety and conflict that make it unhappy. The chemical elements are a lifestream still unknown to the scientists of our time who have considered only their structural constitution and atomic weight. The far-sighted observation shows, however, a more realistic picture, that of a corporate society very similar to that of bees and ants in which the principle of affinity reigns, without struggles or reactions and the fraternal motto of "all for one and one for all," a goal still far away in the life of humanity, which bases the principle of freedom on selfishness, and only admits and still demands rules of rights in the perpetuation of its ephemeral existence.

Humanity as a whole, with the rare exception of true disciples and initiates, is a society of rights, where very few really know what their duties are within the social body of which they are a part. For this reason the work of the great Angels, the faithful companions of man, constantly goes unnoticed. It must be said in this regard, and in all honesty, that due to the pressure of the times, the psychic consequences of the last world wars with the impressive amount of regressive chemical elements that every fratricidal struggle promotes, as well as the environmental pollution that has almost entirely broken the ecological balance of Nature, these Angels have had to protect their own spiritual integrity and have circumstantially separated themselves from humanity by taking refuge in the occult worlds where they have their dwelling place. Today, those great outbursts of angelic power that gave life to the Renaissance are no longer possible; Art in all its classical manifestations is degenerating. There is no angelic art as there was in the past. There is only technology, a cold technology, absent of creative spirit in the heart of man. We will have to resort again to the mystical feeling of invocation that the great artists of the past undoubtedly possessed.

The Angels have taken refuge, in a very peculiar and esoteric sense, in certain "intermolecular spaces" situated in the mysterious depths of each of the higher sub-planes of the Astral Plane connected with certain specific levels of the Buddhic Plane, awaiting, as it is esoterically said, "the day of opportunity." The human creative spirit lacks delicacy and subtlety and technology lacks inspiration, love of depth and synthesis. When we speak of inspiration in our modern times, we can only unfortunately refer to an increasing overcoming of technology. On very rare occasions and in very isolated cases we see the unexpected emergence of a creator, a true artist, who manages to penetrate into the intermolecular



zones where the Angels dwell and can extract from there some of the mysterious secrets of human inspiration. Otherwise, the great social sectors and even the mystical aspects of human religions have almost completely lost the angelic science of inspiration and contact. Hence the concern on the part of The Planetary Hierarchy to inform the world disciples and the mentally polarised people of the planet of some of those spiritual secrets which contain the science of impression and of contact. The Ashrams of The Hierarchy, particularly those of the second, fourth and sixth Rays, are creating special meditation centres to attract anew the attention of the great Angels, the faithful companions of man, to develop in the brain and heart of human beings the specific cells which produce response to spiritual inspiration. Great work therefore awaits the true spiritual disciples in these supreme hours of expectant and silent waiting.

5.3. ANGELS AND THE PHYSICAL HEALING OF DISEASES

We have now passed the last quarter of the 20th century and humanity still continues to face diseases engendered during the Atlantean and Lemurian periods. The limited success achieved by specialists and technicians in the field of medicine in treating and curing those diseases considered to be "incurable," such as cancer, diabetes, arthritis and certain injuries to the nervous system and the heart, may be evidence that research into the causes of these diseases is conducted at too objective levels, and that they are possibly located at etheric, psychic or subjective levels. The fact that research is carried out by means of a three-dimensional brain, whose very constitution requires an incalculable number of precise and objective verifications, constitutes a real impediment to the investigation of the deepest causes or the most remote origin of the diseases known and catalogued by medical science. The study of the "etheric body" or human magnetic aura, as has already been seriously initiated by some eminent treatises in the field of medicine, may be the first step in locating the hidden causes of disease, the beginning of an unbroken series of intelligent verifications on the subjective levels of Humanity, and the recognition that disease in general is due more to psychic reasons than to purely organic or purely physical phenomena. The introduction of the system of research from the purely organic to the etheric or spatial may completely upset the empirical basis on which the Science of Healing has hitherto rested.

Esoterically it is known, and there is irrefutable proof of this from the quality of research carried out on the occult levels of humanity by qualified world disciples, that all diseases take a specific *form* in the ether, and that this *form*, wonderful as it may seem, has a psychological entity, that is, it has a kind of instinctive mind and a series of psychic reactions very similar to those of ordinary humans.

The psychic form of a disease, as it can be observed by the esoteric investigator endowed with mental clairvoyance, is the result of a slow crystallisation or substantiation of violent emotional tensions and wrong thinking. Psychic evil, like any kind of physical illness, comes from very distant ages, some of them from the very beginning of the Race, constituting what in biblical terms is called "original sin," or more technically, Karma, generated in those times when the human being faced life and events with a rudimentary mind and inadequately using his body of physical expression and his emotional nature. These evils, whose roots are deep in the cosmic, were invoked, if we may use such an expression, in the Lemurian race, and through the Atlantean race, which added psychic power to them, and came to our present race, the Aryan race, which is technically trying to discover them and to remove them from racial karma. Technology, however, no matter how



great its scientific achievements and conquests may be, will only serve, as in the case of electronic computers, to record facts and critically examine the situations that arise in human life. Of course, by itself, it will not alter the fatal course of events when a tremendously destructive force such as that wielded by the psychic entity of cancer, for example, makes its terrible pressure felt upon the etheric body of a person, and through it introduces some of its loathsome tentacles into his physical body, producing a cellular disturbance or imbalance and laying the foundations of disease at certain definite points in the organism, which conveniently developed by the wrong forms of life will fatally lead to death. What we say about cancer applies equally to all known diseases. A popularised axiom from the distant past goes like this: "Medicine soothes but does not cure." Is this axiom not the obvious expression of the fact that medical Science has not yet penetrated the world of determining causes of disease? Up to the present time, such has been the sad truth because there are no purely physical diseases, but the radioactive potency of any ailment, that is to say, its power of expansion and its degree of intensity will always depend upon the mental and psychic reactions of human beings according to their karmic or genetic content, their psychological constitution, and very singularly, the degree of their spiritual evolution. Anguish, fear and great individual and communal tensions are the seedbed of all kinds of illnesses. Predominantly emotional or psychic people as well as very irritable people are predisposed to liver cancer, spleen cancer and also diabetes. Those of a strongly mental type often suffer from nervous and cardiovascular diseases. The general pressure of modern life, the growing empire of technology which creates excessive comfort and progressively reduces physical activity, the use of the system of speed as a scientific method of overcoming time and which forces human beings to intense and frequent changes in the rhythm of life, the increasing environmental pollution which has almost completely altered the ecological balance of Nature, and the environmental tensions produced by the impacts of aquarian energies colliding with the etheric aura of our deeply Piscean world, have caused a very powerful activation of all potential diseases in the occult bosom of Nature. They have also led to the development of a number of other psychic illnesses, which are more difficult to locate and which wreak havoc on the mental and emotional life of human beings.

Today, more than ever, when the pressure of planetary psychic forces upon Humanity is almost total and encompasses all sectors of organised life, it is of fundamental interest to penetrate into the hidden areas of the Planet and to locate there the true causes of disease, the subtle motives transcending from those centres of radioactive power in the lower mental and psychic strata of our world, and the terrible consequences of their power when they have come into direct contact with any physical organ or certain highly sensitised psychological areas of the being. As always, man still faces today, in this century of great spiritual opportunity, the terrible dilemma of right action, the only apparent remedy for discovering in mind and heart, and finally in the ether, the cause of all his problems, his tensions and his difficulties.

At the beginning of this chapter we spoke of "psychic entities" when referring to any kind of illness, but the mind will perhaps be reluctant to consider illness as "someone" after so many centuries of admitting and recognising it as "something." However, this is the truth, and the study of the problem of disease from this point of view may lead to the discovery of direct and effective prophylactic methods to destroy it. Research must therefore move from the analytical or deductive method to the intuitive method, using technical discoveries, particularly in the field of electronics, as starting points for future general prophylaxis.

As a well-known Adept of the Hierarchy said to a group of disciples in His Ashram: "...Space is virgin soil, but there are all kinds of seeds in it. Some are good because they



come from Cosmic Good, others are bad because they come from Cosmic Evil and were engendered in the primitive universal ages, when the various humanities had not yet acquired a true consciousness of selectivity between Good and Evil. The diseases of the Race and all human ailments are to be located in Space, and it is in Space where they must finally be destroyed." The fact that diseases have their causes or roots in Space, as the Master says, forces us esoterically to "penetrate" into Space and discover there, in the corresponding zone, the psychic Entity which centralises in itself the seeds or harmful germs corresponding to a given evil or disease, and then to study intelligently and scientifically how to destroy them. But, as the most important part of the healing process, one must also take into account the "direct or karmic link" of a particular group of people to a particular group of diseases, and consider how and to what extent the psychic entity representing a disease is "nourished" by the psychic reactions of human beings. Discovering and locating in the occult worlds an "individualised disease" is one thing, cutting the psychic threads or ties that bind this disease to a group of human beings is another. Most importantly, true prophylaxis must begin primarily in the thoughts and wills of men.

A large number of disciples in all the Ashrams of The Hierarchy, beginning in the second half of this century, have initiated specific work of "invocation of the Cosmic Good" as a direct and positive way of overcoming planetary Evil and thus progressively reducing the radioactive power of all the diseases and ailments which afflict the human race. Clairvoyant verification in the occult worlds showed that the recognised psychic Entities such as Cancer, Diabetes, Arthritis and many others consequent upon the hurried, restless and uncontrolled life of human beings, had been reduced in size and radiation. The work continues with the hope of bringing into the great invocative stream of world discipleship, all the spiritual aspirants as well as the men and women of goodwill in this world.

The rules of healing through the invocative technique, as outlined by the Master, are as follows:

- a) Invocation of the cosmic Forces of Good, represented by those Angels called AGNISCHAITAS and very particularly by a specific group within them who are esoterically recognised as ANGELS OF HEALING.
- b) Invocation of the angelic Hierarchies known esoterically as the AGNISURYAS, whose expression in the planetary ethers is made possible by the activity of exalted Angels called the Angels of BALANCE, whose mission is to stabilise the emotional body of human beings and to fill the ethers which envelop our world with harmony.
- c) Invocation of the most powerful AGNISHVATTA ANGELS, or Lords of the creative Fire. Their most direct representatives in our world are the SOLAR ANGELS. These are karmically linked to the destiny of Humanity, and we are told esoterically, were the ones who in the remote past endowed human beings with minds, and their spiritual mission is to teach the children of men the way of truth, understanding and love.

The considerable invocative forces utilised by the minds and hearts of conscious human beings and of all men and women of good will throughout the world will progressively create new Psychic Forms representative of the Cosmic Good, and based on the love of the Good, these will gradually counteract the evil activity of the powerful Psychic Entities, which from the occult worlds and since time immemorial, promote and determine all kinds of



physical ailments, astral tensions and mental difficulties. The Angels of Healing, the Angels of Balance and the Solar Angels, through their corresponding compact hosts of lesser devas and building elementals will be, as always, the faithful friends of man, the Witnesses of Cosmic Good and the realisers of Universal Peace⁸.

5.4. THE SCIENCE OF INVOCATION AND CONTACT

It is the scientific means by which the human Kingdom approaches the world of the Angels, the logical, comprehensible and rational system by which human beings of a certain degree of spiritual development, aspirants and world disciples can establish conscious contact with the Angels. Such contact must obviously be established "at a certain level of consciousness," that which best suits the latent possibilities, the fruits of evolution, of each and every human being. The way of evolution can never be forced, nor can the spiritual measure which evolution imposes upon each unit of consciousness in the life of Nature be exceeded. To break a rhythm in such a respect would be to destroy the specific and natural form imposed by this rhythm in the overall evolutionary process. The form must be gently and harmoniously modelled by exercising the natural rules of invocation and contact that govern the general destiny of Nature.

All the Kingdoms of the Universe are essentially invocative, invocation being the basis of the process of evolution. When the invocation of the evolutionary current reaches the human Kingdom, it becomes a "higher aspiration," a compelling and overwhelming desire to achieve some definite goal in the transcendent psychological, social or spiritual realm. At this point the invocation becomes scientific and the magical process of "knocking at the door" and "asking for the keys" that allow one to enter the inner sanctum where the Mysteries of the Divinity are silently gathered, is rigorously mental and amazingly technical. The great emotional outbursts and the deep mystical ardours must remain forever before the lintels of the sacred door, waiting expectantly for the moment of opportunity, that is to say, for the words of passage which, together with the keys, will bring about the new formulas of invocation.

The mantric formulas, the words of passage into the sacred circle where a Mystery is kept, are absolutely mental, and in the heart of the true esoteric researcher, the stages conditioned by emotional fervours and mystical raptures must have been transcended. Only the "decision to arrive" beyond and above the simple "desire to arrive" must remain in the heart. The emotional is progressively replaced by the technical and it is in terms of the mind that the invocation is made and the mandate is executed. The Christic axiom of "knock and it will be opened, ask and it will be given" veils the mystical key to the Mysteries, and it is precisely on the mental levels that the rules and duties which must govern the life of the candidates for Initiation are written in letters of fire.

Now, what is the role of the Angels, whose Lives we are dealing with, in this whole process of polarisation of consciousness from the emotional to the mental? It is, as we see, a simple change of Rhythm, but... is not Rhythm the very Life of the Angels, using modes of energy in infinite and incredible modifications? The Life of the Divine is a constant and

⁸ More extensive and detailed information on angelic invocation and on the Solar Angels can be found in the books by the same author, "THE HIERARCHY, THE SOLAR ANGELS AND HUMANITY," and "THE MYSTERIES OF YOGA."



permanent projection of varied rhythms. A Kingdom of Nature expresses a particular rhythm within the great Creative Consciousness, and within each Kingdom the chemical elements of which it is composed constitute small and particularised rhythms. This ceaseless process of changing rhythms is technically called "polarity" and this polarity motivates light, sound and every geometrical form in which every patch of life in Nature is clothed. Thus, the change of polarity of the human being with respect to the technique of invocation is Magic, Magic being essentially the response of the Angels to the invocative technique. This response exists on all Planes and sub-planes of Nature where the human being possesses organised bodies at certain stages of development. Beyond these Planes there are logically Angels who respond to higher invocative formulae, but they are beyond the reach of the world's aspirants and disciples in their present stage of evolution, and can only be contacted using intuition and high spiritual inspiration, because the change of pace is so extremely rapid that the mind, as the technical element of contact, has been plunged into an impressive and unknowable silence. The creation of the Antakarana in the spiritual life of the disciple, that is to say, of the very subtle thread of causal light which runs from the intellect to the intuition, is also the work of certain Angels of high spiritual hierarchy. They come from the planet Venus and are one of the evangelical lifestreams that acted in the etheric aura of the Earth when the planetary Logos of our earthly Scheme incarnated therein through SANAT KUMARA, the One Whom esoteric treatises call the LORD OF THE WORLD, and the biblical texts THE ANCIENT OF THE DAYS.

There is thus an infinite invocative stream that rises from the humblest electron within an atom to the splendid Life of the Solar Logos. The technique of invocation is not intended to create a new life process, but to technically sublimate any life process with a view to a greater expansion of consciousness in the occult life of Humanity. As we have said before, such an expansion of consciousness is brought about by a harmonious system of polarisation or change of rhythm. The human being can thus move from the instinctive to the emotional and from the emotional to the mental, beginning to penetrate technically from this point into the intuitive levels. The present stage of humanity as a whole is conditioned by that imperative need to convert emotional aspiration into a definite and well-organised mental technique. "IT IS NOT ENOUGH TO ASK, YOU HAVE TO MAKE AN EFFORT TO REACH OUT." This is an answer given by a well-known Adept of the Hierarchy to one of His disciples when asked for information about the invocative technique. Such a response, as we shall see, presents the Invocation as an act of Resolution, and such a resolute aspect of the mind will always find its adequate response in the ethers from the angelic hierarchies. As we have said elsewhere in this Treatise, "there is an angel for every man and a man for every angel," i.e., to use the analogy, there is an angel for every type of invocation and a type of invocation for every human being. When the ceaseless impetration that rises from the depths of man's consciousness becomes the indomitable resolve to reach, an elevated goal is reached in the evolutionary process of Humanity. The Angels who respond to such a call come from the higher etheric zones corresponding to the higher levels of mind and their modality being extremely igneous. By penetrating the brains of human beings filled with resolve, they destroy the worn-out geometrical structures of ancient and transcended knowledge, and implant the law of the higher Archetypes of the Race which the great planetary Angels gestated under the shelter of Their indescribable divine visions.

We are thus introduced into the absolutely aseptic and unknown avenues leading to Synthesis, which esoterically speaking, is a very particular expression in the life of SANAT KUMARA, the Lord of the World. Its most accessible expression to our human intelligence is the unwavering feeling of Oneness and the natural vehicle by which this feeling expresses itself in a modality of creative Fire arising from the first sub-planes of the Fifth Cosmic Plane,



the Mind of God. Therefore, it does not take much effort to understand how extremely dangerous it is to use this type of fire without being properly prepared. The invocation of these AGNISHVATTAS, Lords of the higher Fires of the System, demands a purity of life that is foolproof, and the indomitable resolve to reach the sacred inner Retreats to conquer the Light of Truth, to contact the great Beings who guide the spiritual evolution of the Race, and to learn the NAME, or invocative mantram, to which those Angels who support the plans of The Spiritual Hierarchy on this Earth respond in wonderfully organised ways.

In this way, the invocative call of Resolution, based on the strictest laws of organised Magic on our planet, leads the human being "from darkness to Light, from the unreal to the Real and from death to Immortality," an ancient axiom which will always constitute the north and guide of the candidates for Initiation. Its exposition in technical language and for the specific purposes of this Treaty could be as follows: "from light to colour, from colour to sound, from sound to geometric form and from geometric form to Archetype." This new axiomatic formula expresses the essential dictum of the New Age, whose prodigious angelic energies impose a higher rhythm of life and consciousness on human beings and all the Kingdoms of Nature, new ways of dealing with environmental and social events and situations. A new mode of angelic contact, and a new and more adequate system of entering into the deepest Mysteries of the life of being, constitute the step-by-step process of Initiation....

5.5. ANGELS AND THE UNIVERSAL MYSTERY OF SEX

The sex of the Angels is a subject that has always aroused great controversy and the most bitter and passionate disputes among theologians, mystics, philosophers and intellectuals of all times. For while it appears clear to natural and rational observation that sex is the objective embodiment of Nature's principle or law of generation, and that it apparently constitutes the natural aspect of the reproductive function of the species in all Kingdoms, the representation of the idea of sin, which almost always accompanied the discussions of the men of the various churches of humanity concerning the manifestation of sex, constantly obscured and distorted the principle of order and regulation by which the Life of the Divinity manifests itself in Nature. However, the biblical command to "GROW AND MULTIPLY" seems to be the natural expression of a command given by the Creator to the whole of His Universal Work, embracing the life of the Planes, of the Kingdoms and of all living species. But such a mandate is meaningless if each living being is not endowed with the attributes consubstantial with the reproductive function by means of defined sacred organs of cosmic origin that constitute the objective aspects of the own cosmic need for expansion. This is the regulation and order in the life of Nature. The necessity of the reproductive organs of the various evolutionary species in the Universe or on the planet is out of the question. The main point to be clarified is the specific character of the reproductive function, as it is realised at the various levels of Nature through the activity of certain definite physical, emotional or mental forces which, centralise the power of the divine Creation and give it adequate form, in accordance with the specific character of the evolution which corresponds to each species and each Kingdom.

Sex, as known to mankind and as used and abused since Lemurian times, contains the tremendous magical force of evolution. Unfortunately, this force has been limited, conditioned and constantly prostituted along the lines of minimal resistance of the maya of senses and the thousand astral mirages. Hence, the esoterically called "sinful lemur," or in



more familiar terms, "original sin," whose esoteric meaning is "prostitution of sex," is still prevalent in our modern world. This sin is incessantly stimulated by the activity of a psychic Entity of extraordinary power whose tentacles - to express a correct idea here - extend from the lower levels of the Physical Plane down through the densest strata of the Astral Plane of humanity to the lower levels of the mind. Original sin comes precisely from that very distant planetary era when the creative principle of the Divinity decided to split in two, turning the hitherto androgynous or sexless human bodies into male and female, thus originating the principle of generation that should condition man's life here on Earth from then on, and thereby established the mystical basis of evolution, this is, the ceaseless movement of the separative and dual life to the perpetual search for the principle of Divine Unity.

We are dealing here, as you will realise, with an esoteric idea of extraordinary magnitude, bearing in mind that human gender, containing in essence the innate sense of the unity of which it is a part, tends constantly and irresistibly to search for the other half which by law corresponds to it, and is its complement in constituting the mental, astral or physical unity which will guide its thoughts, emotions and attitudes during the very long process of evolution and successive incarnations. And if, as the sacred books of the great religions of the world indiscriminately assert, "man is made in the image and likeness of His creator," it is logical to assume, and esoterically we must affirm, that the law of generation is at work on all Planes of the Universe. We can also say that there are Celestial Couplings resulting from very powerful magnetic attractions of a cosmic character, as there is human marriage and natural sub-human couplings, based on the supreme Law of Polarity or attraction of the sexes.

In thinking about this we can refer to what is written in certain very ancient books of The Hierarchy: "Our Universe is the result of an indescribable magnetic conjunction established countless cycles ago between the Big Dipper constellation and the Pleiades with a response from Sirius, the brightest star in the constellation Canis." According to this esoteric statement, the function of sex, despite the tremendous limitations to which it is forced by human beings, has an essentially sacred character because of its cosmic origin, being the tabernacle of a creative power that constantly yearns for release through the insatiable DESIRE for Unity, which is the ultimate stimulus of its action. Such a sacred power incites all beings of the universal Creation to unite or couple incessantly until the day comes when the human being, who is the centre of creation as far as planet Earth is concerned, has purified his passionate power through the development of creative intelligence, inclusive love and dynamic will. It will thus reintegrate sex into its very deep and limitless creative centre, re-establishing the cosmic Law of Unity and becoming the sacred Chalice which is to contain the immaculate Word of redeemed consciousness. This is why the Initiate is esoterically defined as "a human being who has modified his entire nature by purification of the Triple Body, mental, emotional and physical, which houses the creative fire of liberated sex." What the Initiate does, like the great Universal Creators, is in reality, to unify in the One Fire of the Spirit, the Fires of the Soul and of the Body. The Magical Force of Nature operating under the tremendous planetary pressure of the Fire of Kundalini and the impelling Fire of the Soul from the Heart of the Sun finally come into balance. Consequently, the electric Fire of the Spirit takes possession of the physical Body, and sex no longer reveals any passionate impulse, but reduced to the mystical quality of essential Unity, virtually ceases to be necessary to the physical Plan of planetary evolution.

It is logical to assume, according to this last comment, that the Adept is essentially Androgynous. As mystically recognised, ...the Serpent of Wisdom that ascended the spine



now rests in the arms of Mercury, Lord of the Caduceus and the double serpent (Ida and Pingala) in perfect equilibrium."

The fact that the Solar Scheme of the Big Dipper is considered cosmically masculine in character, and that the Solar Scheme of the Pleiades obeys the cosmic principle of feminine identity, as certain sacred Books of the Hierarchy assert, may be an accurate indication of this to the sincere and profound spiritual investigator. Admitting the fact that the planets, the Universes, the Constellations and the Galaxies obey the Law of Creation following the principles of polarity and generation, it is logical to admit that the Angels also participate in this Glory of Creation. That is to say, they also use some unknown system of generation that allows them to perpetuate themselves in time, within a sublimated and inconceivable universal order. The idea of gender as applied to an Angel will perhaps shock certain well-qualified mystics and spiritual aspirants, whose conceptions of purity are archaic or traditional. But... what exactly is purity? A simple word, a mere concept, a pure and strict imagination that each one will interpret according to the scope of his spiritual vision. Will the Angel cease to be pure and immaculate, according to the elevated interpretations of the mystics, simply because God has endowed him, as He has endowed man and all other beings of Nature, with the perpetual glory of generation, which is to enable him to reach all the Planes of the Universal System by the overpowering force of the creative energy of the Holy Spirit?

What is happening - and this is where we should focus our intelligent enquiry - is that the attributes of the Angels with regard to the Work of Creation are very different from those which qualify the life of the human being. It is not possible to establish a clear analogy between the Angel and man, from the angle of sex. On the basis of esoteric data, we see that the function of the Angel, with regard to the Creation of the Universe, is to provide Nature with all the substantial materials of the Ether capable of taking a Form, an activity quite distinct from that of the human being whose creative mission is precisely that of "incarnating by means of Forms," incorporating his spiritual life into material substance. Human thoughts, emotional sensitivity, words and deeds constitute "resonances in the Ether," which the Angel uses to endow the human being with the necessary and appropriate instruments of manifestation.

Thus, the sensitivity to pleasure which accompanies the expressions of sex in the life of Humanity does not govern the life of the Angels whose sex - if we must use this expression - is naturally compensated and balanced by celestial reasons which escape our higher intelligence. Only the lower angels, of a lower spiritual category than human, who accompany man in stimulating the fire of desire, possess something akin to what we commonly call sex. The familiar Angels, spiritually far superior to the human being, are distinctly Androgynous. Certain Angels are Androgynous by the Law which regulates their evolution in the Life of Nature; others are Androgynous by their particular function in the ethers which vivify our world. However, the masculine and feminine principles are manifested in all Angels without distinction, as they go about their task of perfecting the work of Nature. Some species of Angels, those who are closest to the great human family and constitute the legion of "the invisible protectors of men," often participate so much in the lives of men that they eventually receive a spiritual impulse of a cosmic character which breaks, as it were, with the natural balance of the androgynous principle, and they come one day to develop sex-characters. Many were the Angels down the ages who, out of love for the children of men, one day became human beings, thus participating in the creative power of the Divinity as they once participated in the creative power of Nature which enabled them to substantiate the Ether and to create the forms required for human evolution.



In this regard, we can also say that the Initiate who has attained to human perfection as an Adept, and has reached the stage of Unity which enables him to be Androgynous, can also access the angelic Life and participate in the sacred work of building and redeeming the Forms required for all the Kingdoms of Nature.

The most important point to consider now, in accordance with the idea of sex, concerns the mystery of the angelic generation, and the attempt to discover the motives of their marvellous lives and the nature of their particular mission to human beings. We could divide our reasoning into the following two points:

- a) The Angelic Generation.
- b) The Destiny of Perfection of Angels.

5.5.1. THE ANGELIC GENERATION

Generation, as it is realised in the indescribable and impenetrable world of the Angels, or their perpetuation as a Race or as a Species, seeking here the analogy with human evolution, is very simple precisely because of the exquisite simplicity of their lives which do not possess an organised Mind like human beings, but a highly qualified Centre of Sensibility. This sensitivity of the Angels is very difficult for man to understand because it is linked with the cosmic etheric environment from which they come, and in which they effortlessly participate in their particular work of endowing Nature with the infinite multiplicity of Forms, which so lavishly offer themselves to our astonished observation. We could say, according to the analogy available to us, that Angels perpetuate themselves in their work, but such a statement will have to be logically invested with a certain scientific rigour if it is to be intellectualised or "substantiated" for a better general understanding. To do this, nothing better than to use the term "magnetic field" in relation to the life of the Angels, as we did earlier when analysing the etheric body of human beings. The Angel has its own unmistakable "magnetic field." Through the very subtle radiations emanating from it, it is possible to know, provided there is sufficient purity of life in the esoteric researcher, the function assigned to this Angel in the life of Nature and the specific way in which it reproduces or perpetuates itself in time, the Angel's specific work of assimilating the "positive energies" from the mental and psychic environment of human beings, weaving and unweaving in the Ether the world events, the typical forms of a civilisation in progress, and the various and qualified social environments of Humanity. We have used the term "positive energies" in the good judgment that the Angels, in relation to the totality of human beings, use the tremendous receptive force of Nature, that which we could undoubtedly define as "feminine," always in order to the "masculine" concept and that can be applied to the life of humanity as a whole. The concretion of the term positive masculine energy in relation to the life of men, and of the term receptive feminine energy in relation to the life of the Angels, does not in any way presuppose that we are assigning to the former a spiritual hierarchy above the latter, but we are trying to explain a fundamental fact which is constantly realised in the life of Nature, whose wonderful magical impulses translated into aspects of sound, light and form constitute the ineffable glory of Creation. It is not a question of putting a positive male force before a receptive female force, but of trying to understand a cosmic process of the highest consequences for man. This process can be the knowledge of the magical and sacred Methods used by our solar Logos in the projection, preservation and



perpetuation of the Universe through the Angels, Who are His direct Agents in the work of Creation.

5.5.2. THE DESTINY OF PERFECTION OF ANGELS

Angels, like men and all other living beings in Nature, are marching towards a destiny of perfection. The perfection of man culminates, so far as the human Race is concerned, in the Adept; the perfection of the Angel tends towards the Archangel. There is, however, no comparison possible between the two aspects of the same perfection, which is the Perfection of God, but the process must be observed from a purely central angle of perception - that of perfect analogy - something which is not yet done by the human being, but which is spontaneously done by the Angel, endowed with the power to sense the things of life from the centre of them and not from a plane of deceptive perspectives as man does. In this statement lies the key to why angels are genderless, at least from the limited human point of view. The understanding of this apparently unimportant fact is, however, an initiatory secret which will be revealed in due course to the evolved humanity of our age. Another very important fact to consider is that the life of man and all living species in Nature obey the law of "differentiated energy," subject to separateness and karma, which is not the case with the spiritual life of the Angels. They do not possess an organic body like ours, full of needs, but are like Rays of Light of different qualities and vibrations acting under the constant impression of a Feeling of Synthesis. La indescriptible sutilidad de esta Luz les permite incorporar su maravillosa vida a todas las formas imaginables, tejiendo y destejiendo en el éter con inimitable maestría las formas que precisan los Reinos de la Naturaleza en cada uno de los incesantes períodos de la evolución planetaria o solar.

If we look deeply into this process, we may find a clarification of all that we have said elsewhere in this Treatise concerning angelic evolution as a lifestream whose subjective expression runs parallel to that which constitutes the life of humanity. Human beings, through the tremendously dynamic force of desire, fill the ether of space with magnetic impulses invested with creative essence. The Angel brings these impulses together, bathes in them - if we can put it that way - and finally constructs the required form out of this dynamised and suitably substantiated ether. This idea can shed much light on the meaning that Nature moves in the expressive order and in the sensible aspect, always in accordance with the natural qualities that emanate from each of the Kingdoms of Nature, and within these Kingdoms, the diversified species that constitute its incalculable evolutionary stages.

If we follow the process with a serene and profoundly adept mind, and if as a result we admit, albeit hypothetically, that we are confronted with a great truth which, though not very new, will not fail to be profoundly scientific in the order of evolution, we shall have a rational idea of why the life of men demands increasing struggle and constant effort, while the life of the Angels, on the contrary, is one of apparent and imperturbable harmony and equilibrium. All is written in the book of the evolution of the Universe as phases of the Life of God Himself, Who in order to illuminate the vast reaches of His all-encompassing Existence, must bring LIGHT to the farthest reaches of life in the Universe. An extensible, harmonious and total LIGHT, capable of penetrating the densest chemical substance of the Mineral Kingdom, or of projecting itself to the most exalted mystical levels on the wings of



Its own Individual Perfection⁹." The Angels are a manifestation of this extendable LIGHT that fills the Cosmos, from the furthest point of Logoic Spiritual Consciousness, the densest Matter of greatest gravitational power, to those inconceivable regions where the Logoic Spirit, converted into the Fire of Synthesis, enjoys the eternal bliss of the Great Cosmic Nirvana.

Having to some extent clarified the idea of the angelic destiny of perfection which, as we have seen, depends upon the evolution of the life qualities of human beings and of the other Kingdoms of Nature, we will now consider the karmic aspect in the life of the Angels. But what exactly is Karma? Simply the substantial aspect of the Life of God; the expression of His Life throughout the Universe. Therefore the idea put forward in some theosophical and mystical studies that Angels are not subject to Karma may therefore be inadequate. The correct thing would be, in our understanding, to say "... the Karma of Angels is different from that of human beings," or going deeper into the heart of the matter, to specify that: "The Karma of men is one of pain, struggle and incessant strife, whereas the Karma of the Angels is one of harmony, joy and bliss. This definition of Karma is the result of human vision from a certain angle of projection, but it could also be objected, elevating the reasoning to causal spheres, that the Angel possesses a Sensitivity to pain, as acute as the expression of pain itself can be in the human being. What happens is that the Angels perceive or experience it in a very different way. This Sensibility, all the more acute the more evolved, is the life of the Angel, and provides the field of human feeling and imagination with the necessary spiritual inspiration¹⁰. Without this sensitivity, man's life here on Earth would lack meaning or spiritual flavour, just as the tastiest of delicacies lacks flavour if it lacks salt.

Behold, the "salt of the earth," or sentience, is the Life of the Angels in their contact with Nature to which they provide their inestimable gifts and their vitalising currents of harmony. Every human being who becomes sensitive to the life of Nature and perceives through it the beneficial angelic gifts, becomes like the Angels, the blessed salt of the earth. It is then that Christ's words to His disciples have a precise and definite meaning: "You are the salt of the earth," being Christ's disciples all the sensitive souls of the world who aspire to the redemption and perfection of their lives.

5.6. ANGELS AND PSYCHIC FACULTIES

Let us first analyse what is to be understood by psychic faculties. Esoterically, these are higher senses that develop in the individual as he or she progresses in spiritual evolution. To be even more specific, we could say they are the subtle aspect of the five known physical senses: hearing, touch, sight, taste and smell, in other words, the extension of these senses into the astral and mental levels of man's life. From a rational and scientific point of view we could say that psychic faculties are "phenomena in the ether" arising from the centre of consciousness we call the Self. These faculties extend in ever-widening concentric waves until they encompass the totality of the subtle vehicles, introducing into them more intense vibration, or life, and compelling them to respond to it by the development of the inner capacities or dormant senses. What the individual, the being, or the spiritual Self, did in

⁹ The Principle of Analogy governs everything, and the impulse towards Perfection guides the lives of Gods, Angels and Men alike.

¹⁰ Esoterically, it is said that the more intensely a human being suffers, the closer he or she is to angelic sensitivity.



developing the five physical senses, must be repeated in its entirety at every level of consciousness, until finally the spiritual Self is absolute master of its vehicles or mechanisms of expression in the three worlds, and can then launch out on the great adventure of the Cosmic which culminates in Synthesis, in the great mystical Centre of SHAMBALLA, where Man becomes a Witness of the Light and a Servant of the Plan. In a word, a conscious agent of the Plan of the Divine here on Earth.

We make these necessary statements in order to place the psychic faculties in their rightful place in the spiritual evolution of the human being and to try to dispel the air of mystery with which they are usually surrounded. By saying that the psychic faculties are "phenomena in the ether," we introduce the idea of angelic participation in their manifestation. We can also be assured that there is no manifestation of any paranormal or psychic type in which the invisible or devic agents who use the ether of Space as a vehicle of manifestation do not directly intervene. Ectoplasmy, that is, the part of Parapsychological Science which studies the creation of forms on the astral levels, is based mainly on the participation of certain particular etheric devas, specialised in the substantiation of ether, who create ectoplasm. Such devas exist everywhere, and there is no etheric or ectoplasmic manifestation in which these invisible creatures of the ether are not directly involved. The cause that the vast majority of parapsychological researchers have not yet perceived their activity, is because they have not yet developed the necessary senses of perception on the Astral and Mental Planes, and there are therefore great gaps in the course of their research. The same is true of the phenomenon of levitation, produced by the activity of other, subtler devas, with capacities to "introduce light into physical substance" and make it permeable to the action of another, a purer and less substantial type of ether, which produces and determines a complete reversal of the laws of polarity as known and studied by the man of Science.

These ideas are only an attempt to present the psychic faculties within the normal and natural order of evolution. They have nothing to do with claims that those who possess them are "gifted" beings or that they belong only to the expressive equipment of people of high spiritual evolution. In this connection, two kinds of psychic powers are to be distinguished: those which come from the ancestral past of the Race and can be considered virtually transcended, and those which belong to the spiritual evolution of humanity in the present. The former are only the rudiments of past evolutions, the latter are the spiritual and scientific intent of the intelligent man of our day in full exercise of mental activity. During the Atlantean period, man developed great psychic powers on the Astral Plane. Such powers or faculties were in connection with the evolution of the great etheric centre of the solar plexus, and were the necessary step from the instinctive process of animal man to the self-conscious human being, having as their aim the development of emotional or psychic sensitivity in the physical body. Among such faculties may be mentioned clairaudience, mediumship, clairvoyance, astral projection, ectoplasmy, etc., but since such development took place entirely apart from the individual will, man was not aware of what was going on within himself or on the vast stage of his astral experiences. The same process is currently underway in the evolution of the higher species of the Animal Kingdom. These species are preparing to become the men of the future and are progressing from the great astral centre of the solar plexus which is their inductive and instinctual centre. Horses, dogs, cats, elephants, a certain species of apes, as well as some marine animals such as whales and dolphins are "very psychic." These, as well as the less developed human species, reminiscent of those who lived in the Atlantean era without having been able to consummate their experience, are developing certain mechanisms of perception on the lower levels of the Astral Plane. It is evident that all these evolutionary species, at their respective levels of



evolution, "hear, see and participate," albeit unconsciously, in the evolution of their astral senses of adaptation to life. But, we repeat, such psychic faculties must be regarded as inferior and "below the threshold of consciousness" to the intelligent man of our day. Intelligence demands discernment and control, and any uncontrolled psychic power is to be regarded as of an inferior type and thus relegated to the zones of "holy oblivion of consciousness." As we have been taught esoterically... "Any uncontrolled psychic activity is a brake on the spiritual evolution of mankind." However, many spiritual aspirants of our day tend to recall, relive or reproduce the activity of certain lower centres below the diaphragm in an attempt to gain psychic powers. Thus, they unwittingly make contact with those devas of the lower astral world who in former times cooperated in the creation of the astral body of humanity, but who, as we have said before, are now working with the evolution of the Animal Kingdom.

The civilised man of our age must cease to be astral and instinctual and realise his evolution on the Mental Plane, whereby he will make contact with the devas of the mind, who are of an electrical nature, highly dynamic and inclusive. In this respect, we should remember that from the second half of the 19th century onwards, new evolutionary rules began to apply to mankind. These rules culminated in the wonderful contribution of Madame Blavatsky about the Spiritual Kingdom and the Great Brotherhood of perfect Men who wisely direct the Plan of planetary evolution. The aforementioned spiritual contributions had the effect of heightening the vision of a large number of human beings, and as a consequence, the evolutionary spiritual current rose, symbolically speaking, above the diaphragm to the higher centres, from the heart centre via the laryngeal centre to the ajna centre. A select group of disciples belonging to that time and many others who succeeded them in our own day were able to develop great psychic powers, but of a mental character and intelligently controlled by a potent and integrating will.

We judge the action of time, we are impersonal observers of a process unfolding before our contemporary vision, we neither add nor subtract from the regenerative process of the Race, but we are keenly aware of the great opportunities of the present, and of the great esoteric truth that mentions the past must be relegated below the threshold of consciousness in order to offer the future the glory of our present experiences. We have begun to consider intelligently the psychic faculties which correspond to our age and our Race, and to this end we have made a profound analysis of the psychic contributions which each Age has to introduce into the consciousness of the human being fully identified with it. Let's see:

THIRD LEMURIAN RACE

Physical Quality

- They developed the five physical senses of hearing, touch, sight, taste and smell. Etheric contact with the devas of the Physical Plane.

FOURTH ATLANTEAN RACE

Astral Quality

- They inhibited to some extent the activity of some of the physical senses and developed clairaudience, mediumship (correctly manifested at first as contact with the astral devas), clairvoyance and certain forms of psychometry and astral projection, though without effective individual control.



FIFTH ARYAN RACE

Defined Mental Quality

- They must inhibit, or bring below the threshold of consciousness, his psychic or astral sensitivity and develop the mental sense of discernment as the basis of the control of the psychological personality and as a co-ordinating element of the other acting senses. Contact with the electrical devas of the Mental Plane.

SIXTH RACE

Abstract Mental Quality

- They will use the Mind as an instrument of higher coordination with the spiritual levels of Being and will reveal the sense of Intuition. Contact with the Solar Angels.

SEVENTH RACE

Spiritual Quality

- They will use only one sense which will be a SYNTHESIS of all the other senses, those of the physical body, those of astral sensibility and those of mental activity. Contact with the higher Angels of the Planet.

5.7. ANGELS AND THE EVOLUTION OF THE HIGHER SENSES

In keeping with what has been said in the previous chapter, it is clear that the effort of the spiritual aspirant of our day must necessarily be directed towards the development of his higher faculties by extending the activity of the five physical senses to the occult levels. It must be borne in mind that the effort made will be for the good of humanity as a whole, and that the mysterious areas of the ether where the angelic Entities carry on their activities must be discovered and analysed as concretely and analytically as the scientists of our time do in the physical areas of the world. The development and correct use of the higher senses will logically involve contact with those marvellous invisible Forces that constitute what we esoterically define as "the LIGHT of a Plane" and are the driving force behind the different types of energy that originate in it and which through these are manifesting themselves. The traditional and mystical version of the Angelic Lives and the veil of mystery that has always accompanied the concepts that have been built upon their spiritual activities, have prevented their true mission to humanity and to the other Kingdoms of Nature from being properly understood and explained. However, their work is the work of evolution. In some mystical texts of the most distant antiquity they are called "The Hands of the Lord," for it is through them that the Divinity manifests in every being and in every created thing. Since the human senses on every Plane of the Universe are the mechanisms of contact with the work of Creation, it is obvious to admit that they are part of the great evolutionary context of Nature and that they also have a very specific and definite mission assigned to them: "Allowing the Divine to be conscious of His Work." The Hands of the Lord, the angelic Hierarchies, mould these subtle human mechanisms of response to Life, and the human being evolves ceaselessly through the senses, each one of them being a secret door that always reveals the glory of a Mystery. Hence, by deeply investigating the origin of the senses and the successive stages of their growth and development in the life of mankind, we witness the true history of human evolution. We also begin to perceive, even fleetingly, those mysterious Hands which, using the ether as a medium of expression, create the cyclic opportunities of an Age and the vital elements which always accompany the expression of an outer meaning or the development of an inner faculty. All that exists in the Universe, whether subjective or objective, has its proper projection in Space and can be contacted if the proper instruments



of perception are possessed. When we refer esoterically to the third, fourth, fifth, or sixth dimension of Space, we are merely trying to recognise and feel impelled to discover what lies "beyond the veil of known matter," and to investigate the hidden reasons which guide the evolutionary process of everything that exists, knowing beforehand, since everything in the life of Nature is closely and indissolubly linked, that the very deep investigation of an outer fact must logically lead to the discovery of its inner counterpart. Thus a radically scientific process can become metaphysical without detriment to objective verification, since esoterically we know and experience has shown us, that subjective things become objective when they are studied or investigated at their own level of expression. We may be assured that future scientific research will be conducted in the fourth, fifth or sixth dimensions because some of those faculties of higher perception or senses of inner evolution that are presently lacking have been adequately developed. It must be borne in mind that each dimension of Space corresponds to a certain Plane of the Universe, to a defined level of consciousness and to a specific sense of perception. Using the analogy in a creative way, we could establish the following table of relationships:

PLANE	ELEMENT	SENSE	DIMENSION	RACE	DEVIC AGENTS
Adico	Cosmic Ether. Atomic agent.			COSMIC	
Monadic	Solar Ether. Sub-atomic agent.			SOLAR	
Atmic	Planetary ether. Ethereic agent.	Total knowledge Perfection Realisation Service Beatitude	Seventh	Seventh	
Buddhic	Air Sub-etheric agent	Spiritual idealism Intuition Divine vision Healing Acquisition	Sixth	Sixth	Planetary angels under the supreme guidance of Archangel INDRA
Mental	Fire Gaseous agent	Discernment Discrimination Clairvoyance Telepathy Clairaudience	Fifth	ARYAN	AGNISHVATTAS, under the guidance of the Archangel AGNI. Some of their higher hierarchies are the Solar Angels or Dyan Chohans.
Astral	Water Liquid agent	Emotional idealism Imagination Clairvoyance Mediumship Clairaudience	Fourth	ATLANTEAN	AGNISURYAS, under the guidance of the Archangel VARUNA.
Physical	Earth Solid agent	Smell, Taste, Sight, Touch, Hearing	Third	LEMURIAN	AGNISCHAITAS, under the guidance of the Archangel YAMA.

These relationships could be even more widely extended, but we understand that they will be sufficient for the development of our study.

Human races normally develop their senses of perception according to the cyclic pressures of a given Age, and the prevailing astrological conditions which energise the planetary ethers and qualify certain types of civilisation. The pace of evolution continues unceasingly, and the structures of the new times must be built on the foundations of the best that was developed in earlier times. By the accumulation of experience handed down from age to age, the new racial types are created, and each develops new senses and new faculties of perception or response to Life. Our present age, profoundly marked by technology, must know how to intelligently inhibit the astral senses of hearing, touch and sight, which it still retains as rudiments of an earlier stage of astral evolution, and structure the whole process of emotional development on the astral sense of TASTE, that is to say,

on IMAGINATION. This IMAGINATION corresponds harmoniously with the faculty of mental DISCRIMINATION which humanity must develop at the present time, with a view to the noble exercise of spiritual DISCERNMENT, which will eventually lead to INTUITION. Our active participation in this process could contribute to establish the new planetary order, and we should consider it an honourable duty and a priceless opportunity to consciously develop the higher senses in order to grasp, more fully, the magical meaning of Life. For the spiritual aspirants of our age, and in general for all intelligent men and women of goodwill throughout the world, this is the task to be performed in accordance with the vision and understanding of Nature's evolutionary plan:

- a) To intelligently bring the lower psychic faculties of the Atlantean age, used there without any control, such as clairaudience, astral psychometry or mediumship, and astral vision, under the threshold of consciousness, and to develop creative IMAGINATION to the full, thus vitalising certain cells of the heart and activating the unfoldment of the corresponding petals of the heart chakra.
- b) To mentally develop the sense of DISCRIMINATION into clear DISCERNMENT, thus preparing the basis for the Buddhic sense of INTUITION, which corresponds to the highest form of IMAGINATION on the astral level.
- c) Having reached this point, and free from the mirages of the emotional world, to recover and creatively utilise under individual control the astral faculties or senses circumstantially relegated below the threshold of consciousness, and place all developed senses under the supervision of the SOLAR ANGEL.

5.8. ANGELS AND PERMANENT ATOMS

All human senses move in an immense field of vibrations. From the slower ones that manifest as Matter, to the higher and subtler ones that come from Spirit. Within this absolute field of vibrations, and in accordance with the Life qualities of the Divinity, are structured the Planes of the Universe. The response of each Plane to these qualities of divine life constitutes the Sense of that Plane, and this Sense is also the door of contact through which the creative Logos can establish contact with His universal Work. We can say then that each Plane is an immense Sense of Divinity, and according to the type of vibration required in the process of universal evolution, this Sense qualifies the entire atomic organisation of each of the chemical elements which are at the base of the Plane. According to the analogy that arises when looking at the development of the bodily senses in the human being, the universal order seems to be as follows:

PLANE	SENSES OF DIVINITY	CONSTRUCTING ARCHANGEL
Physical	Hearing	YAMA
Astral	Touch	VARUNA
Mental	Sight	AGNI
Buddhic	Taste	INDRA
Atmic	Smell	ATMI

The perfection of the Solar System involves, in accordance with its septenary constitution, the evolution of two other divine senses corresponding to the Monadic and Adic



Planes, but we know nothing concretely about them except the little information derived from an examination of the constitution and activity of the human being, "made in the image and likeness of His Creator." Thus, within a framework of values established by analogy, we could deduce that each of the senses of the Divinity expressing the vibratory capacity of a Plane is reflected and manifested in the human being, and as the human being advances in the process of his evolution, these senses become more acute and become like avenues of contact with their higher counterpart on the other Planes. From this point of view, the following analogy can be drawn:

BODY	SENSES OF THE SPIRITUAL SELF	BUILDING ELEMENTAL
Physical	Hearing	Etheric AGNISCHAITAS
Emotional	Touch	Astral AGNISURYAS
Mental	Sight	Mental AGNISHVATTAS - AGNIS
Buddhic	Taste	Buddhic ANGELS
Atmic	Smell	Atmic ANGELS

Man also uses the centre of the mind as a coordinating sense for the other physical senses, and seems to be progressing steadily towards a higher sense, very remote for most human beings, which we call Intuition, the quality of which is Unity and which expresses itself as synthesis.

There is a total relationship between an Archangel, which is the coherent energy of a Plane of Nature, and a constructing Deva, which is the coherent factor that builds the expressive body of a man. It can be understood, using analogy as always, that such a relationship is to be found in the mystery of the Ether, the cosmic substance by which, according to its degree of subtlety, the various Planes of Nature are structured, and within these Planes, the bodies corresponding to all the states of human consciousness, and to all the infinite species within the evolving Kingdoms. We have spoken of the "coherent factor" in regard to the construction of any of the mechanisms that man uses in the evolution of his karmic existence, or that which the Divinity itself uses in the manifestation of the Planes of the Universe. However, the "binding factor" corresponding to the activity of the *permanent atom* must also be taken into account. It also consists of seven spirals, each with its own energy lines, which are the representation, in the life of the atom, of the seven Planes of the Universe, endowed with a particular movement of contraction and dilation like a tiny heart reacting synchronously to the systolic and diastolic movements of the great solar Heart which determines the phenomenon of Life in the Universe. In the present evolutionary age only five spirals are active within the *permanent human atom*, each corresponding to the evolution of a physical sense and the possible awakening of their counterparts in the subtler worlds. Let us bear in mind, in this regard, that the contraction and dilation movement of the tiny heart of the *permanent atom* is mysteriously governed by specialised angelic lives, attracted to this centre of atomic life by certain radiations emitted through it by the spiritual or Monadic principle of the human being. The Spirit, through the development of the spirals in the *permanent atom*, one for each great evolving Race, originates the senses of perception or avenues of contact with the work of Nature. According to the process of evolution the following table of analogies can be established:

Plane	Race	Sense	Permanent atom	Spiral developed
Adico				
Monadic				



Atmic	Seventh	Smell	Atmic	Fifth
Buddhic	Sixth	Taste	Buddhic	Fourth
Mental	Aryan	Sight	Mental	Third
Astral	Atlantean	Touch	Emotional	Second
Physical	Lemurian	Hearing	Physical	First

Esoterically, we are told that every single spiral in the *permanent atom* is a stream of energy that transmits not only life but radiates consciousness as well. This means that the *permanent atom* of the human being on any of the five Planes of the Universe where he has need of expressive bodies is a centre of life, consciousness, and creative activity. The one Law which governs the process of expansion of the *permanent atom* on the higher or atomic sub-plane of each Plane is RADIATION. In accordance with such radiation, expanding vital energy and spiritual qualities throughout the other sub-planes, those tiny lives co-existent with the Ether which we call "building elementals" or devas of forms are mysteriously drawn to their centre. They exist in many levels of subtlety and in countless modifications. Its law is to respond to every kind of vibration and to build up through the ether within its reach the small nucleus of substance which corresponds to each type of vibration. The creation of the atomic units of chemical elements necessary for the structuring of the living cells of any physical organism is the immense work of an incredible number of tiny operators working in unison and coordination to the vital impulses of the *permanent physical atom*, and to the stimulus of the successive states of consciousness which condition the rhythm of evolution. The coherent force of the atom, its capacity for expansion and the quality of its radiations, essentially constitute the *Constructing Elemental*, the Lord of a recognised Vehicle of human manifestation. This Building Elemental is a miniature representation of an Archangel as far as the Solar System is concerned. Its power is very great and so it is recognised in esoteric studies, because once it has built the human vehicle or organism in the corresponding Plane, mental, emotional or physical, it is constituted in the Dweller of the same, with its own recognised conscience. This consciousness is very difficult to be controlled and governed if the human being does not possess a great spiritual evolution. We can thus say the consciousness animating a building elemental varies with each new cycle of evolution or each new period of incarnation of the human Soul. In its essence it is an Angel or Deva which utilises all elemental lives co-existing with the ether within its reach, draws them into its centre of power and then holds them coherently in the evolution of the cellular system, in accordance with the qualities and electrical impulses emanating from the karma-conditioned centre of human consciousness. It is, in any case, the mystical expression of the Soul through form, but with the spiritual participation of the Monad. Like the Solar Logos, the Monad is engaged in the evolutionary task that corresponds to each new phase of life or cyclic incarnation.

The process invariably follows an analogical order, whether it is the building of a physical, astral, mental, buddhic or atmic body. The *permanent atom* on each of these Planes, emitting waves of life, consciousness and karmic magnetism¹¹, draws, from the mysterious bosom of Space, the devic lives which constitute the Ether, the mysterious immortal and imperishable fluid which diffuses and radiates the magnetic aura of Divinity itself. Each of these tiny angelic lives is thus part of the coherent body of the Building Elemental. Its degree of refinement will always depend upon the rate of subtlety of the Soul's qualities and the stage of evolution attained by the Soul in previous cyclic processes of incarnation or manifestation.

¹¹ Without this special magnetism radiating from the Lords of Karma none of man's expressive bodies could be constructed.



The waves emitted by the *permanent atoms* affect an inconceivable number of devic elements, which respond to the law of necessity that compels man to reincarnate cyclically. From the moment a devic elemental penetrates, by mysterious laws of affinity, into the magnetic field created around a *permanent atom*, it is already part of the manifestation equipment of the spiritual Self, and in fact, participates in the karma which this Self has the mission to fulfil and realise. The mystery of life and form is thus complemented, and it is the duty of the esoteric investigator of all times, and of the disciple in spiritual training, to penetrate within the magnetic fields created in any zone of life in space to establish intelligent contact with certain higher Angels. These Angels, on each Plane, are responsible for the angelic lives as building elementals to perfectly perform their assigned work of building chemical elements, atoms and cells, in response to the evolutionary need of any spiritual Self, or Son of God in cyclic incarnation.

5.9. ANGELS AND GROUP SOULS IN NATURE

In direct analogy to what was said in the previous chapter, we will now analyse the deeply inspirational theme of the "GROUP SOULS," of which much has been said esoterically, though without perhaps linking them directly to the spiritual activity of the Angels who constitute the cosmic roots of their evolution.

Let's ask ourselves first of all... what is a GROUP SOUL, whether it refers to the Animal, Plant or Mineral Kingdom? It is simply a matter of great concentrations of angelic energy holding in suspension in the vital space of a Kingdom, or of a particular species in the life of Nature, large groups of life particles endowed with monadic essence in varying degrees of evolution, impelled by a divine transcendent impulse to the ceaseless search for a type of FORM which will adequately meet their needs of manifestation. Whatever the evolutionary level of such concentrations of devic and monadic energy, when examined clairvoyantly from the causal plane they appear as "clouds" coloured by the spiritual qualities attained in previous processes of manifestation or existence, and are perfectly distinguishable from one another on various strata of the Mental Plane, by the quality of the colours and subtlety of the cloud within which they are immersed.

In their essential aspect, the Kingdoms of Nature are DEVIC ENTITIES of transcendent evolution. These ENTITIES hold within Themselves, and in the specific Ether which constitutes the substance of Their Lives, the Group Souls of the multiplicity of species which in each Kingdom evolve. In order to establish the evolutionary spiritual hierarchy between the various Group Souls of each defined species, it will suffice to observe the quality of the chemical elements which enter into their composition, as is the case, for example, when examining the chemical structure and geometrical form of any given boulder, or that which constitutes a precious stone or radioactive molecular assemblage in the Mineral Kingdom.

The Group Soul of any Kingdom of Nature contains in potency the Archetype of perfection of each and every Group Souls characteristic of the various species of which it is composed. These lesser Group Souls can also be perceived as "clouds" within the "TOTAL CLOUD OF THE KINGDOM" to which they belong, each coloured by the distinctive qualities of the evolving species which reveal their particular spiritual or monadic evolution and "float," as it were, in order of densities or specific weight within the total Group Soul of a Kingdom.



It is worth noting the degree of etheric fluidity of some species in relation to others by the order or position they occupy within it, i.e., superimposed by the law of density or gravitation. Being gravitation the power that regulates the karmic process in this Physical Universe in which we live, move and have our being, we could establish, according to the principle of analogies, the following correspondences or considerations:

- a) The total Group Soul of the first Kingdom of Nature, the Mineral, is located on the seventh sub-plane of the Mental Plane. The etheric energies of construction and the building devic agents in various gradations operate on the fourth etheric sub-plane of the Physical Plane.
- b) The total Group Soul of the second Kingdom, the Plant Kingdom, is located on the sixth sub-plane of the Mental Plane. The etheric energies and the vast hosts of devic elements involved in the process of building the required forms can be located in the third etheric sub-plane of the Physical Plane.
- c) The total Group Soul of the third kingdom, the Animal, with all its very numerous constituent species on land, water and air, constituting very varied centres of activity, is confined to the fifth sub-plane of the Mental Plane, and the very numerous legions of specialised building devic agents, who construct the multiplicity of animal forms characteristic of the various species, draw etheric substance from the second sub-plane of the Physical Plane, that which in esoteric treatises is called the sub-atomic.

In order to this group of related ideas we might add that the human Kingdom, made up of the individual souls of all human beings, corresponds in order of analogy to the fourth sub-plane of the Mental Plane, although the spiritual and radiant centre of its life is on the third sub-plane, also called the causal plane, the dwelling of the SOLAR ANGEL, the inspirational centre of all human life. The etheric energies that enter into the composition of the delicate nerve fibres of the brain and the still subtler NADIS of the inner nervous system are drawn from the first sub-plane of the Physical Plane, the atomic sub-plane. This total relationship between Realms, Planes, sub-planes, angelic Hierarchies and devic building Agents will be better understood using the following diagram:

PLANE	SUB-PLANE	ANGELIC ENTITIES
MENTAL Ruling Archangel Lord AGNI	First	AGNISHVATTAS Lords of the Archetypes Regent Archangel Lord AGNI
	Second	Lords of Vision
	Third	Solar Angels
	Fourth	Individualisation zone
	Fifth	Group soul Animal
	Sixth	Group soul Plant
	Seventh	Group Soul Mineral



PLANE	SUB-PLANE	ANGELIC ENTITIES
ASTRAL Ruling Archangel Lord VARUNA	First	AGNISURYAS Angels of Design Regent Archangel Lord VARUNA
	Second	Legions of the Voice
	Third	Intercommunication, Sensitivity and Creative Imagination zones
	Fourth	
	Fifth	
	Sixth	
	Seventh	
PHYSICAL Ruling Archangel Lord YAMA	Atomic	AGNISCHAITAS Constructing Agents Regent Archangel Lord YAMA
	Sub-atomic	Substantiators of Ether
	Etheric	Creators of the Chemical Elements
	Sub-etheric	Sylphs of the Air
	Gaseous	Agnis of Fire - Salamanders
	Liquid	Fairies and Undines of the Waters
	Solid	Gnomes or earth spirits

Another analogical correspondence could be established between the Sub-human Group Souls, the individualised Souls of human beings in the Fourth Realm, and the Liberated Souls of the Superhuman Realm, in order to the great Creative Hierarchies operating on the Second Monadic Plane of the Universe. Let's see:

CREATIVE HIERARCHY	KINGDOM	CONSCIOUSNESS TYPE
Seventh	Divine	Cosmic
Sixth	Spiritual	Solar
Fifth	Superhuman	Planetary
Fourth	Human	Individual
Third	Animal	Gregarious
Second	Plant	Instinctive (Sensitivity)
First	Mineral	Physical (Sensation)

The process of evolution, as it arises from the mind and will of the Creator, manifests itself as an upward vital impulse in the ceaseless pursuit of an Archetype of perfection which rises from the dense depths of the Mineral Kingdom, passes through the various stages of life in the Plant and Animal Kingdoms, and converges in the heart of man.

In the initiatory process known esoterically as INDIVIDUALISATION, great concentrations of spiritual monads, having passed beyond the measure imposed by the higher Archetypes of certain group Souls in the Animal Kingdom, were endowed with individual souls and went on to constitute the Fourth Kingdom of Nature, the Human Kingdom. They were a certain type of AGNISHVATTAS, known occultly as Solar Angels or Dyannes of Fire, who introduced the light of mind from the fifth Cosmic Plane, the Mind of God, into the rudimentary brains of the higher animals, or animal men, and converted them into human beings by elevating them, as we read in certain passages of *"THE BOOK OF THE INITIATES,"* "above the karma of the Group Souls and preparing for each of them a glorious individual karma." The spiritual goal of the Race of men, from that time, is to attain



the stature of perfection of the Solar Angel Himself, the genuine representation of the Will of God as far as the Humanity of this present Fourth Round is concerned, and the supreme objective of the planetary Logos in these momentous times marked by the indescribable cyclic opportunity of a change of Ages.

5.10. THE SOLAR ANGEL

The Group Souls were transcended and the animal men now possessed an individual Soul. The human choice in the face of the universal life around him was from that moment one: to establish contact with the Solar Angel AGNISHVATTA of his life, and the inspirer and director of his karmic destiny. It was a work that would have to last for millions of years, and it is only in the last few centuries that the idea of the Solar Angel has been strong enough in the consciousness of men to inspire them internally with intimations of eternity. Now the Mystery of Divinity is individualised to the extent of showing to the investigating spirit of man a single and definite Goal, the recognition of his transcendent divinity symbolised in the great AGNISHVATTA, the Solar Angel or the Angel of the Presence who from everlasting was the glory and light of his destiny.

In the previous chapter we asked what are the Group Souls. Now we must ask ourselves... who is the Solar Angel? Evidently, it was this glorious expression of divine love that elevated animal man to the status of human being. If we succeed in solving the enigma surrounding the Life of this heavenly Avatar, we shall have solved perhaps once and for all the enigma of man's heart, centred in the threefold question, "Who am I, where do I come from, where am I going," which is the secret impulse that constantly lifts him to everlasting spiritual heights.

The Solar Angel is a special type of AGNISHVATTA trained in the supreme art of Light transmission. It comes, we are told esoterically, from the cosmic planes of the divine Mind and has a great power over human life, in the sense that by virtue of a solemn decision and indescribable sacrifice on his part.... "... he determined to link His radiant Adept Life with the little life of an animal man in order to endow him with mind and raise him above the level of activity of the Group Souls." The process of INDIVIDUALISATION is profoundly mystical and corresponds to a natural evolution of the Life of God through each of the Kingdoms of Nature. There appears to have been a process, technically described as one of ABSORPTION, whereby animal souls who had reached a certain definite stage of evolution within their particular Group Souls felt themselves lifted upwards, and emitted in unison a powerful and clear invocative note. It is said that the Solar Angels responded to that incantation, those who according to esoteric tradition "... had been awaiting this moment for ages."

We must try to explain, albeit briefly, the part of this universal Mystery that this tradition has allowed to reach us: "Some eighteen million years ago, life on planet Earth recorded a spiritual event of far-reaching consequences. The Logos of our Universe, driven by cosmic reasons completely beyond human comprehension, had decided to accelerate the spiritual evolutionary movement of our world. As an effect of this universal decision, a most powerful spiritual Entity descended to Earth from Venus, which is known esoterically as SANAT KUMARA and more familiarly as the LORD OF THE WORLD. He brought with Him other high Entities who constituted His group of disciples on this planet, and as His power impinged upon the etheric aura of our world, it brought about certain major events:



- a) In the Mineral Kingdom, some of the chemical elements that formed the basis of substance in such Kingdom received an additional boost and became radioactive, which facilitated the entry of many units of consciousness from this Kingdom into the Plant Kingdom. Radioactivity, as it is scientifically known, comes from those times.
- b) A mysterious chemical change also took place in the Plant Kingdom, which greatly developed its sensitivity and led to the passage of many units of life from the Plant Kingdom to the Animal Kingdom.
- c) In the Animal Kingdom, the rudimentary instinctual brain centre housed in the solar plexus region received a tremendous spiritual impulse, and a line of light or energy was created that linked this centre to a certain point in the head. Consequently, many animals straightened their spines and were able to stand upright on the horizontality of the ground. The Kundalini centre, which had hitherto developed only three petals, developed the fourth and began to function at the base of the spine as the spiritual and vital life centre of a new type of planetary evolution.
- d) As a consequence of this preliminary work in the Animal Kingdom came the marvellous event that turned animal man into a human being. Powerful Angels of the lineage of the AGNISHVATTAS, the Solar Angels, from the fifth Cosmic Plane, the MIND OF GOD, decided to intervene willingly in the work of the Divinity with regard to planet Earth, and by a supreme act of indescribable sacrifice "united the Light of His radiant Life" with the incipient light that tremblingly arose from the brains of animal men. Through that potent and sanctified outpouring of divine energy they became human beings. It is thus, by a process of essentially angelic life, the fruit of love and the will to sacrifice, that the Fourth Kingdom of Nature, Humanity, the Race of men, arose from the mystical entrails of the planet.

There can be no conjecture about the mysterious essence of the Solar Angels, the SONS OF MIND - as they are esoterically defined. There is only one essential fact to bear in mind. Their will, love and sacrifice for humanity demand of man acts of will, love and sacrifice in equal measure, bearing in mind that the release of the Solar Angel's covenant of sacrifice on behalf of humanity depends solely and exclusively on the human being. Reading in the Akashic annals the mystery of the lives of the Solar Angels, one can see reflected in the immortal ethers the sublime conditions to which each Solar Angel submitted His unbreakable Covenant to the Divinity and to the Race of men: "...I WILL NOT ABANDON THE HUMAN BEING UNTIL HE PERCEIVES ME AS THE CENTRE OF HIS LIFE AND TURNS TO ME WITH DEVOTION AND GRATITUDE, ENDOWED WITH THE SAME LOVE, WILL AND SACRIFICE ON BEHALF OF HIS BROTHERS IN ALL KINGDOMS, AS I, THE SON OF MIND, HAVE SHOWN HIM THROUGHOUT THE AGES.

The supreme promise or covenant of every Solar Angel has invariably been fulfilled. It is therefore the man of sufficient intelligence who must now fulfil his part of the solar covenant. He must establish conscious contact with the Solar Angel of his life, have Him constantly and invariably as the goal of all his actions, and draw so near to HIM as to partake of the glory of His Life, "take His place and replace Him in His causal functions," in order that he may return to His heavenly homeland. To that nirvanic homeland from which he was absent for long cycles of time to fulfil a debt of love, will and sacrifice which he had contracted for the good of Humanity and as the supreme echo of the Will of God.



5.11. BOOK ILLUSTRATIONS

The following illustrations present the forms of the Devas and Nature Spirits in their true expression as perceived by the clairvoyant observer.

5.11.1. SYLPHS OF THE AIR



Here are some of the forms of SYLPHS as perceived by an etherically clairvoyant observer. They move at great speed through the vastness of the planetary aura, and the faculty of perceiving them lies not only in the rapidity of their movements, but also in the frequent change of form which they adopt in the ether.

The colour of the SYLPHS is predominantly blue and they blend in with the blue colour of the sky. They are observed in large groups and moving through space, under the mysterious direction of a more evolved Deva of the air. In the centre of the picture you can see one of these more evolved SYLPHS. As can be seen, its shape vaguely resembles that of certain birds, although its intelligence is far superior to that of these beautiful exponents of the animal world. They are perceived to be at the forefront of large concentrations of small SYLPHS operating in space and creating there the precise conditions which give rise to the phenomena of wind, rain and atmospheric electricity.

Some species of SYLPHS, of the special category that can be seen at the top right of the illustrated page and at the bottom, both in a descending position, collaborate with the devas of the plant Kingdom to colour the flowers and season the fruits.

5.11.2. SYLPHS COMMANDED BY A DEVA OF THE AIR



The images that can be seen in this engraving were captured during the process of formation of a hurricane-force wind in the high mountains. They were made up of an impressive number of SYLPHS, being commanded in their action by a Deva of the Air of greater evolution, which constituted the main axis of that activity.

It can be seen in the lower part of the image moving through space at impressive speeds, leaving behind a great number of electric sparks and forming vast whirlpools, one of which can be seen in the upper part of the engraving spinning like a gigantic turbine and displacing the air in the direction pointed out by the directing Deva.

Another swirl shape can be seen on the right side. The Deva, in this case, is in the centre and does not move as in the previous case; thus the wind or moving air is appreciable in all directions and not in a definite direction.

Note the difference in nuances between both. The speed of displacement produces a colour very similar to the blue of the sky, making it very difficult to perceive the action of the SYLPHOS. When the centre of it is located at a certain point in space, the colours are differentiated because the total activity of the AIR SPIRITS is slower. But, in both cases, the show is really wonderful...



5.11.3. UNDINES OF WATER



As with all building elementals, there are UNDINES of different species and degrees of evolution. Their natural element of expression is water and they can be seen in large concentrations in the depths of the oceans, in lakes, rivers, waterfalls, etc. Their joy is the movement of water and all kinds of UNDINES can be seen jumping and playing with the foam produced by the water of rivers when it hits the stones in its path.

They are predominantly green, although there are also blue and beautiful ones in the calm waters of lakes. They do not shy away from the presence of man and the seafaring tradition that speaks of mermaids refers to a particular species of UNDINES, inhabitants of the great seas or oceans.

In the graph various types of UNDINES. Those in the centre and right hand correspond to UNDINES perceived on the banks of a river descending from a high mountain. Above, on the left, an UNDINE perceived as it emerges from the foam caused by a small waterfall and at the bottom two UNDINES embracing each other perceived on the shores of a calm sea.

5.11.4. SPIRITS OF EARTH



They are generally referred to as GNOMES and can be seen scurrying about in meadows, fields and forests. They sometimes adopt an almost human figure, especially those who live in the vicinity of country houses or estates with many trees, feeling a special predilection for children with whom they like to play and often adopting, as they are great imitators, the shapes of creatures and even of older people, although visibly deformed and sometimes outlandishly dressed. The mission of the GNOMOS is the growth of the plants and the slow development of the stones on the surface of the earth in whose interiors they live, but they can also inhabit the interior of the trees in support of the work of the constructing devas of the plant kingdom who take care of the development of the trees.

At the top of the illustrated page an earth spirit can be seen bringing etheric substance which it incorporates into any growing plant. The other figures correspond to species other than GNOMES. Some, as can be seen, take on typical plant forms. They can have mostly all colours, although the predominant ones are those that constitute their natural element, the green of Nature, the green of the stones that serve as their habitat and the green of the earth in the places where they usually live and work.



5.11.5. FAIRIES OF FLOWERS



This defined species of building elementals, in a multiplicity of variants, belongs to a particular group of UNDINES and their main task is to elaborate or make the flowers that adorn Nature.

They are therefore very peculiarly linked to the evolution of the plant Kingdom. It is very curious and uniquely interesting to see how these beautiful little building devas work in their natural element, the humid mist of Nature when the Sun's rays warm the earth. There are FAIRIES in an incredible number of chromatic shades as the list of flowers in the plant Kingdom is very numerous, some of them of rare and spectacular beauty.

Seconded by a certain kind of air SYLPHEs they "paint the flowers," giving them that sumptuousness of colours that can be appreciated everywhere, as well as their special and unmistakable perfume.

FAIRIES are beautiful and playful and can be seen clairvoyantly almost everywhere, wherever there are flowering plants, fruit trees and aromatic herbs. They are particularly active during the spring season when Nature covers meadows, valleys, forests and gardens with greenery and flowers.

5.11.6. DEVAS OF NATURE



They belong to a special category of ANGELS whose task is the direction of the construction work of an infinite legion of building elementals. They possess a higher evolution than humans and their presence instills in the minds of those who can contact them an indescribable peace and powerful dynamism. They inhabit the impenetrable etheric retreats of the high mountains, the fertile fields and the vast green meadows. They are of impressive stature, although they can adopt the natural human height at will.

As far as we have been able to ascertain, they are direct agents of the great angels whose splendid lives qualify the kingdoms of Nature. They do not disdain to make contact with human beings if they see in them sincere motives for spiritual rapprochement with the devic world.

Some of such Devas facilitated our introduction to certain alchemical mysteries that are performed in the hidden and secret retreats of Nature. They appear to the qualified observer enveloped in great, luminous clouds of etheric substance and emerging from the centre of these clouds in a resplendent, gigantic human form, though paradoxically without the usual features of humanity with which we are karmically linked. They are sensed rather than perceived by the impressive magnetic aura that precedes them.

Here are three figures of this superior species of Devas, trying to give some idea of their characteristic forms. The one in the centre corresponds to the splendid DEVA, ruler of a vast area, including forests, fields, mountains and rivers. At the moment he was perceived, he appeared in an attitude of blessing. The other two DEVAS, of a lower category, were observed on the high peaks of Montseny. They are generally referred to as "Lords of the MOUNTAINS."



5.11.7. SALAMANDERS OF FIRE



They are of many species, although the typical form of salamanders is "tongues of flame" emerging from the centre of any igniting core of matter, from a small household fire to a gigantic volcanic eruption. They always follow the trail of an AGNI, or "Lord of the Salamanders" who spreads the fire in all possible directions, his immediate collaborators being a particular species of Sylphs who "move the air so that the fire is introduced"; the AGNIS are much larger than the salamanders, and clairvoyantly observed they are perceived in a multiplicity of forms, though always under an intense and brilliant igneous glow. They command the salamanders which are seen indistinctly in the form of "igneous shavings" in tireless movement.

The AGNIS, "Lords of the Salamanders," shown in the graphic are of the more common species, although appreciated during the development of large fires. The AGNI at the end, right hand side of the image, was noticed in the fires of a smelter entering and exiting the igneous masses of molten metal followed by a long trail of salamanders. The one on the top left was observed during a forest fire. ."



6. EPILOGUE

At the end of the first part of *"AN ESOTERIC TREATISE ON ANGELS,"* which we have entitled *"THE HIDDEN FORCES OF NATURE,"* we are thinking more of what has not yet been said than of what has already been written, for this is the way of esoteric research. We sincerely believe that what has been said so far is only a first step of orientation with regard to the angelic lives and the elemental forces at their command. There are still great mysteries to be uncovered and many important secrets to be revealed about the hidden forces of Nature. Some of them relate to the way the Angels work, from the time they make the ether of space substantial and objective, until a certain form of Nature has been constructed. This mystery of construction, which in itself moves a whole chain of mysteries, will be dealt with in the next volume under the title *"DEVIC STRUCTURE OF THE FORMS."* It will attempt to decipher the process of angelic construction from various angles and as scientifically as possible, in order of natural Law and from the mental Archetypes created by the Mind of God. It is a slow, patient and persevering work with a development, we have never doubted, that will be inspired and helped by the Angels themselves. These Angels, as we have seen, are deeply interested in making contact with human beings and graciously cooperate with all those who sincerely try to approach their worlds of harmony.

The third volume of this esoteric Treatise on the Angels will be entitled *"THE ANGELS IN HUMAN SOCIAL LIFE."* It will study as extensively as possible the human-devic contacts made on all those levels where the human being possesses vehicles sufficiently developed to enable him to establish a conscious relationship with the Angels, our brothers and sisters of the invisible worlds. Such contacts can be made from the denser etheric levels, such as the gaseous, to certain exalted levels of the Mental Plane, culminating in certain cases in the vibrant experience of contact with the SOLAR ANGEL which precedes the great Initiations. Thus, there is an extensive range of relationships between the Human Kingdom and the World of Angels which can be established at once from the weak human creations on the emotional levels, or can be those of rich zones of spiritual experience wherein are manifested the familiar Angels or guardians of humanity, or those still higher, whose mission is to reveal the Mysteries of Divinity in the form of wondrous Archetypes whose substance of Light nourishes each and every form of Nature and of the Kingdoms.

We sincerely believe and insist that this Treatise, while it will not be a complete work, inasmuch as it will not be able to embrace the immense depths of the angelic World, will nevertheless constitute the starting-point for the particular research of many other investigators of the occult laws of Nature, particularly of those endowed with very scientific and analytical minds who are eager to discover the mystery of construction, whether of any atom or chemical element, or that revealed by examining the growth of the humblest plant. Using the inner vision, we will try to fulfil these objectives by providing illustrative graphs and drawings of the activities that are taking place in the hidden worlds, without us noticing, through the building agents of Nature, supreme masters in the art of structuring all forms, all environments, and all possible situations on our planet. A very important part to consider, because of its tremendous repercussions on the social order of humanity, is the active part taken by the Angels in their different hierarchies, in the production of the so-called parapsychological or paranormal phenomena, and in all those of an atmospheric and geological nature, which manifest themselves as snow, rain or wind, and in a more dramatic form, because of their unpredictable consequences, such as volcanic eruptions, hurricanes, earthquakes and floods. We hope to be able to explain as reasonably as possible the devic origins of all these paranormal and geological phenomena. This, at least, is our sincere hope.



It is therefore with a very serene, calm and confident disposition of mind that we bring to an end this first volume of "*AN ESOTERIC TREATISE ON ANGELS*," which is to serve as an introduction to other broader and deeper ideas on the general subject of the Angelic Hierarchies of the Universe, and their particular and definite missions with respect to man and the life of Nature.... With all our hope.

Under the Sign of Capricorn
Barcelona, January 1979

VICENTE BELTRÁN ANGLADA