

"To the One I've been linked to since the beginning of time"

Vicente Beltrán Anglada

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PREFACE TO THE SECOND EDITION

When rereading "The Hierarchy, the Solar Angels and Humanity" prior to its second edition, I realized how much can still be said about each of the topics discussed in this book, particularly about the life and relations inside an Ashram and the inner evolution of its constituent members. Their level of evolution expresses capacities of mental perception and creative service, as well as a progressive initiation into the Sacred Mysteries of the Divinity. This initiation is essential in the life of any Hierarchical Ashram, as it stimulates the right polarization of disciples and their subsequent entrance into other, more highly evolved Ashrams along their corresponding RAY line. Some members, "following the impulses of their Spirit," achieve progressive access to first RAY Ashrams, and learn to channel certain monadic energies in order to offer Hierarchical service. In this way, they play complementary notes in the Great Planetary Symphony. In fact, all the Hierarchical ASHRAMS are getting closer to the "Secret Chamber of Shamballa" through their respective Masters. This implies the approach to that inevitable destiny of perfection whose mysteries and innermost details only the Regent Lord of the World, SANAT KUMARA, knows in depth.

The objective minds of many sincere spiritual aspirants will perhaps make them question why these ideas, which used to be initiation secrets inaccessible to the immense majority of human beings, are now being openly revealed. People might think "the most prudent decision would be to keep silent about the Mystery of SHAMBALLA." On the contrary, I believe this is the right moment to reveal certain spiritual truths, as Christ Himself said: "there is nothing concealed that will not be disclosed, or hidden that will not be made known. What I tell you in the dark, speak in the daylight; what is whispered in your ear, proclaim from the roofs." (Matthew 10, 26-27)

The polarization and tendency of certain members of an Ashram towards a higher level of evolutionary development is a natural and common fact although sometimes long periods of time may elapse and many lives lived within the same Ashram; in this way the disciple can contribute to the expansion of the Master's teaching in the world.

It must also be pointed out that the MASTER also evolves according to the RAY that qualifies the Ashram and gradually becomes more conscious of the energies from the Planetary Logos Whose Life is permeated by that RAY. Any Ashram of the Hierarchy is a "centre of magnetic radiation," influenced at any given moment by a wide variety of universal energies. As far as our Ashram is concerned, I'll mention the most important: energies that come directly from

our Earth's Planetary Logos through His Physical expression, SANAT KUMARA; energies coming from the Planetary Logos along the same ray line to which the particular Master belongs (in the case of our second RAY Ashram, the energies come from the Planetary Logos of Jupiter); energies coming from the CHRIST, the Love Avatar in our planet, visible Head of the planetary Hierarchy and direct transmitter of the Second Ray energies of the Solar Logos; and finally we have the spiritual energies emanating from the Great Ashram of the Master Koot Humi (esoterically known as KH), as well as the energies that result from the interaction among the different ASHRAMS of the Hierarchy. As each of them is coloured by one of the seven RAYS, their blending results in magnetic conjunctions and polarizations of solar, electric and spiritual energies, which gradually become more complex, closer and deeper.

Mention should also be made of the contributions of every Ashram member, humble as they may seem from a cosmic perspective, but if we consider their human consequences, we realize how precious they are, as they each express diverse initiatives in specialized fields of service. Each disciple is a vehicle through which the Master can carry out definite charitable, educative and social projects. The inner life of each Ashram flows through seven concentric circles of energy, which represent different evolutionary states of consciousness. They begin from the deepest Centre within the Master's heart and extend to the periphery of the last concentric circle; in this way the Ashram expands and reaches the minds and hearts of an incalculable number of people.

It's not my intention to rewrite "THE HIERARCHY, THE SOLAR ANGELS AND HUMANITY" or to add any potentially deeper analysis. I'm sure readers are aware of the fact that evolution implies the change and improvement of human characteristics; it progressively leads all of us to become increasingly observant, analytical and intuitive. So, we can say: "That which was written, may it remain unchanged, but the mind must constantly move forward." Let's also bear in mind that the greatest of the Mysteries, the one that really reveals the elevation or spiritual exaltation of any human soul, is the feeling of humility and the sincere recognition of the fact that our work can always be improved, no matter how valuable it may appear to us or others.

Before each one of us stand personal and societal goals of immediate concern; on the other hand, our spiritual aspirations move us to the contemplation of wide-ranging points of view that stem from the depths of hidden mysteries. For most of us, our visions become lost in the imperious thirst of immediate concerns, of personal things, yet there exist those who live more deeply aware of a distant and unfathomable goal. Such individuals, while denied the fleeting pleasures of the immediate are nonetheless blessed with the vision of eternity

and with the hearing of the distant cries, calling out for human comprehension and mercy...

I sincerely believe that "THE HIERARCHY, THE SOLAR ANGELS AND HUMANITY" offers these two distinct perspectives simultaneously--the immediate and the distant--and this may be the reason this book has been so widely read. In any case, although the texts are highly esoteric, I can affirm that the ideas contained therein penetrate deeply to the readers' hearts without impinging upon their mental integrity. Such is the esoteric rule, expressed beautifully in the following axiom: "Truth convinces without binding, and appeals even without convincing." Spiritual conviction develops progressively as the aspirant, full of sincerity and good intentions, treads the Path and inwardly defines his lighted destiny in concert with the Divine. Regardless of the particular spiritual and/or intellectual background the reader may possess, the description of personal spiritual experiences and their corresponding esoteric explanation can help them understand and assimilate the different concepts and realities presented.

Finally, I'd like to express my gratitude to all those who contributed to the preparation, editing and distribution of this book which, as I stated in the preface of the first edition, is not the work of a single individual, but rather of the many who cooperated in its writing. They offered, with particular devotion, their highest efforts and the constant stimulation of their ceaseless prayers...

Vicente Beltrán Anglada Barcelona, January 1976

FOREWORD

I consider this book of the utmost importance for the life of a disciple and for all members of the New Group of World Servers.

It's clear, simple, synthetic approach to the real problems of mankind and its cosmic destiny, as well as to the efforts that the Planetary Hierarchy, or Great White Lodge in Shamballa are making to help mankind in its evolutionary process, is perfectly adapted to the new humanity.

Some topics are presented precisely and thoroughly and studying them will serve to clarify doubts, expand our knowledge, structure conclusions and, above all, lead us to adopt certain attitudes in our everyday behaviour.

I was introduced to this work when I came across some articles published by Vicente Beltrán that attracted my attention. At first his categorical affirmations of the way in which he performed his ashramic duties made me doubt his intentions. The esoteric field is full of self-deception.... but when I penetrated deeply into the essence of his writings, I gradually became aware of their genuineness. My destiny took me far from my motherland and a key stop in my journey brought me to Barcelona, where I was able to confirm first-hand the genuine nature of Vicente Beltran that I had felt.

For several months I enjoyed the privilege of the author's brotherly friendship, and I could see how he approached both aspects of life: the material and the spiritual. His way of behaving in both fields is as a straight line of purity, love and constant sacrifice that never alters, in spite of the difficulties that living and surviving bring. As Vicente affirms in his work, those who live in the eternal (as he does) and who have identified with the Solar Angel, neither know how nor are able to live in any other way. Once the contact has been established, there are no alternatives.

October, 1972. Surya Chandra

PREFACE

The intention to write this book arose spontaneously as a result of the warm and enthusiastic response shown by a large number of readers to a series of articles published in *Knowledge* (Buenos Aires) under the common heading "THE LIGHTS OF MY ASHRAM." In essence, this book is structured and based on those articles, and there are others unpublished until now that serve as a bridge or connecting thread between the singular and diverse topics presented.

These articles are, in general, a real effort or Aquarian attempt to present the spiritual life and its Mysteries as something really present in our times and, therefore, accessible to all men and women of goodwill and sincere inner intention who truly wish to resolve within their hearts the eternal questions that all intelligent human beings have formulated across the ages: WHO AM I? WHERE DO I COME FROM? WHERE AM I GOING?

We are convinced that in some pages of this book some of our readers will find precise and adequate answers to a never-ending series of questions. If this occurs the merit will not be ours for having written about such things, but will belong instead to the clearly defined intention of the readers themselves, whose deep and sustained questions evoked in us the corresponding and suitable response.

Therefore, this book is not and cannot be considered an individual work, since it derives from the collective and innate desire of the human race to become consciously united with God and to solve the infinite mystery of our spiritual life.

In this book we'll often make reference to the words MASTER, DISCIPLE and ASHRAM, which are apparently linked to previous mystical stages of humanity; when we do this, we follow a spiritual purpose that remains valid and alive at present. Nowadays, amidst the profusion and, at times, the overflow of technological and scientific advances, these terms still remain current, as do the spiritual methods of training that have endured through the ages and that have led many human beings "from darkness to light, from the unreal to the real, from death to immortality."

The motto of the disciple is, and will always be, "LORD, MAY YOUR HOLY WILL BE FULFILLED IN ME." We should realize that anyone who sincerely tries to solve the mysteries of life, to acquire knowledge and comprehension,

and who wishes to share these treasures with others, can be considered a disciple.

This devoted submission to the higher Will, which contains a most powerful dynamism, can be found implicitly and in a multitude of ways in the pages of this book, especially when we make reference to the contact of the human soul with the SOLAR ANGEL, that Glorious Being with Whom we have been spiritually linked since the beginning of time...

I must also state here my deep gratitude to SURYA CHANDRA who carefully synthesized all the articles I wrote for Knowledge magazine. He selected the articles for this book with clear vision, exquisite devotion and deep patience, and suggested the writing of others that could serve to clarify and link some topics, which due to their complexity, seemed to be disconnected from the rest.

May the contents of this work be useful and inspire readers to make the supreme effort in their spiritual search. This is our most humble and sincere prayer.

VICENTE BELTRAN ANGLADA

Barcelona, September, 1972

CHAPTER I: THE HIERARCHY AND HUMANITY IN THE AGE OF AQUARIUS

According to historical tradition, supported by the penetrating vision and perception of High Initiates who can read the Akasic records, the Spiritual Hierarchy of the Planet, the fifth Kingdom of Nature, was established on Earth approximately eighteen million years ago, during the second half of the Lemurian epoch. This is the most important event that has taken place in our planetary evolution so far; it originated when the planetary Logos of our terrestrial scheme decided to take physical incarnation, in order to manifest Himself fully.

The use of analogy—which is always necessary in order to understand esoteric ideas--will help us to become conscious of the fact that a Solar Logos, a Planetary Logos, or a human spiritual soul use physical bodies to carry out the great work of identification between Spirit and Matter, a process which aims to blend these two aspects (divided in time), inside the eternal and absolute Unity that pervades everything.

When we analyse this process, taking into account its deeply hidden roots and penetrating into the vital breath of cosmic dimensions, we see that the aim of the founding of the Hierarchy was the physical incarnation of a Heavenly Man, also called a Planetary Logos, or one of the Seven Spirits before the Throne, as named in the writings of the Old Testament. The process of incarnation is identical in all beings, regardless of their magnitude; it's a constantly recurring fact throughout the ages. It is the eternal bond that links Spirit and Matter, Life and Form, Space and Time.

Regardless of other secondary considerations, we can be certain the founding of the Hierarchy on Earth was originated by "the significant decision of the Planetary Logos of our terrestrial scheme to take a physical body." Eternally aware of the cycles of time, the Logos knew the best moment for this manifestation; this moment was related to a magnetic-cosmic conjunction and influenced by the Great cosmic karma, being a lofty expression of its power. In response to this great desire and due to certain relations or karmic links that are incomprehensible to us, a Great Initiate of the Venus Chain, known in our esoteric studies as Sanat Kumara, established contact and identified His spiritual aura with the etheric aura of the Planet. He practically united his consciousness with the Earth and INCARNATED in it. In this incarnation there was the pain of sacrifice, but also the joy of respecting the Will of the Great Planetary Being, resulting in an unimaginable joy. As a consequence of this process of incarnation, the whole Earth glistened, all the kingdoms in nature raised their vibration, especially the nascent human kingdom that "raised its

glass joyfully" to receive the "Celestial Soul," as can be read in the Sacred Book of the Initiates.

The entire atmosphere was imbued with a sense of expectancy, like a shining symphony, reflecting the infinite reverence that Virgin Matter, eternally fertilized by the Sanctifying Grace, had for the Creative Power of Divinity. Sanat Kumara was accompanied by three of his great disciples, who had also been karmically connected to the life of the Planetary Logos for many eons. These four great Beings, Sanat Kumara and the disciples (known in the esoteric tradition as the four Kumaras, or the Lords of the Flame), represent for the planetary Logos what the human personality and its three bodies of expression represent for the Soul. The evolution of this distinguished personality and His three vehicles that link Him to the planet, constitute the evolutionary cycle of the Earth, with all its consequences.

There are three additional Kumaras whose high function as superior centres of the Great Planetary Logos is not so widely known. Their mission is to assist Sanat Kumara in communicating with all that transcends the ring-pass-not of the planetary aura, that is to say, they facilitate his relations with other planets of the Solar System and with other solar systems. These Great Beings constitute the Centre of that Great Brotherhood which is known as the White Hierarchy of the Planet, or the White Brotherhood. Their mission is clear and definite: to accelerate the process of evolution on Planet Earth.

Four important and transcendental facts took place on our planet as a consequence of the arrival of the Lords of the Flame. Every truly esoteric person should be aware of them in order to be able to judge his/her own spiritual situation correctly. Those facts are the following:

- 1. The karmic connection of the Earth to four Great Cosmic Lords who are known as the Lords of Karma, facilitated by the four Great Kumaras. Through this process the Earth became a conscious part of the Great Solar Symphony and directly related to the Great Cosmic Karma. As incomprehensible as this idea may appear, it holds the immediate clue that will allow the disciple to understand the words of the Initiate Paul when he enjoined us to take "the Kingdom of Heaven by force." The identification of planetary karma with solar karma, measured in terms of energy, produced an acceleration of the Earth's evolution; in this way the Great Original Intention of the Planetary Logos began to unfold.
- 2. Solar Angels entered into man's energy system. These Angels are perfect in their essence because they reached the Adept Initiation in a previous Universe. Their role in our planet is to act as Great

Intermediaries between lower man —the personality, which unfolds in three worlds, and the spiritual Triad, or the three aspects of the Monad or Spirit, an essential emanation from the Solar Divinity.

- 3. The introduction of the process of initiation on Earth, as a way to accelerate the evolution of this planet. Through the mediation of the Solar Angels -which led to the process of individualization- animal men were turned into human beings. Therefore, the process of individualization is also a type of spiritual Initiation.
- 4. A stream of highly evolved devic energies emanating from the Heart of the Sun penetrated into the planetary aura and began acting definitely upon the rarefied ethers that surrounded the planet, as well as upon nature itself. The Vedic phrase, "the entire Earth glistened" refers precisely to the immediate action of these cosmic agents of planetary creation.

This is a brief outline of the founding of the Hierarchy, or Great White Brotherhood, on Earth. The great Ray of Power of the planetary Logos started acting on our planet and "the solar impulse started to influence and define everything on Earth." The quoted sentences have been taken from *The Book of the Initiates*, and are used here intentionally. This Book is open to those whose minds work on higher levels.

Following the extraordinary initial process, Hierarchical order was instituted, bringing about the distribution of planetary functions amongst the Earth Initiates who had attained the Initiation on account of their tremendous sacrifices in the previous moon chain--the Buddha being the highest. The advanced disciples received a new creative impulse within consciousness and began acting in a determined way, aided by the Devas. For them, the Great Brotherhood of Systemic Relationship became a clear and conscious fact. A special stream of devic energies from Venus were exclusively dedicated to caring for the vegetable kingdom. An unknown, majestic beauty appeared on Earth.

The planetary Hierarchy was fully established on Earth; the plans of its organization —as we now understand them--continue to steadily evolve. Three centres must be mentioned: an Unfathomable Centre, esoterically known as Shamballa, which is linked to the Solar Logos; the second centre is directly connected to the Hierarchy; the third acting centre involves Humanity, whose mental capacities were just beginning to develop in those times when self-consciousness was dawning.

CHAPTER II: THE ACTION OF THE SOLAR ANGEL IN THE NEW AGE

Studying the Solar Angels entails trying to unveil the great Mystery of the human heart. A Master said: "The matters related to the Solar Angels, or Fire Dhyans, are deeply mysterious. There are so many complex and occult legends about this topic that esoteric students fall into despair when trying to achieve the desired mental clarity."

Nevertheless, we can find the key to this apparent mystery when we attentively follow certain clues. One of them is the intermediary function between man's personality in the three worlds, and the Monad or Spirit, that immortal spark with all the powers and attributes of Divinity.

As human beings are subjected to the laws of time, it would have taken many millions of years for them to reach their current state of evolution. As we have seen, in the second half of the Lemurian era they were half-animal, and in that state, it was quite impossible for them to realize the value of their planetary function and their surroundings. They were performing a definite role inside the planetary aura, but they weren't aware of this fact. The intervention of the Solar Angel, vitalizing man's rudimentary mental principle and "wrapping him in Its mantle of love and sacrifice for an infinite amount of time," produced the great miracle of the mind. It gradually became the centre of human reason and animal man became a thinking, self-conscious being.

It's not our intention to describe this process in detail, but to give an overview that will make many readers more conscious, if they use the intuition, to understand really transcendent internal events which, under the name of "spiritual experiences," are constantly occurring within human beings.

We have to consider the two facts that occurred almost simultaneously: the coming of Sanat Kumara and His close collaborators, and the organization of the Planetary Hierarchy as a centre of distribution and participation for large solar internal energies. The coming of the Solar Angels adhered to the same collaborative principle.

One of the great mysteries symbolized by the Solar Chalice and the Word was materialized by the arrival of the mystical Solar Angels. The Cup, or Chalice, prepared by the suffering and desperation of interminable cycles of time, "produced a clear unique note which tearing the ethers of space came to the Lord's attention," as it is mentioned in *The Book of the Initiates*. In response to this, a movement or commotion took place within the solar sphere of action and "another Note, which this time came from the Solar Logos Himself, brought

about an outburst of life that filled the Universe.", The Solar Angels, or Fire Dhyans, perfect beings in their essence who lived in the Peace of the Lord, felt the call-in certain layers of the consciousness of THIS ONE and prepared for the sacrifice. Like "petals of sacrifice torn away from the Deity's Heart," the Solar Angels left their celestial homeland and each of them connected Its life to the life of an animal-man. They identified Their consciousness with an illumined point within the rudimentary brain of the animal-men and began shaping the mind and conscious principles. The Solar Angels know about the pain of sacrifice--like Sanat Kumara and His disciples... but also like THEM, they know about the joy of fulfilling the Lord's Will.

The rest is an historical process marked by the great Drama of Evolution. In this drama, it's necessary to acknowledge the intermediary action of the Solar Angels, or Angels of the Presence (as they are known in some esoteric treatises) and their relationship to the human kingdom.

Everything is an eternal now; the real history of Humanity can only be found in the Akasic records--Nature's cosmic memory. The rest is a distortion of events, as truth can be conditioned by the opinions and interests of everyone. When the infinite and true potency of the Akasic Records is invoked, only one truth is revealed; we can sense it as historically real, as the facts we are able to see clearly demonstrate.

Based on this fact, and as part of our Ashramic training, when the time was right the Teacher helped us to witness the meeting of the Solar Angels with animal men, who "with their cup raised high were waiting for the arrival of the Lord." In answer to the Teacher's mystical invocation, this spectacle took place in the astral light. We contemplated an event of an inexpressible beauty and dramatic quality. The solar OM was impossible to describe. Inside a sea of fire, the most powerful electrical discharges were tearing the ethers and were invigorating all the different planes of evolution of the planet. Resounding everywhere, we could hear the sacred OM, the Voice of the Solar Logos, reproduced by the Planetary Logos--we saw the arrival of angelic cohorts (creators of new forms and situations) and the Solar Angels appeared "with their chariots of fire."

While these Angels were performing their linking mission between the animalmen and God Himself -represented by the Monad-, they kept their own peculiarities, facilitating their ability -thanks to their glorious karmic past- to express the Ray of Love of the Lord of the Universe. For endless centuries they have been cooperating with the will of the Planetary Logos, "who following His high destiny, made the most self-sacrificing and generous of all decisions: not to leave the planet until the last human being capable of responding to the Law has attained liberation." This is known as the Great Sacrifice, made by the Silent Watcher Who, age after age, presides over the fate of Earth and, specifically, of the fourth, or human, kingdom. In turn, the mission of this kingdom is to "raise the vibration of lower or subhuman kingdoms, thus serving as intermediaries of the Logos, in the same way as the Solar Angels link human beings to the fifth Kingdom of Nature, the Planetary Hierarchy or Kingdom of Souls.

The Ray of Love of the Solar Entity is implicit throughout the process of collaboration or brotherhood among the Kingdoms. Solar Angels are an emanation of His infinite love and cannot be grasped by our little human minds. They always respond to the Father Creator's great need for spirituality or knowledge. In the same way that humanity is called the Great Necessity and men, "the Sons of Necessity," or sons of Karma (as defined in the books of the Hierarchical Archives), Solar Angels are called "the Sons of the Great Sacrifice ", or Sons of Mind. Their most important duty in relation to the human kingdom is to provide the sons of men with adequate minds, having made the great sacrifice of leaving their comfortable heavenly abode. This may seem strange but we must silence our minds and look inward, become deeply receptive and expectant, so that our own Solar Angel can transmit to us the truth and spiritual security we all seek.

After clarifying the role of Solar Angels as Great Cosmic Intermediaries, having endowed us with minds through their divine intervention, the most important question to consider is the nature and purpose of their special mission in relation to human beings. This question can be answered by indicating that the function of a Solar Angel (in relation to the human being with whom it is karmically linked), is to preside over his spiritual life by transmitting more and more refined emanations from the Monad or Spirit to the three lower bodies in planetary evolution. For inconceivable cycles of time, the Solar Angel has provided lower man with the cosmic data needed in each one of the phases of his particular process. It has presided, so to speak, over man's conscious karma and, during this extraordinarily long path, has created the necessary situations whereby a human being can acquire consciousness of himself, which is ultimately the consciousness of God.

In primitive ages, after the great event called Individualization, the connection of human beings with their Solar Angels remained completely unknown. Only the "thread of life," emerging from the Solar Angel's loving heart, was tenuously linked to man's mind. The warmth of the love of this great, selfless being made the germ of mind grow and develop over time. The rest is a singular process, but common to all, in which the lower soul of man, regulated by the power of mind, becomes aware of the existence of this great Entity in inaccessible levels

(the higher Entity which has given him life and reason for ages). The centre of consciousness of the lower man, or soul, becomes increasingly concrete and defined and the process of spiritual union with the Solar Angel begins; the achievement of this inner union is the goal of many esoteric schools.

As the soul of man reaches out towards his Solar Angel and becomes more aware of It, great expansions of consciousness, named Initiations, begin to occur in his personal life. The most well-known parts of this process have been explained in modern esotericism by Madame Blavatsky. The knowledge we possess of the Planetary Hierarchy, the Masters of Wisdom and Compassion and of the needed work of linking the human being with his Solar Angel (or higher self), is referred to as the Initiation into the Mysteries.

We consider the knowledge of this historical process-that began ages ago when men were still half animal, and will continue until they become fully identified with the divine inner being- very useful. This task is going to have a particular relevance in days to come, as the Ashrams of the Hierarchy externalize.

There can be no complete understanding of these events until we analyse the first contact of the Solar Angel—a petal of sacrifice torn from the loving Heart of God--with unevolved man. This primitive being was wandering in the dark realms of unconscious life--completely unaware of himself. Nevertheless, "he was raising his cup so that the Grail of Consciousness could be poured into it." Whoever is able to penetrate into the profound mystery of the Chalice and the Word, will enter into direct communication with the Solar Angel Who guides his life.

In order to understand this process better, man must still clarify the purpose or goal of the Solar Angel, once he has reached a certain stage of initiation in which he is "fully aware of himself." Those who have studied esoterism know that the causal body is the vehicle which relates lower man to his higher self. Both are linked by a thin thread of light called the sutratma(1), along which communication becomes possible. It is stated in *The Old Commentary* that this gossamer thread is nevertheless "stronger than the strongest diamond." In the more advanced stages of the process, it becomes the Antahkarana(2), or the projection from the lower to the higher mind. At this point, the great initiatic process of conscious contact between the human self and the Solar Soul begins.

The permanence of the Solar Angel within man (while he is passing through this stage) is the greatest of all sacrifices. For endless cycles of time, it lives in the causal plane, "wrapped only with seven thin veils that cover Its Adept celestial body." Its vision is oriented towards the lower man and meditating

constantly on the love impulses and the heavenly home from whence It comes. This kind of meditation, which cannot be comprehended by man, is based on the infinite MEMORY of Its solar life, which helps It to endure the pain of Its immortal sacrifice.

As lower man attains a fully integrated consciousness and progressively takes hold of his vehicles and integrates them into increasingly higher functions, the contact with his higher Soul or Solar Angel strengthens and becomes more defined. The causal body becomes a most beautiful sheath that radiates the spiritual fervour of the indwelling Soul. It is a heavenly abode created by

- 1. also called the "thread of life"
- 2. esoterically called the "thread of consciousness"

devas with materials supplied by the expanding human consciousness. It is a body of rare beauty that holds the supreme symbol of the Chalice and the Word. The Angel of the Eternal Presence resides in this cup, which is so pure and transparent that it irradiates the essence of this Great Being. This invariably happens when a human being is fully aware of the Solar Angel and has integrated his three lower vehicles into "one mystical body of universal expression." This represents the ending of a very important stage of the process for which the Solar Angel incarnated: Initiation. After this, a crucial stage occurs within the life of the human being and also within the life of the Solar Soul. This occurs at the time of the fourth Initiation, as it is called in mystical treatises.

At this point within the evolutionary cycle, the Arhat, the one who was sacrificed on the cross through the tests of initiation and selflessness, establishes direct contact "body with body and soul to soul, with the One who has been the peace and light of his way from the very beginning." This phrase, taken from *The Book of the Initiates*, contains a message of liberation for the Solar Angel. This direct contact, this fusion of the fire of the three worlds with the solar fire, eventually determines the timing of the destruction of the causal body. Then, a distinctive Note is sounded that can only be heard by the finely-tuned immortal ears of the Solar Angel. It is the Voice of the Solar Logos Himself, transmitted through the planetary Logos, which says "Your mission is over. Son, return to your father's home." And so, once again, tearing the veil of the ethers (as it did millions of years ago when it came to the aid of the human kingdom by pouring forth the light and fire emanating from the mystical heart of the Sun), It returns to its place of origin to rest permanently in the Haven of Love of His Father, the Solar Logos.

The Arhat's combining of his own fire with that of the Solar fire, made possible the destruction of the Causal Body and he starts a new life in which, for the first time, HE is the one and only master of His life and Path. Now, his mission is to

bring together the "loose threads" from the Monad and from the pure and integrated personality, thus forming a new and immaculate, living entity completely free from human karma, known esoterically as an Adept or Master of the Wisdom.

The passage that leads one from Arhat to Adept concerns the cleansing of the mental body of the last remnants of the "causal body," the body in which the Solar Angel had lived for so many cycles of time. The final release, or entry of a human being into the Kingdom of God, comes precisely when "the last ashes of the solar body have melted within the mysterious crucible of the sons of space, a particular kind of deva who attends all Initiation processes."

The events that follow are already known: the Master of the Wisdom, or Adept, becomes part of the planetary Hierarchy as a conscious agent of the planetary Logos, as he has united himself with the divine spark we call Monad--or essential spiritual Being. He is entitled to enter the Council Chamber of Shamballa and collect the vital electric breath of the Lord of the World, Sanat Kumara. As a result of this energy, he can work with his Ray to carve out a path of light that many sons of men who "yearn for liberation" will tread.

With the dawning of the Age of Aquarius (a highly intuitive era as far as humanity is concerned), it became possible to give more specific teachings about the great cosmic Intermediaries, known under the esoteric name of Dhyans of Fire, or Solar Angels. The aim of these teachings is to accelerate human identification with their Solar Angels, in order to more clearly understand the hidden meaning of life and build new avenues of access to the glorious Entities known as the Masters of Wisdom. With Christ leading them, backed by the fiery electric power of the Lord of the World, they constantly work for the perfection of the human kingdom and the redemption of other sub-human kingdoms. Further on, we'll make reference to the Ashram, the Master, the group brothers, as well as the angelic cohorts who, along with the human kingdom, take part in the overall evolution of Planet Earth. Our ultimate aim in doing this is to make readers aware of the infinite depths of the cosmic Being Who, aeons ago, took charge of the evolution of men and led them through stages of grief, anguish and sacrifice, to the present day, when human beings, "aware of their spiritual destiny, are preparing to fight resolutely against the lower tendencies of the personality."

It is also interesting to note that when a more or less defined contact with the Solar Angel has been established, the guidelines of any true esoteric school may be followed, as the Angel is our first and last Master. Its relationship with

us transcends ages and the karmic cycles of time, as its life emanates from the very Life of God, the Lord of the Universe.

We believe all this information will help readers to have a clear picture of humanity's destiny in this cosmic moment at the dawning of the age of Aquarian--aiding them to live from now on as disciples of the Master with all the glory and difficulties this implies. The Solar Angel guides us on this path of identification and perfection. It is not the time to disappoint It; we must accelerate the pace of our spiritual life and thereby consciously contribute to our own liberation, with the understanding that by doing so, we're also liberating Our Solar Angel from its sacrifice, as well as contributing directly to the universal liberation of the planetary Logos.

If Initiation is one of the most important undertakings in the Solar Angel's work, a study of the ashrams takes on a special interest and relevance as these are the places in time and space where initiation takes place and where lessons are given to aid us in our evolutionary process. A study of these topics is the task we aim to undertake with your help.

CHAPTER III: THE CONSCIOUS APPROACH OF MAN TO HIS SOLAR ANGEL

When we are lost in the midst of everyday problems that require our progressive and immediate attention, it is very difficult to be aware of the spiritual magnetic power emanating constantly from our Solar Angel, the liberated soul whose mission it is "to wrap us in a mantle of love and sacrifice."

For an infinite period of ages, while the historical or chronological processes of our life here on earth are taking place, our destiny has inexorably been guided by the desire for the immediate fulfilment of our passions. On some occasions, the whirlwind of human passions reached a peak, or a crossroads, beyond which we would have to face the toughest tests and the real danger of "returning to old transcended values," with their sequel of defects, vices, problems and fears. In those difficult moments, a shining ray of light containing a resolution and hope may come and fill our lives, giving us a more serene view of things and calming our minds. This light comes from our higher self, our Solar Angel. In the most critical moments of our lives, in the magical process of birth, when we leave our body at the time of death, or when we face a real and distressing problem that leaves us in great pain and deep sorrow, the Solar Angel's serene vision and immeasurable love is closer than ever to us, "wrapping us in a mantle of love and sacrifice." This last sentence is written with fire in the sacred books of the White Lodge, and we often repeat it to emphasize the mission of the Solar Angel in relation to our evolving soul. There is no other sentence but this one that could express as clearly and simply the mission that the Solar Angels chose to undertake with regard to the human soul. The repetition of this phrase becomes a mantram of ascension that can bring us somewhat closer to the unfading glory of the One who is our first and only Master as far as our conscious relationship with the Cosmos is concerned.

The Solar Angel, in relation to the Hierarchy, is a Master of Compassion and Wisdom, an Adept of the Good Law; by saying this, we are only making evident the infinite purity of Its aura, the perfection of Its virtues and the indescribable power of Its love and sacrificial work with human beings.

As we understand these things, we commence an intelligent relationship with the magnetic aura of the Solar Angel. The real initiatory work is to understand the infinite mystery of the Solar Angel's life, which will lead us to a deep understanding of the secret places in the soul of our Solar Logos, "which wraps the entire universe in His mantle of love and sacrifice." The only mystery and the real secret of our life in connection with the Infinite Life of "our Father in Heaven" lies in the magnetic relationship we establish with our Solar Angel. A

conscious encounter with the Solar Angel, even if only verified briefly or sporadically, always produces indescribable confidence and deep joy. We have, therefore, considered it appropriate to dedicate a special chapter in this book to the conscious magnetic link with the Solar Angel.

In the preceding chapter, in which the Solar Angel or Angel of the Presence's life was described, we learned about Its solar origin, its coming to Earth to join the evolutionary purpose of the Planetary Logos, and Its final destiny of liberation once Its mission of bringing the human kingdom (represented by man's soul), to spiritual perfection has been accomplished.

In this long interval within which the ceaseless movement of the wheel of births, deaths, and Devachanic periods take place, the story of human life on earth is configured--from the time of the individualization of terrestrial humanity, to the taking of the fifth Initiation. In that moment, the soul of man (the dynamic point of monadic life), returns to its true kingdom, the fifth Kingdom of Souls or planetary Hierarchy, with all the love, knowledge and ability to sacrifice engraved on its heart by the divine intervention of the Solar Angel. Trying to explain what happens beyond that point would mean to enter into the uncertain kingdom of conjecture and hypothesis of the lower mind and becoming lost in an unfathomable mystery. Nevertheless, one of the missions of man is to advance and expand constantly, once we have reached a certain point in our spiritual life, we can become lost in the deep void of the vast, unfathomable cosmic perspective, in those indescribable avenues of light which the immortal Logos uses to travel through the cycles of time.

Perhaps it is not necessary to have a direct notion of what the term "solar light" means for us in reference to our lower vehicles, our soul and the Spirit Itself. Sunlight contains a myriad of qualities and shades, which can only by clarified by a knowledge and understanding of the devic world. One of these qualities or particular solar emanations derives from the immortal phrase "mantle of love and sacrifice" and refers to a special ray that emerges from the mystical HEART of the Sun and incarnates in the Solar Angel. This energy endows the Solar Angel with special virtues that shape its life, enabling It to carry out the great mission of redemption of the human soul, which It voluntarily assumed. Other rays of light coming from the physical sun--in fact any form of light-represent different aspects of the great Ray of Love of the Father of the Universe. These rays condition the regular life of the lower vehicles--physical, emotional and mental--while other rays (which stem from the Great Central Spiritual Sun) constitute the indescribably deep life of our highest Spirit, or Monad, as mentioned in esoteric studies.

In the centre of all this magical process in the life of a human being, the Solar Angel's love and life appear as the essence which links man's personality (which is constantly integrating its values with those of its "Father in Heaven") to the highest conception of the essential Monad or Spirit.

By trying to understand this process, we begin to collaborate with the Solar Angel in the development of the task it assumed--the connection between man and Angel. When we start consciously using the mysterious power of the Rays (which are central to the mystical process of life) our journey down the path of immortality begins. One of the ashramic tasks we aim to carry out is to unravel the mystery of the primary rays that condition us, so we'll get a more accurate idea of what the Solar Angel means in our lives, and how to establish conscious contact with it. We will not make specific reference here to the work of the seven Rays or emanations from the Life of our Universal Logos. We'll only talk about the three rays directly involved in man's spiritual life, which are implicated in the relationship between the Spirit, the Solar Angel, and the human soul. In this way our work can be more easily assimilated by all level of spiritual aspirants.

When considering the Rays in terms of human life as we know it today, and not from the angle of their absolute wholeness, implies speaking resolutely about something immediate and accessible--the conscious contact with the Solar Angel. Once this contact has been made, the details about the mystery of man's births and deaths will be understood as a reproduction or projection of what happens in the innermost life of the Creator of the Universe. When we understand the scope of this first conscious relation with our immortal Being, we are intentionally creating inside ourselves the Path and the Goal, that is to say, the Searching Path and the Liberating Goal.

The importance of the process resides more in our good wishes and sincere interest in discovering what lies behind the enduring mystery of the Solar Angel, than in deep and sustained studies. Those esoteric studies, sometimes wordy and bland, regarding universal laws and processes will be better understood if we let our own Solar Angel reveal them to us from within, through the antahkarana light line. We need to free ourselves from the influence of our intellectualized mind, which is quite prone to error, as it is linked to the whirlwind that comes from the emotional world and the common processes of preestablished concepts. In fact, it's a really simple task that everyone will immediately be able to adapt to his/her own vision or esoteric conception of things.

All that we have been studying in this chapter will be of particular associative value if our mind remains serenely expectant, as we consider the implicit values in the intimate life of the three essential components of our being. These three elements are, as we have already mentioned: the personality, which unfolds in three worlds: physical, astral and concrete mental; the Solar Angel or higher self, which dwells on the causal plane, and the Spirit or Monad, related to the spiritual world. The relation of these elements with the main rays of power at work in our universe and with the creative Logos Himself are:

Spirit. 1st Ray. Related to the Great Central Spiritual Sun. Solar Angel, 2nd Ray. Related to the Mystical Heart of the Sun 3rd Ray. Related to the emanations from the Physical Sun.

This is a very simple and limited account as the relations which can be established according to the mystery of the Rays are very complex. Nevertheless, this account can help us understand the ideas expressed in this chapter, aimed at clarifying the specific mission of the Solar Angel and the easiest way to contact It.

One of the main reasons that gave rise to the Solar Angel's bond with the human soul was the spirit of compassion that arose from deep within the Heart of the Sun, or Love Centre of the God of the Universe. The sacrifice of the Solar Angels, whose essence is nirvanic and, therefore, free from karma, cannot be measured by the common reasoning of our limited human mind. Nevertheless, we can get some idea of the profound implications of the triple relation we've mentioned if we take into consideration the outpouring of loving life from the Logos when He, as the Book of the Initiates says, "joyfully tore from His heart those petals of sacrifice which the Solar Angels are." Further on, we'll expand these ideas, adding living intuitive elements.

Compassion is a causal virtue of the Solar Angel. As the Angel is an Adept of the Good Law, we should consider that it has attained the same spiritual level as the Masters or Adepts of the planetary Hierarchy, called "Masters of Compassion and Wisdom." Applying analogy, we can realize that the Solar Angels are consciously involved in hierarchical tasks, and contribute with their work to the development of the Planetary Logos' Plan. They are, therefore, conscious members of the Hierarchy, and no human being will be able to contact the planetary Hierarchy, or any Masters from the Hierarchy, if he/she hasn't previously achieved conscious contact with his/her own Solar Angel-that blessed Being we've been linked to through the ages.

One of the great efforts of the Hierarchy at this dawning of the Age of Aquarius (an energy that is already present in the hearts of many men and women of goodwill), is to make mankind aware of the sacred bonds that unite each human being with the Solar Angel of his/her life. In this way, the long-awaited possibility of the redemption of our planetary Logos, through the heart of Christ, will be made possible.

All planetary events, the activity of the Hierarchy and the very purpose of Sanat Kumara, work in a synchronized way so that planetary redemption may take place. The most important uniting link is always the Solar Angel, esoterically called, "the Great Cosmic Intermediary." It is the One who must "unite Earth and Heaven" with the infinite universal laws of Love. This mission, which started millions of years ago, is currently beginning to culminate in the hearts of many human beings. As the pressure of Aquarius increasingly impacts upon the Earth's aura, a magical work of gigantic proportions is expected to take place. In order to understand the coming events, our mind must substantially increase its vibrational rate.

However, those who have been attentive to recent planetary events, specifically those related to human social life or everyday experience-- rather than to outstanding scientific developments, will see how a constant trend toward androgyny is slowly and progressively taking shape. An Androgynous being combines both masculine and feminine traits, resulting in a more unified gender. It is obvious that a real androgynous race is not going to appear on Earth in the short term, we are just observing relevant symptoms of this tendency, mainly among the youth of today. Most of these young people's egos, or human souls, are powerfully influenced by the emanations of the Great dynamic constellation of Aquarius, which before manifesting in defined physical aspects, manifests as causal or solar tendencies. The rebellion of youth against pre-established tendencies, the increasingly global trend towards androgyny, the eccentricity and extravagance in the dress and behaviour of our teenagers are all clear Aquarian indicators. These expressions are essentially spiritual, and this should be taken into account when we analyse the life of modern young people. We are still powerfully polarized (in some cases even crystallized), within Piscean influences and this is why it's so difficult for a great number of people to withstand the activities of our youth without cries of righteous indignation.

Our mission is only to clarify certain terms in relation to the Solar Angel, whose solar life is purely "Aquarian," on account of certain karmic connections between the Logos of our Universe and the great Being who rules the constellation Aquarius. One of the Great Cosmic driving forces of planetary

evolution, called the Avatar of Synthesis in our esoteric studies in the Ashram, is one of the Great Beings who assists the Christ, Lord of the Hierarchy, in the distribution of Aquarian energies. These powerful energies, which emanate from the highest aspect of the Being who infuses his life into this Constellation, are distributed gently and gradually into the minds and hearts of men, as well as into the natural world.

When we speak about androgynous beings, we are referring to human beings who will appear at certain stages of planetary evolution, when Aquarius exerts its MAGICAL pressure on the planet with all its might. We are also making reference to the Solar Angel, the essential Archetype toward which all humanity is drawn. It can be appreciated that, in the end, it is always the Solar Angel who is directly involved in this daunting task of redeeming humanity, leading it to its destiny of infinite perfection.

The great expansions of the creative spirit, the endless religious manifestations, the dynamic conceptions of life, the spiritual evolution of all human characteristics, every quality, virtue or trend toward unification of destinies and the very development of human social consciousness...all these issues involve the Solar Angel's work. We constantly invoke its power every time our heart suffers or when our minds are assailed with painful questions. At the end of the magical process of human life, when all support from our reason, life and consciousness has apparently disappeared, we find the Solar Angel's open arms, clearly showing us -with the radiance of its aura and the living testimony of its Presence--the path of light that the Great Ones tread in their ceaseless journey along the indescribable and unfathomable avenues of the Absolute Cosmos.

Modern spiritual aspirants, all those who feel in their hearts the impression that immaculate and extraordinary dimensions of life exist, that there is a powerful, indescribable power within their hearts, are experiencing the urgent need for conscious contact with the Angel of the Presence.

We cannot and should not offer methods of approach, disciplinary systems, or paths of perfection in reference to that particular stage of human consciousness in which the search for contact with the glorious Solar Angel begins. The consciousness of modern man in its triple aspect--spiritual, social and human--has to dive into the integrity of his own destiny and tread the glorious path towards the light by following the guidelines of his own intuition. Intuition is related to the set of spiritual values treasured in our heart through the ages, which must be remembered rather than taught. This is a really important indicator of what the expression "serene activity" can mean in any aspirant's life.

Today it is necessary to pay attention to the glorious sentences we can find in "Light on the Path." They can be summarized in the recollection of a "Faraway Cry," a cry that is the voice of the Solar Angel tearing the ethers of our inner space in order to reach our ears. Hence, the only system of conscious approach to our Solar Angel, our first and only teacher, is by keeping an attentive ear to our inner hearing by cultivating many silent periods. This silent attention should be constantly and persistently oriented inwards, towards the centre of consciousness that starts in a stream of life from the heart, enters our mind and, from there, ascends upward to scale the highest summits within us, erasing with its trail of light the memory of past mistakes, of all unfulfilled desires and germs of human passion.

Although silence is the easiest and most accessible way open to modern aspirants, it is very difficult to achieve, despite its apparent simplicity. In our times the words of Christ take on a special relevance: "Unless you become as little children, you will never enter the kingdom of heaven." This sentence, which can be found in the Gospels, has its origin in the sacred texts of the White Lodge or *The Book of the Initiates*. The great ones, Christ and John, and before them Krishna and Arjuna, had access to this veiled information. They all represent recurring symbols of Master and disciple, Solar Angel and human soul.

These last words sum up everything that has been said in this chapter. There are no specific rules, disciplines, or special systems of contact, but rather a constant challenge for us all, as candidates of the New Age. We must affirm the spiritual principles latent within us—which are the result of our experiences through the ages--with all possible simplicity, with very few words, with fewer and fewer thoughts, with our hearts increasingly open to the infinite and magical emanations of true silence. This utter simplicity will open the doors of intuition within us. Up until now, these doors have always been jealously guarded by the Mysterious Guardian of the Threshold, but the imperative call of the Angel of the Presence cannot remain unheard any longer.

If you have read carefully all that has been said in this chapter and have felt in your heart the infinite weight of mystery and the indescribable sweetness of a much greater reality, sharpen your senses and try to live more simply, love deeply your inner silence, and try to live in harmony with all around you. Thus, the major Mystery, the one that is beyond ourselves and beyond words, will also be easy for you to reach. You will start living in a more spiritual and harmonious way at this dawning of the Aquarian age that is already revealing so many good things, despite the apparent disorder and people's insatiable

thirst for the immediacy of material things. Be efficient and accurate, constant and sincere in your relationships, but love mystery a lot, indulge in the breath of the unknown.... Tread without fear the virginal paths that extend within yourself, as you're the only one who can fully know and enjoy all their infinite delight and immaculate grandeur.

CHAPTER IV: ENTRY INTO THE ASHRAMA AND ITS COMPOSITION

A few months before being admitted to the Ashrama to which I am honoured to belong, I had a spiritual experience that marked my heart forever and that left an indelible memory in my physical brain. It was the prologue or initiation of a series of transcendent situations that culminated in conscious contact with the Master and my entry into his Ashrama. I am going to tell you this experience:

I suddenly found myself outside the body. Smoothly and almost without realizing it, I found myself traveling rapidly through space. I was fully aware and perceived not only that I was heading towards a certain place, but that I was accompanied by someone whom I did not see, but whose company gave me great security.

Very high mountains appeared in the distance with snow on the summits. Could it be the Himalayan Mountains? I remember perfectly that I had a few moments of hesitation and doubt. In fact, the night before I had been reading Mr. Leadbeater's book "THE MASTERS AND THE PATH", precisely the passage that deals with initiations and where he talks profusely about the ceremonies that take place in certain places in these truly sacred mountains. I said to myself: "Here are the consequences of your reading last night." But, my guide, my unknown companion, who had perfectly captured my thoughts, had also transmitted his words to me in thought form: "No, it is not a dream or a hallucination. On the contrary, it is a reality that you should try to live as intensely as you can, as it will mark your memory forever. Remain attentive and follow with deep interest whatever you see and hear..."

We had arrived before a deep crevice inside an immense rock. I remember that the entrance was quite narrow and that there were leafy trees and thick bushes in front of it that completely hid it. It was not, therefore, visible, unless it was in front of her. But the fact is that we were there and I could see the bushes and trees perfectly from the very entrance of this strange cave, something which I had not noticed before and which showed me that we had arrived there by descending from above and naturally in astral body.

We enter the interior of this cave. As we advanced, the side walls widened, and we arrived at a large area about fifteen meters long and ten meters wide. In front of us, following the order of the gallery, there was a kind of circular altar and to the right and left of where we had entered there were several doors. I was able to count them even though everything was in perfect darkness, through astral perception; There were seven of them, and I thought to myself

that perhaps this number was not foreign to the kind of ceremonies that had to be celebrated there. My companion had assented to this mental formulation and it seemed to me that he had even smiled as he did so. He told me in turn: "It is not by chance that you are here. The direction of your future activities depends largely on the attention with which you follow this experience, and on your ability to perpetuate it internally.

I don't know exactly how long we stayed there, in the dark and in silence. I only know that I was deeply expectant. Suddenly the entire area was illuminated and I realized that it was full of people, all in silent contemplation like us, occupying in groups the part located in front of each of the seven doors to which I previously referred. I also noticed that both my guide and I were part of one of those groups. And that was when I was able to recognize my companion. It was my great friend R... of Hindu nationality. He lives in Bombay and holds an administrative position in the Government of Mrs. Indira Gandhi. I know that he is an initiate and that he is a disciple of a Master of the Hierarchy.

Meanwhile, and through a hidden door behind the altar, or perhaps by astral materialization, three characters had appeared. I could not clearly distinguish their features due to the light that seemed to emanate from their faces, but I immediately sensed that they were High Initiates of the White Hierarchy of the Planet. How these ideas came to me I could not say, but I was completely sure of them. These things naturally have no rational explanation. One thing is known and one has the unshakeable certainty of it, but one does not know exactly why. It is simply known, with a security that is beyond the positive arguments. The only thing I can specify is that the aura that enveloped his body was extremely bright, extending in iridescent undulations very far from where we were. I can affirm, however, since I have the photographs in my house, that they were not of any of the Masters Morya, Koot Hoomi, Count of Saint German or Lord Maitreya. I can only say that they were Adepts of the Planetary Hierarchy, it was at least the one who occupied the centre of the altar and who seemed to be the centre of that strange meeting.

I was thinking these thoughts, when my friend R... told me, touching me lightly: "This ceremony we attended is for group initiation preparation. Following the new hierarchical orientations that mark the destiny of the times, small groups of suitably prepared people come here periodically, following cyclical rhythms, to receive special spiritual instruction. Master His precise guidelines on the order of the New Age and His profound knowledge of the laws that regulate universal destiny are reflected in his simple, clear and forceful teachings. They are intended to establish in the consciousness of each of those attending this meeting, the precise tone of the Age of Aquarius that is already pointing in the

distance and whose morning twilight begins to break into the destiny of humanity, producing crises and tensions in the world, established world order. All those who attend this congregation are linked in one way or another with the work to be carried out by the Hierarchy on earth for the near future. The components of these different groups, belonging to the seven types of Rays that evolve in this universe, do not physically know each other. On the other hand, they are recognized subjectively for the work they do in the world and for their sincere efforts in favour of peace, understanding and human harmony. All of them are beings of recognized good will who love their brothers, are aware of the needs that afflict them and sincerely try to remedy them. You will have naturally understood that these are active elements of the New Group of World Servers, with which you are closely related, and which currently assumes the binding function between the sons of men capable of thinking in an orderly manner and the components of the mysteries. "Great White Brotherhood of the planet." I perfectly understand the spiritual identity of the New Group of World Servers and the quality of the work that its members carry out within humanity due to the work that occupied me for many years in the Arcane School, whose headquarters are in New York, London and Geneva.

At this Master X made a sign of blessing and addressed us. There had been a great silence, an indescribable silence full of serene expectation within which the unified breath of a single thought and the beat of a single heart could be perceived. There are truly no words to describe that state of spiritual expectation, produced outside the physical body and elevated to such an extreme of creative tension. These were the words of the Master or at least such was the clear Meaning of them and that I perceive today within my mind with strange flashes of reality and topicality: "Friends: Peace be with you. You have come here from all parts of the earth; some are attending this meeting for the first time. Others have already come several times. Some of you will remember this spiritual experience perfectly; Others will not be able to remember it because they do not yet have adequate brain development, but you will all feel indifferently the Force that is going to be released here in a few moments and you will be able to take advantage of it for the exercise of your different activities in favour of the creative Plan.

But regardless of these details that in no way affect the effectiveness of the One Work to which we are all consecrated, you have come here driven by a single design, SERVICE to our brothers.

It is; therefore, this shared SERVICE that I am going to talk to you about. Since time immemorial, the initiatory chain of the Agent's transmitting LIGHT has been united by infinite links of creative service to the Race. A single rule has prevailed, Love for others and the burning desire to help them with their needs. The cyclical chain of times in increasingly extensive and elevated spirals has penetrated the consciousness of men, giving them an increasingly deeper vision of their destiny. But not everyone has yet understood that the consummation of this destiny is LOVE, and that it is shared LOVE that must save man.

When the spirals of this cyclic chain penetrate not only the minds, but also the hearts of men, a new human type comes into existence, a type representative in space and time of the divine Will, which determines a new expansion of creative energy within humanity. This new type of human being, a true redemptive ferment within the natural evolution of races, makes a high NOTE resonate within the Symphony of time and new needs and opportunities are born and expand within of human consciousness as a whole.

This NOTE is the initiatory NOTE, hardly audible to the human ear. It is the Note of the divine Will that creates powerful determinism and indomitable resistance to all obstacles caused by the natural impulse of the Search and is in fact "the Right Arm of the Law." Those who make this NOTE resonate in their lives enter by natural right into this Great Current of Cosmic Friendship, which we call "Initiatory Path" or "Return".

Because of the basic impulse of this Ray of Friendship, which is an eternal projection of the Ray of Love of the Lord of the Universe and to allow you to vibrate the higher octaves of the Note of Goodwill that you habitually strike in the world, is why you have been summoned. What, then, is really expected of you? Why are you here?

All of you without distinction, in the exquisite beauty of the different shades of activity, have been able to reproduce the NOTE in your minds and hearts and your presence here is in no way fortuitous; You should not consider it either as payment for certain spiritually positive attitudes that you have adopted in the world, but as a living testimony of the Unappealable Judgment of the Law. You have consciously or unconsciously joined the eternal Symphony and each one tries to adjust his or her own little note. to the Great NOTE foretold.

You all belong to a different specific Ray of Power and to an equally specific department of our work in the world, which is the creative Activity of the Plan, as it develops within humanity and in all of Nature. Everyone has their own methods or activity systems and the vision of each one conforms to an exactly defined orientation of this creative work to which he dedicates most of his efforts.

You do not come here, then, to acquire new orientations in your work, but to perfect the necessary technique for it and especially to acquire renewed STRENGTH for the fulfilment of your duty in the world.

Some of you clearly know about our existence and our WORK, others have not even heard of us in the future of the profane world, but this is of no capital importance. Know that WE measure Intent, not Knowledge. Intention is internal and galvanizes your spiritual purpose, Knowledge is external, it comes from the world in which you live and you must use it only to perfect your work technique. But, in essence, all of you who are here are part at different levels of the Great Corporation of Servers that from the earliest ages has helped humanity in its efforts at union and perfection. Your presence here is nothing more than the exercise of a right that nothing and no one can deny you.

The precise orientation of your energies is carried out without apparent effort on your part, since the sensed NOTE is the characteristic NOTE of your Ray and it is through it that you one day penetrated into the great universal current of Life. The precise and most convenient technique for the consummation of this great cycle of crises and opportunities that the world is experiencing is that of perfect friendship. Creative service arises spontaneously when you create the great avenues for this impersonal friendship, free of vain sentimentality, which gives a pleasant flavour to life.

This technique that begins to create favourable conditions in you to positively influence the environment that surrounds you and that, by vibratory analogy, creates direct impacts on the heart of humanity, must however be supported by FORCE because it is by Force and by the Power that determines that the glorious destinies of each Ray are realized and consummated. Power gives the key to resolution that ultimately leads to Liberation, to the conscious penetration of the designs of the Great White Brotherhood. Every member of this Great Fraternity is a true servant of the Race.

Know therefore that each of your attendance at these meetings is a cult celebrated in honour of Strength and Resolve. They clarify the guiding meaning of your work techniques and without realizing it, by the sole fact of your serene expectation you are delving deeper into the mysteries implicit within the initiatory NOTE. The rest will come to you in addition, for such is the Law. "Accept with love all the Strength that you are capable of resisting and transmit it to the world as a sacred offering of peace and friendship for the anguished humanity of our days."

Master X had finished speaking. A few moments of inspiring silence followed; The Master's gaze had rested on us and each one felt deeply scrutinized as he went through each and every one of the groups.

He then took from the altar a kind of rod that looked like gold with a sparkling red stone at one end and successively directed it towards all of us, while He and his two companions pronounced mysterious words of power. A very powerful force then circulated through our subtle bodies and, for a few moments, everything disappeared from our sight, leaving only a feeling of unity, of life and of common purpose that cannot be explained in words. It is the unity of everything in the Whole, its closest symbol being the white Light in the centre expanding the seven basic colours of Nature in concentric projections.

Shortly after the experience I have just related, I consciously entered the Ashrama.

This transcendent fact as far as my personal and spiritual life is concerned, was preceded by some contacts outside the physical body, with my friend R... He prepared me for communication with the Master by providing me with valuable instructions about life in the Ashrama as well as certain defined orientations on my mental body, so that my mind entered the great telepathic current that unites the disciples of the Hierarchy with each other with their respective Masters. When he considered that his work had been successful and that all his information had been properly interpreted, he took me to the Master.

This first interview took place in the Master's own house, in... The room was normal and ordinary like so many others; The fire of his Presence, however, lent everything there a particular charm that I will never forget.

The Master welcomed me as an old friend and I found myself next to him as in the presence of Someone whom he had always known and whose friendship must endure perpetually. His voice was musical, deep but exquisitely harmonious. I was pleasantly surprised to see that this was not the first time she had heard it, although I had no memory of it, any in my physical memory. I don't know how long I was by her side. I only remember that her last words were: "REMEMBER AND YOU WILL UNDERSTAND." After a while, I did remember. This memory is implicit in each of the phrases that make up the text of this book, since it was spontaneously memorized, how I was able to gloss the set of ideas and experiences that I have been transmitting to you.

My entry into the Ashrama, after my first interview with the Master, took place after a small ceremony in which He, after introducing me to my group mates, instructed me directly and intimately about my mission and functions within the Ashrama. He then granted me certain instructions of a very intimate nature that would allow me, from now on, to respond "telepathically and immediately" to any of his requests, in accordance with the life of the Ashrama. He also spoke to me about the difficult conditions of my personal life, in the sense that it was precisely these that had been preparing and supplying me for the transcendent spiritual experience that I was living. Finally, he spoke to me of the value and resolve of conscious discipleship and spoke reverently of Christ and His work in relation to the New Age, or Aquarius, for which all the Ashrams of the Hierarchy without distinction are working and the part of specific work that I could do if I fully adjusted to the mechanism of the Joint Work.

I understood from the depths of myself the ineffable value of the Master's words and since then I try to fulfil them in my mind and heart as best I can. Finally, the Master, in front of me and surrounded by the other members of the Ashrama, solemnly asked me, and his request had the character of an inviolable oath, if I promised to abide by the law of the group to its ultimate consequences and if I decided to live the law from now on. life of the disciple, of natural discipline, of spiritual order and of indomitable resolution in the face of all the people, events and experiences of life. I answered without hesitation in the affirmative and then the Master, after blessing me especially, admitted me to his Ashrama. The experiences subsequent to this admission will be reflected in each and every one of the pages that make up this book. Through them, more than my own statements about discipleship, you will be aware of the truth of the facts and ideas expressed.

The Master makes us witness the Initiation of a groupmate

"...Although apparently, I was alone in that "place" where the Initiation of our group brother was going to take place, I knew with deep certainty that there were many Initiates and disciples of the different Ashramas who were "there" and who attended like me to that initiation ceremony, contributing more or less directly to its development. I could see nothing in that first phase of contact, except a large number of luminous points of different colours, symmetrically distributed and weaving and unweaving geometric figures in the middle of those bursts of light that, like waves of universal life, were filling the immensity of that "sacred enclosure".

But by directing my attention to the place that I intuitively knew the HIEROPHANT should occupy, I could clearly see that it was Christ. For some time, during the preliminary period of that ceremony I was able to contemplate his radiant silhouette standing out clearly within a background of iridescent light. Later, everything disappeared from my sight, everything seemed to disappear from my limited vision, perhaps due to the fact that my internal perception did not allow me to "penetrate" certain aspects of that sacred ritual yet. I felt deeply penetrated, however, by the august secret that was being revealed in those moments and I could clearly see my group brother, the candidate for initiation, and I tried to share to the best of my ability the infinite responsibility for those unforgettable moments. From time to time, a burst of perception allowed me to encompass the group formed by the Christ, the two teachers who sponsored the candidate and him in the centre of the Triangle formed by the Three. One of the Masters, the one who was on my right according to the angle of my perceptions, was my Master, the Master of our Ashrama, the other, whose name I cannot reveal, occupied the left side, always according to the position he I would occupy "that place in time." I knew Him very well having had the high honour and infinite opportunity of having established contact with Him in my own Ashrama. His demeanour, rather simple than majestic, nevertheless possessed an indescribable dignity. In those moments, and due to the extraordinary "tension" or "expectation" of the universal Mystery that was going to be revealed, the aura of both Masters shone intensely. There was a moment, however, as the ceremony progressed, when everything disappeared from my sight. The field of my perceptions had been left without a defined perspective. The Light had taken over the entire "place" or enclosure but the intensely illuminated background continued, highlighting the Light of Christ, which shone in such a way that the Light of the place itself seemed dark. I could see at certain moments, very clearly cut out from all that ocean of Light, not His resplendent Face, but the immaculate fivepointed star, the sacred symbol of Christ, which represents the perfection of Man, the union of the divine aspects of Will and Intelligence within an infinite Love Centre, the fusion of the two creative Sounds, or sacred Mantrams, the double OM and the triple AUM within the eternal framework of planetary evolution. AND

He who wields the Scepter of Power, container of the electric Fire, at the moment of Initiation, who prepares the subtle vehicles of the candidate for this experience through magical ritual. It is He who takes to the new initiate the inviolable oath of fidelity to the Lodge, who transmits to him the secrets corresponding to the specific type of Initiation conferred with certain words of Power, or creative sounds, which open to the Initiate the Doors of a new and superior state of consciousness, of a new plane or sub plane of evolution, with

the conscious dominion of a certain group of Devas acting in them, as well as the clear vision of a specific part of the creative Purpose of the Logos and the knowledge of the part that of It You, as an Initiate, can consciously take on the realization of the same in your personal life.

I felt my heart deeply overwhelmed by the immensity of that unspeakable Mystery of Union.

The star of Christ radiated a Light that left the light itself dark, however magnificent, of that sacred place where that transcendent ceremony was taking place. I was then able to understand directly and without intermediaries, the exact meaning of those esoteric phrases: "Within the Light you will see the LIGHT" and "Christ, the LIGHT of the world", once lost in the labyrinth of mental equations. And my heart shone with joy.

There was a peak moment during the development of that initiatory experience in which the light of Christ itself paled when an even greater Light "invaded" or took possession of the place, filling with an indescribable dynamism each of the particles of light that were being released. through magical ritual. This invasion of the fiery-electric power of Shamballa took place immediately when from the heart of the star of Christ the substance of the solar Word rose towards the Highest in those sacramental words: "FATHER, DO I DO THIS IN YOUR NAME?" The immediate response was the appearance of a Circle more luminous than any possible LIGHT, since it radiated directly from SANAT KUMARA himself, the Lord of the World.

Through my limited perception, still contaminated by many bursts of humanity, the picture appeared to me like this: The star of Christ, with an intensely bluish shine at that moment, shone indescribably within a circle of golden light, whose intensity, beauty and dynamism are beyond all definition. There was another moment, as the ceremony neared its culmination, when the golden circle disappeared from my sight to take the form of a nine-pointed star that radiated upon the star of Christ the extraordinary power of the fire of Shamballa. I then understood the universal scope of that esoteric statement, present in the mind of every true disciple, the reason for so many profound reflections: "...At the Feet of the Only Initiator and seeing his Star shine." The star of Sanat Kumara, symbol of His nine perfections - as mystically mentioned - pouring on the star of the Christ the terrible power of the Electric Fire, was the infallible and irrefutable proof that the candidate for initiation, our group brother, had been admitted into the sacred Mysteries of the Great White Lodge of the Planet.

What happened next, now completely escapes my internal penetration, since it was solely the concern or "sacred interiority" of the Initiate himself, who, conveniently assisted by the two Masters who sponsored him, was receiving the infinite power through the Christ. of the relentlessly dynamic energies of the Lord of the World.

This transmission of Force was logically carried out through the Scepters of Power, an extension of the "Finger of the Lord" - as we can read in the sacred books of the Old Commentary - and entailed for the Initiate the Power of Eternal Resolution. The Masters who sponsored our brother constituted, as in the case of current electricity, the two poles, positive and negative, in the centre of which it was possible for the newly initiated to maintain a stable balance in his subtle vehicles and receive without danger the liberating, although extremely dangerous, force of the electric Fire of the planetary Deity. Meanwhile, a special group of Devas protected the physical body of our group brother, immersed in deep sleep "in the place previously chosen by the master."

Ashrama Composition

Ashramas could be described as "places in time." They exist by the very force of evolution. This vague description of Ashramas as "places in time" means that they are not physical places. But, the fact that experiences in them can be remembered, which implies perception, shows that even within the confines of what we call subjective worlds time exists, although in a dimension unknown to most of humanity.

An Ashrama is usually composed of a Master of the Hierarchy, some initiated disciple and a group of lesser disciples in different degrees who receive spiritual training and are prepared for Initiation. The Master occupies the centre of this subjective congregation and as long as the teaching period lasts, there is a mysterious telepathic relationship between each and every one of the components of the Ashrama. Messages are transmitted from mind to mind, although there is what we can call the Voice of the Master and the attentive ear of the disciples. This seems like a contradiction, but it is not, if we take into account that the "things" of the subjective planes are "objective" when we have control over them.

I also cannot tell you the exact location of the Ashrama. When you feel the call, you go "there." This there is a very nebulous term for the normal mind, but you cannot give a rational explanation of a place that is not a concrete and defined place. It can be said that arrival there is done instantly. It is not a place of mystery either if we understand by it something inconceivable by the

understanding regarding the things that occur in this place. There is a certain veil regarding the truths that are communicated there. The mind of the disciple receives everything that he can receive and although the Voice of the Master speaks for everyone, each one receives his own. This frees us from the danger of indiscretion, because "he who receives the more, the more he feels the increase within himself" the power of responsibility." Understand then that you can only say what is allowed to be said, which is sufficient for the spiritual stimulation of aspirants on the Path, capable of receiving similar training. Within the Ashrama there is a noble and loyal camaraderie that far transcends the limits of the best of friendships in personal life. A common interest brings together this group of servants and an immense sympathy binds their hearts.

The Master always illustrates a specific topic, although always in connection with the hierarchical Plan and the specific way of carrying it out from the humble place in which life has placed the disciple.

One of the basic conditions of teaching is the intense "expectation" that occurs every time the Master speaks. Without realizing it, all the faculties and capacities of attention open to the influence of his words. Questions rarely arise because it is the higher mind that comes into play in this system of esoteric teaching and spiritual training. When these are formulated, they are always of general interest and it is the Master himself who induces us to formulate them.

Entry and admission into an Ashrama and participation in the mysteries of light that constitute its life is not a prerogative of certain privileged beings, especially gifted for this kind of activity. It can be honestly assured that all human beings have the same right before the Law that governs the Ashrama. Only one thing is required of candidates: the duty to forget themselves in favour of others. This duty has many degrees of responsibility but the surest guide on the path to this fulfilment is the constant exercise of good will. The development of this good will in action must fill the measure of the small personality and predispose the spirit for the great and elevated things of life. Such is actually the Path that the wise men of all times travelled.

I assure you that to belong to an Ashrama you do not need special gifts or specific extraordinary qualities above ordinary beings, such as psychic powers, great intellectual abilities or occupying a relevant position in society. It may be the case that some of these factors occur in an Ashrama member, but honestly, they are not essential.

The Law that prevails in an Ashrama is universal in nature and is governed by clearly defined principles of spiritual connection. This presupposes a deeply

awakened interest in the great world problems and a sincere and genuine desire to try to solve them adequately according to the norms dictated by the higher will and according to cyclical opportunities, as well as the growing development of certain faculties in life. staff. Such

As the Master once said: "The Hierarchy does not measure the degree of KNOWLEDGE of the candidates, but rather the purity and firmness of the spiritual INTENTION. Even admitting that knowledge is precious and necessary because it is through it that the truths captured from the spiritual world can be transmitted orally, the higher intention or purpose is always preferably taken into account, since it is this that indicates the degree of adaptation to internal life and its possible effectiveness in the works of service of external existence.

The danger of knowledge

A merely intellectual knowledge of esotericism without a solid moral or spiritual basis can be extraordinarily harmful and destructive because knowledge implies power and responsibility and only the correct intention can make such knowledge constructive. It will be beneficial to make known the existence here, on our planet, at the present time, as there were in the past and probably will be in the future, as long as humanity gravitates towards the selfish tendencies of the personality, of human beings, deeply knowledgeable about esoteric laws and principles but who consciously use such knowledge for purely material, personal and selfish purposes. They are men who lack "principles or intentions of a spiritual order", which is why their activity in the world is singularly destructive and constitutes a constant concern of the White Hierarchy of the planet that has in its hands the power of the spiritual Intention that emanates from sacred places beyond human reason.

When the Master speaks of "intention," assigning it a qualitative value above "knowledge," he refers exactly to this essential truth; It also clearly refers to the existence on our planet of an organized Lodge of Evil contrary to the Plan of God and whose members, more intelligent most of the time than many of the spiritual aspirants, promote within the organized society where we live the seeds of hatred and destruction. This factor must be taken into account when analysing the life of a disciple of the Hierarchy and talking about the "karmic difficulties of his existence." We must refer especially to the process of "its struggles and temptations", whose cause sometimes lies in that Centre that generates Evil, in that shadowy side of life occupied by those who "know" but who, due to lack of Intention, do not "understand.", who fight against society

and against all its members on the wings of a crazy desire and a profound esoteric knowledge of life, but cold, calculating and entirely devoid of brotherly love.

These statements are formulated so that you are not surprised to see in the composition of the Ashrama people who, due to their birth, inheritance and condition, social lack those intellectual knowledge that human society values so much. The intention that guides each of the components of the Ashrama is deeply dynamic and spiritual, and it is through it that it was possible one day to attract the attention of the Hierarchy to the point that it facilitated the access of one of Its Ashramas, and provide the opportunity to receive advanced spiritual training into which the intellectual and merely informational mind could never penetrate on its own.

Hierarchical help

Hierarchical help to the members of an Ashrama, always from the angle of spiritual attention, takes on innumerable aspects as it coincides in each of their personal existences, according to the place they occupy within society and the type of service they provide. Everyone can develop for the good of the community, or world around them. The most characteristic thing, however, of the life of a disciple affiliated with an Ashrama, is the powerful magnetism of his "spiritual-etheric" aura, constantly fed from the pure life of the Ashrama by mysterious radiations of brotherly friendship, dedication and sympathy. These three words are indicative of the characteristic qualities of a disciple in the New Age and lead inexorably to creative service. Hence, if a person, whatever his social and cultural human condition, feels the power of spiritual intention beating within him and is able to express it in these three qualities described, he is already in fact creating within himself and his immediate around an illuminated anchoring point for the energies of the Hierarchy.

The Master and the universality of the work

The main attention must be focused on the Master who is the Centre, Guide and mentor of the Ashrama. In order to certain rules of a hermetic nature it is not possible to communicate the identity of the Master of the Ashrama nor his usual occupations in the world. I can say, however, since I have his consent, that he has a European physical body and that he travels a lot around the Old Continent. I cannot reveal his specific functions within the Lodge either; They

belong to states of consciousness and to "dimensions unavailable to normal current perception."

The Master, if there is the ability to free himself from the tinge of mystery to which old-style esoteric treatises have accustomed us, adopts the accessible character of a Friend in whom he can truly trust. He comes down to us, he knows each and every reaction of our spirit and he knows us better than we can know ourselves. This is equivalent to saying that He is fully aware of our understanding and our possibilities; He knows, therefore, what is the most suitable and necessary teaching to our particular states of consciousness and our mission in the world. There is also a wonderful karmic relationship of which we are becoming more and more aware, a karma not only of relationship from previous lives, but also a universal karma of Ray and service that involves the activity in the Ashrama of certain Lives whose transcendence does not exist. can be measured in human words.

Limiting ourselves to the most concrete and accessible, although always according to the esoteric principle, I must point out that from the life of a disciple in physical incarnation emanates a trail of etheric light coloured by the qualities of right intention and service that is "immediately visible", by the One who karmically "must" prepare him for the initiatory path. The words from "Light on the Path": "When the disciple is ready, then the Master appears" can be applied here.

Delving a little into this principle of karmic spiritual relationship through which the Master recognizes the disciple and gradually brings him closer to His life and to the Hall of Wisdom of the Ashrama, it can be added that from the invocational depth of a disciple one day the desperate cry arises. of redemption and that this cry, which is the typical note of His egoic ray sensed and longed for by the personality, becomes precisely that light whose trail can be followed through lives and deaths by Him who for the disciple is true "light." and hope of Glory."

I perfectly remember my first conscious contact with the Master; This memory will live eternally within my heart. His words were recorded in Fire and since

then I know perfectly what my mission in life is, as well as my deep responsibility towards Him, the law of the Ashrama and my group mates.

My brother R... and his group mates

My first contact with the Master was preceded by many other increasingly conscious contacts outside the physical body, with brother R... the Hindu Initiate to whom I have already referred on other occasions. I could say a lot about R... but you have to be very circumspect in your statements, given that any indiscretion would make him easily recognizable and much of the work he does in his country could be altered and perhaps plunged into failure. I can indicate, however, that R... occupies the most responsible position in the Ashrama after the Master. When he cannot attend meetings due to various circumstances, it is R... who takes his place. His words are simple yet indescribably profound.

Brother R... prepared my mind and heart for the ineffable contact with the Master. This preparation lasted for many years and I had to fight during this long period with very difficult karmic circumstances. The most powerful were finally defeated and my higher mind was then able to tear away many of the veils that obscured my spiritual vision. It was also R... who hastened with his invaluable intercession the development of certain dormant spiritual faculties that were extraordinarily useful in discovering the particular nature of my mission, the specific quality of the Rays within which I should work in the future and the people with whom I should associate in the fulfilment of my special field of service.

Next come the disciples, who like me, follow spiritual training in the Ashrama. The affection that unites us all cannot be measured with the current terms available to us since it exceeds the measure of normal understanding. There is no difference between us with respect to the basic and fundamental intention, the only thing that exists are specific personal qualities that in the Ashrama begin to flourish "for the greater glory of God."

These qualities or attributes of Ray do not involve reactions in their interrelation, as occurs with the agitated relationships of human qualities still governed by "the great heresy of separateness", but rather a harmonious balance. The different qualities are the distinctive colour of the Ashrama, in relation to the others of the Hierarchy. Seen with spiritual eyes, beyond and above ordinary human perception, the Ashrama appears as a flower with twelve petals with a luminous and radiant button of intensely bluish light in the centre, and which projects this colour on each of the petals. lending the whole a colour of singular and indescribable beauty. It is a typical expression of Rays and their specific qualities, the pure and radiant central Life is that of the Master, symbolizing the "twelve petals of different colours" the quality of vibration of the personal lives of the members of the Ashrama. Here the hermetic law of analogy can be applied in all its depth.

Schematic composition of the Ashrama

Moving on to the practical and concrete realm, I will outline the composition of the Ashrama at the current time. To define its components, I will not use the spiritual hierarchical system, but rather the simple alphabetical order of the initials of the names with which they are identified within the Ashrama. I must say that in one of the periodic meetings of the same, quite some time ago, I obtained permission from both the Master and my fellow disciples to quote them in the writings. The idea seemed good, with the understanding that

Terms such as Hierarchy, Master, Initiate, disciple, should be clarified and presented with a character of topicality and naturalness, as well as proximity and affordability. At another more recent meeting I read the work and with some slight observations from the Master, permission was granted to publicize it. The Ashrama Scheme is like this:

MASTER

1 B. Relatively young; he is an excellent writer

North American

2 C. Catholic missionary, mentioned in the South American "Knowledge" magazine from March 1970. Because he died after the festival of Wesak 1971 his square in the Ashrama was automatically occupied by Di...a South

American disciple who since For many years she had been subject to direct supervision of the Master.

I know her physically.

South American

3 D. Protestant pastor. The oldest English physically speaking, within the Ashrama. I know him physically.

English

4 E. Bank administrative. He no longer practices professionally. I know him physically.

Swiss

5 F. Former farmers. Great Rhodesian orator

and very influential in the fight against Apartheid. Black race. He doesn't live for years in Rhodesia.

Rhodesian

6 L. Young Quaker. He works at UN department. I know him physically.

North American

7 P. Manual profession. Very developed intuition.

Italian

8 R. Government administrative.

Hindu

9 Rd. He was a teacher at a Centre of Higher education. He does not have a physical body.

Hungarian

- 10 T. Well-known scientist. I can't reveal his personality.
- **11 V.** Commercial agent. Collaborate on some esoteric organizations.

Spanish

12 Z. Blind young man. Gifted in great psychic powers.

French

Through this composition that reflects what happens in other Ashramas of the Hierarchy, you will realize how at the current moment, all sectors of human living are involved in this defined spiritual orientation of unity. The purpose of planetary redemption for which the New Group of Servants of Humanity actively works is represented in all the Ashramas of the Hierarchy by very sharply defined human aspects, but what is most interesting is the effectiveness of joint work, the unity of intention or purpose that triumphs over the diversity of personal characteristics of its members. It can be said in any case that this unity of purpose is governed by the Ray of the Soul, or the Higher Self, of the components of the Ashrama, while the human or personal characteristics are conditioned by the Ray of the personality, that is, of the integration of the Rays of the concrete mind, the emotional body and the physical body.

This simple statement carries, however, two deeply esoteric facts:

- a) that the Ashrama is of the second Ray, because the spiritual Soul of its components belongs to it and it is through the superior or egoic mind that the corresponding teachings and training systems are transmitted.
- b) that the Master who prepares us for initiation is an Adept whose Monad also belongs to the second Ray.

The life of the disciple and the effectiveness of his work in the world lies in his transmitting all the higher impressions of the teaching received in the Ashrama by the abstract mind to the physical brain through the activity of the intellectual or concrete mind. It is interesting to know this relationship to realize the diverse qualities and attributes of the disciples in the world who, like all other human beings, move in the obligatory orbit of current life with all its struggles and afflictions.

Disciples do not wear "a luminous star on their forehead" to be recognized, although esoterically speaking this mystical phrase from the past has a lot to do with "the light in the head" of the wise men and with "the luminous halo" of the mystics. Only by "their fruits" are the disciples recognized and even

sometimes, their apparent simplicity deprives the overly intellectualized mind of this natural recognition.

Distinctive qualities of the brothers of the group

From the point of view of "by their fruits they will be recognized", we are now going to analyse the personal life of the fellow disciples in the Ashrama. We have the case of our friend P..., of Italian nationality, a mechanic by profession.

He is a singularly humble man in all aspects of him, although those who have the opportunity to meet him can note, consciously or not, the extraordinary radiation of his spiritual aura. He has exceptional gifts of psychological perception and surely his accurate impressions of people would constitute valuable data of scientific interest. No one like him in the Ashrama, except naturally the Master, can discover with simple perception the deep recesses of the human soul. He is, for this reason, a valuable element of help for the work of the Hierarchy in the specific sector where he lives. He also has invaluable recruiting skills. Speaking in spiritual terms, his power of seduction is enormous and there are many who through him have managed to firmly penetrate the Path. His simple words and without vain formulas, are powerfully inspired by the force of the Word. The secret of his power, as the Master says, lies in his exquisite simplicity and humility and in his affectionate treatment of others. It is a true privilege, always speaking in hidden terms, to be able to establish contact with Brother P... on the physical plane, since he always has the right word and accurate advice for any personal problem in daily life.

The case of brother T... is, of a very special nature, because he is currently working and with powerful means at his disposal in scientific research in a country whose name I cannot reveal.

It is a concrete mentality prodigiously organized for mathematical calculation, despite the fact of being located in an Ashrama of the second Ray, of Love-Wisdom. For those really interested in the study of the Rays, it must be clarified that the concrete mind of brother T... belongs to the fifth Ray of scientific expression. This explains, in part, his prodigious constitution. But the fact that his higher Self is of the second Ray and that he receives spiritual training in an Ashrama governed by the Ray of universal Love, constitutes the absolute guarantee that his scientific efforts and all his personal contribution in this field will always be for the good of the peace and harmony of human beings.

Our sister Di... This is a lady, whose incentive in life was constantly the investigation and study of esoteric laws in relation to the cycles of time and modern astrology. Strongly polarized in the constellation of Aquarius, due to previous spiritual ties, her contribution is of great help in the Ashrama. As previously stated, she "had been subject to supervision for a long time." For having intelligently transcended the tests to which she was subjected and having been able to access the consequent crises, she was accepted as an active member in the Ashrama, from the date on which C... for having left the physical body and having to temporarily act in the devachanic consciousness, left its place vacant. Although her admission is recent, she possesses the qualities common to old souls: good will, service and sacrifice.

Regarding the blind French brother Z... she is truly worthy of appreciating the work of service she performs.

Despite her "physical blindness," Z... possesses fully developed "spiritual sight," as well as special healing gifts that constitute a true case study for medical science. Our brother Z... does not live in France. I cannot reveal, however, his current place of residence, although perhaps the data outlined may constitute an indication for those who truly feel within themselves the spiritual desire to establish contact with him internally.

Regarding R..., as previously said, he possesses the powers of the true initiate and no one like him, after the Master, is aware of the secret power of the mantras of devic invocation and of the etheric creatures that live in the elements of Nature.

Brother L... is a young initiate, the youngest, physically speaking, of the members of the Ashrama. He is of North American nationality. He works in a foreign department of the United Nations in New York. He is a true "point of light and love" in that centre of world activity and constantly receives from the Master the inspiring hierarchical energies for his specific work.

Regarding brother E... of Swiss nationality, his case is very interesting if we take into account that socially speaking, he occupies an important position in the place where he currently lives.

He is a "materially rich" man, but his assets do not constitute an impediment to being able to belong to an Ashrama of the Hierarchy and receive initiatory training. For him, the Christic axiom that "it is easier that a camel enters through the eye of a needle than a rich man into the Kingdom of Heaven." Nor can we specify whether Christ was referring only to material wealth in this axiom, since the specific nature of His universal mission gave his words an absolute meaning and, therefore, all material wealth, all emotional possession and all mental belonging are entirely alluded to in the words of Christ. We can say about E... that he is a very simple, fair and honest man and that his material goods are like a living current of higher intention and passes through his hands like a river of spiritual energy that benefits, socially speaking, a large number of people.

The case that is perhaps most interesting in the order of ideas that we are presenting is that of Brother Rd.

He is the only one in the Ashrama who does not possess a physical body. He karmically abandoned the one he owned many years ago in a place in Hungary. He was a professor at a higher education institute, but his special mission of service was not limited solely to the area of education, although his work in this defined field was always very meritorious and those who were in contact with him keep and will constantly keep a priceless memory. of the special friendliness of his treatment. He was a liaison of the Hierarchy - although in those times he was not fully aware of his mission - with certain movements of a social nature. The quality of his work and its effectiveness - which will be appreciated in the not-too-distant future - were truly inspiring and fully effective seen from the internal and hierarchical angle of the Plan. I cannot go into details regarding the quality of this mission, only that brother Rd... is now actively preparing himself under the direct guidance of the Master for a similar undertaking, although much more important and of more global significance than the one carried out previously.

Brother F... has a black physical body. A former farmer and an excellent speaker, he has fought and still fights against racial segregation in the world. He is a man of great culture, fully universalist, and is affiliated with certain organizations of a pacifist nature, some of them directly related to the Master's particular mission in the world. He is fully aware of his connection with the Ashrama and knows exactly the affirmative value of that spiritual verb "that he

convinces without binding and that attracts even without convincing." We must emphasize the fact that both the work of F... and that of any other member is inspired mainly by the Ray of Love of the Lord of the Universe and through Christ, the Avatar of Love on our planet.

Brother D... is English by origin and acts as a Protestant pastor in a place in England.

He is, symbolically speaking, a true "shepherd of souls" and the field of service previously chosen by him according to the pressure of certain karmic tendencies, offers a special environment for his particular dedication. He is the oldest physically speaking, always within the Ashrama.

Brother B... of North American nationality, strongly begged that he not mention him in the writings since he is very well known socially and did not want any indication to identify him from near or far.

Regarding myself I will say nothing, naturally about personal existence. My only desire is to present as simple and true a picture as possible of the fraternal laws of life. I do not intend to attract attention in any way.

Having largely fulfilled the desire to externalize the internal life of an Ashrama and to give some references about the personal qualities of the members that make it up, it only remains to say that according to the great universal law of analogy and the living testimony of the hidden words of the wise and spiritual knowers of all times, an Ashrama is a conscious nucleus of the living and fraternal power of the Hierarchy, and that one of the great concerns of the Masters of Wisdom and the Initiates, in their different gradations, is to EXTERIORIZE the truth of the fraternal groups of the New Age, to create the very wide avenues for the expression of Universal Love that must replace this age of iron that we are fatally still living here on earth, under the empire of hate, fear and ambition, for the golden age of correct human relationships, born from the good will of men and the pure intentions of their souls.

CHAPTER V: LIFE AND WORK WITHIN THE ASHRAMA

Functions of Ashramas

The abundance of methods for spiritual development that can be noted currently and for almost a century, facilitated mainly by the esoteric and philosophical schools of the world, are a clear indication of the importance of Ashramas in this era of transition that we are experiencing. Regardless of the quality and characteristics of the systems used for the spiritual development of the world's aspirants, it must be recognized in general terms that the entire process of internal development and all the specific training techniques for it obey without distinction the great global need for higher stimulus and help. There is a great invoking cry that rises from "the small wills of men" towards the Heights, anguishing asking for divine relief for great human needs. This cry can be heard by Those who are directly responsible for the Plan of perfection of the world and who from high areas, beyond human reason, intelligently direct the evolutionary progress of the Race.

As we previously pointed out, since the beginning of time, the hidden Law of Brotherhood that emanates from the Heart of the Deity has intervened in the evolutionary development of the planet, from the mineral kingdom to the human kingdom, passing through the subhuman kingdoms. The process begun in very distant ages, continues an immutable course and currently tends in its main phase to convert man into a divine individuality, fully aware of all his superior powers and faculties. This phase, in which advanced units of the race of men and conscious members of the Great White Brotherhood or Planetary Hierarchy actively intervene, is definitive as far as humanity as a whole is concerned, because every human being who achieves Being admitted into this hidden Brotherhood and able to penetrate its deep secrets, you automatically become a conscious servant of the planetary Plan and a link of relationship between human beings capable of thinking and feeling correctly and Those Great Beings who intelligently cooperate. with divinity in the development of the evolutionary process of Nature.

This great law of fraternal bonding that allows the continuity of this development finds its main point of application in the world disciples. By repeatedly mentioning them we do not seek to establish a different hierarchy within humanity, but rather to point out a fact in Nature that every rightly oriented man must necessarily consider one day. The existence of the disciples and their incorporation into the active work of bonding, presupposes a universal order of relationship that encompasses the infinite vastness of creation.

In the study we will do about the disciples of the Ashrama, the word "linkage" will always have a relationship with the universal analogy.

The function of the Ashramas is precisely to establish this binding purpose. They are the attempt that the divine makes, in his infinite grace, to approach men and share with them the transcendent Secret of his own Life. "Linkage" as a law of Nature has a direct relationship with the Sacred Mysteries of Divinity.

Family and social ties are part of this attempt to bring God closer to man. This connection is even more profound and vivid when it refers to the disciples and the law of attraction that brings them together in the Heart of the Master in the silent retreat of an Ashrama. The Ashramas are the vestibules of the Father's House to which the mystical treatises refer. Such halls also take the name "Classrooms of Wisdom", and it is assumed that every disciple who has arrived there is prepared to take the transcendent step that goes from the human to the divine. The linking of the disciples with their own solar Soul, and with the Master who is their Mentor in the Ashrama, presupposes an approach to the planetary Hierarchy and, therefore, to the great Plan of perfection of the world. All these concepts are consubstantial and form links in the same chain that links and links all the kingdoms of Nature, the planes of evolution, the races, men and the continents. Understanding the universal scope of this uninterrupted series of connections is what gives us the approach to an Ashrama. Working in this way presupposes a broad sense of spiritual orientation and the starting point for the great adventure of the search. This begins with the simple but heartfelt practices of good will and continues forward, stage after stage, until it culminates in the great mystery that Initiation reveals. This main Mystery is, in reality, a set of minor mysteries, in the same way that an eloquent speech is a set of phrases and words; The most accessible mystery to men, in the process of bonding, is the development of good will. Hence the emphasis on the binding work of the New Group of World Servers, whose immediate objective as far as common men are concerned, is the development of truly social human consciousness, based on the simple practices of correct relationships.

When good will, inspired by the desire for good, becomes intelligent, in the sense of being properly focused and directed - as in the case of world disciples - the path is open that leads to the universal Mystery latent within us. It begins to be effective within the active work of the Hierarchy that can already use us, whether we know it or not, in the development of a specific part of its Work in the world.

The interior of an Ashrama

The interiority of an Ashrama, the same as the interiority of any person, has areas that, due to their special characteristics, must necessarily remain secret and unrevealed to the profane world, since they constitute its "sancta sanctorum." From this secret place or mystical heart of the Ashrama, emerge the light and vitality, the inspiration and initiatives of the conscious disciple. This centre is truly esoteric, and corresponds properly speaking not only to the beats of the Heart of the Sun, as the spiritual Soul is occultly defined, or conscious and sensitive expression of our universe, but also to the energies that emanate from that even higher Centre. and profound that we esoterically call "The Great Central Spiritual Sun".

This relationship or connection is of a transcendent order and really impossible to be rationally explained, but I must say that once it has become conscious in the mind and heart of a disciple, it constitutes a revealed mystery, the expression of a part of the Purpose of the Divinity expressed in what we technically call INITIATION. The "interiority of an Ashrama" has to do with certain activities of the Hierarchy, governed by a Breath superior to that which governs ordinary tasks, or better known, such as the identification of certain Masters with certain tasks of a world order, whether of a kind social, economic, religious, cultural, political, etc., and that are carried out through their various disciples in the world, members of Their respective Ashramas, or through some disciples or spiritual aspirants belonging to the New Group of Servers of the World.

The "interiority of an Ashrama" far exceeds the conceptual field of the concrete mind of the average spiritual aspirant, usually immersed in painful questions about their particular destinies and deeply concerned about their personal karmas. It refers specifically to the relationship of the Ashrama with SHAMBALLA, "The Centre where the Will of God is known." To those who have studied esotericism or theosophy, these considerations will perhaps seem too lofty, but we must nevertheless remind them of the great esoteric statement with which we are all familiar: "The Hierarchy is the Ashrama of Sanat Kumara." What does this statement mean? Simply, that the "seven and forty-nine Ashramas of the Hierarchy" to which the occult treatises refer, that is, the seven main Ashramas in charge of the Seven Chohans, or Lords of Ray, and the seven Ashramas that depend directly on each of these main Ashramas constitute the immense "Classroom of Wisdom" within which the Will, the Purpose and the Life of Sanat Kumara, the Great Planetary Lord, act incessantly.

The action of the energies of Shamballa on the Ashramas

The pressure of Shamballa, Centre of irradiation and Abode of the Lord of the World, on the different Ashramas of the Hierarchy, transmitted by the Seven Great Lords of Ray on our planet and channelled through the different Masters of Wisdom, each one in His own line of Ray, arrives gradually following the natural or hierarchical law of the "own measure" or degree of absorption, to all the component disciples of each of the forty-nine Ashramas of the Hierarchy and to all the ashramic activity or service groups. distributed throughout the world. The part of this terrible fiery energy of Shamballa or, more properly explained, the part of dynamic will and Purpose of the Lord of the World that the members or disciples of an Ashrama are able to receive, resist and convert into motives of right action or service creator, constitute in fact his conscious and immediate participation in the initiatory destiny, or perfection of humanity, which each person must fulfil and realize in his or her own life.

The "interiority of an Ashrama" is therefore much more extensive and profound than it appears at first glance, since it involves factors and circumstances that, due to their high significance, escape the most sagacious investigation and verification. This will explain to a large extent why I always refer "solely" to my Ashrama and leave the profound implications of what I cannot reveal to the intuitive capacity of the readers.

I can affirm, however, since this falls fully within the framework of my own spiritual experiences, that the electrical power that emanates from Shamballa is deeply felt within the Ashrama, especially on the eve of great and decisive world events, and penetrates intensely into the minds and hearts of the initiates and disciples that comprise it. I cannot naturally go into details about how this force or potency of Shamballa is received and channelled by the Master of the Ashrama and then distributed "in order of merit" to all the members of the Ashrama, but I must say that the impact of Shamballa produces a notable and manifest acceleration of the normal or current rhythm of the life of the Ashrama, with deep tensions in the psychological life of the different members and, consequently, great crises and difficulties in their personal lives, which force them to constant and repeated efforts of balance and readjustment. The extraordinary power of Shamballa influencing the life of a disciple is also responsible for the energies of electric fire that determine and promote the process of INITIATION with its immense possibilities and opportunities.

Despite its high significance, the Centre of Shamballa, which appears to most as something mysteriously distant, is not really so if we look at it.

We adhere to the logical rules of hermetic analogy, by means of which every planetary centre, no matter how high it may be, has its correspondence in man. Shamballa thus has its microcosmic correspondence as far as human activity is concerned in the individual will, qualifying it with certain dynamic elements of life that are expressed as intention of vital permanence, desire to be and purpose of spiritual realization. When speaking of certain objective facts related to the Second Ray Ashrama that we always take as an example, we will refer again and again to Shamballa, to this maximum Centre of spiritual tension of the planet, in the same way as when trying to define certain facts or circumstances of man's psychological life, we will consider consubstantially and indissolubly the three constituent aspects of consciousness, that is, will, love and intelligence. The analogy, a fundamental Law of our Universe, is therefore correct in the special case that concerns us and it must be said clearly that Shamballa, abode of the Lord of the World, is, in Its high transcendence, the Centre of the Will of God, thus how the planetary Hierarchy constitutes the Centre of his infinite Love and Humanity, as a whole, the Centre through which God expresses his mental, intelligent and creative energy

Without being able to go into much detail about Shamballa, which for the disciples and even for the Initiates still constitutes "the most secret place" of their research and spiritual search, I will have to refer to this Centre very frequently to clarify certain points, such as For example, those that refer to the

"electric fire" of INITIATION, whose logoic or divine nature constitutes the maximum inspiration and the supreme point of attention of all those who firmly and sincerely want to spiritually transform their lives. The initiatory experience can be described as "the spiritual transformation of man by the action of electric fire."

The Ashrama and the Mysteries

Adhering to the sacred rules of Hermetic wisdom, unavoidable laws for the disciple, we must say that the main mission of an Ashrama is the reestablishment of the Sacred Mysteries of Divinity, and by Mystery we must specifically understand the Heavenly Power progressively revealed in man. This is the greatest of powers, the one that made Christ exclaim "Seek first the Kingdom of God...", the one that is beyond and above all the qualities and faculties that man can develop.

Wealth, a symbol of power at all levels of development of this entity we call man, only has a very relative and circumstantial value. The great material possessions, the great intellectual conquests, the powerful emotions of creative idealism, the most exalted faculties psychic, etc., are something inherent to the vehicles of manifestation of the Soul, its reflections in the three worlds, but unless they rest on a powerful basis of right intention and sincere purposes of life (the true keys of the Kingdom), Such riches will only be a burden that will prevent the Soul of the aspirant from rising and enjoying the privilege of a revealed Mystery.

The clear symbol of a Mystery is seen in Nature, in its harmonious and cyclical manifestations. In the same way that the ancient initiatory temples adopted the cyclical and natural order in their teachings and considered the human body as the supreme symbol of the Universe, so the man whose body, by divine Grace, is "a Container of Mysteries," must become accustomed to reflect in oneself and in one's relationships the harmony and balance of Nature. Hence the usual and most graphic expression of an Initiate, that is, of Someone who has fulfilled in Himself the expression of a universal Mystery, is CONTEMPLATION. To contemplate is to reproduce by likeness the divine magnitude of what Nature reveals.

One of the Ashrama's regular practices in this order of things is the technique of contemplation. The Master defines it as "sacred contact technique" and its

most concrete expression, which is at the base of many human, mystical, philosophical and esoteric lives, defines it as "serene expectation", being its initial phases, in what common of aspirants is concerned, the practice of silence; silence of words, silence of desires and silence of thoughts.

Thus, the basis of a Mystery always rests on the classical norms of purification; simplicity of mind, purity of heart, sincere humility, exquisite humanity. The great intellectual boasts or techniques of certain minds that the common people consider "privileged", or the great material possessions whose power the majority of men dispute over, do not have much value in this sense. The Mystery is infinitely beyond all these things; It is the Light that comes from Above, the Power that renews, "the Distant Cry" that resonates only in the hearts of those who have suffered and experienced much. And, despite all this, the Mystery is here, in the most immediate, present in everything that exists and in the expression of every human characteristic. Regarding this question the Master told us one day: "We must not seek the Mystery or set of Mysteries, as a human conquest but as a divine inheritance. So let the Mystery become flesh in you, stop offering resistance to it. I want to tell you with this that you should not try to live in Christ, in the traditional way, but rather let Christ live in you. Do not invert terms as these are confusing. In short, the MYSTERY is yourselves, and as the MYSTERY, which is the Life of God, is also in all things, in the right measure that you stop opposing facts, people, events, states of mind, etc., the glory of the Mystery will emerge from within you and will be poured out on the world around you as a blessing."

As you will see, the Master never speaks to us with technical words. "Technique," he tells us, "Is only an attempt to express THAT which can never be expressed by technical means. The technique is of a fragmentary nature and only when this technique is so exquisitely refined that it is reduced to the symbol or the axiom, THAT towards which the entire Nature tends, does it begin to have a certain mental meaning as a basis for future interpretations. Therefore, be sparing in words so that your understanding may be free. Love silence more than words, parsimony and circumspection more than the profuse variety of concepts and vain technicalities. If you do so, if you educate your understanding in the great calm of silence, your words arising from within or modelled with the clay of so many and varied comments, will also have the value of the Word."

The words of the Master, always containing the essential verb, of the Holy Spirit that is poured into the mystical Cup of the Grail or the sacred Chalice, always enter our hearts directly. It is the Voice of direct interpellation. It is for this reason that each of the members of the Ashrama "listens" to the Master in his own language, in the native language with which they learned to think. They are completely familiar words and voices that penetrate deeply into our minds and are recorded in the physical brain with indelible characters. I particularly "listen" to the Master in Catalan, my mother tongue, and although the concepts emitted by the Master always contain a special type of teaching, the most appropriate according to the cyclical or astrological order of the moment in which it is emitted, each one We will receive within us - always directly - the most suitable and necessary meaning for future developments.

Word and Chalice in their mystical and esoteric acceptance are the symbols of the Soul of man and its instruments of manifestation, the three bodies of expression in the three worlds of human evolution, that is, the concrete mind, the body of desires and emotions. and the physical vehicle in its different densities. It is obvious, however, that the majority of world aspirants are more attracted to the more or less showy ornaments of the Chalice and give more importance to the Tabernacle than to the divine Force contained within it. The Word is thus confined to the subtle regions of understanding, like the promise of something vague and remote, and is rarely actualized as a living, breathing reality, present in each and every one of the events of daily life. It is in this way that the great opportunities of spiritual life are lost, leaving the natural expression of discipleship limited to inaccessible regions of dreams and fantasies.

The relationship WORD-CHALICE, SPIRIT-FORM, GOD-MAN, is always at the deep base of the Mysteries. The highest Mystery is that in that this consciousness of duality disappears and only UNITY presides over the eternal process of Life. At the moment in which the Worshiper and the Adored merge into a single mystical Body of universal Reality, it can be said that the fullness of the Mystery has been consummated in man. There will then perhaps still exist a Form, a Body, an Expression, a Chalice or Tabernacle, but this FORM will forever be possessed and governed by the Spirit of God.

The symbols of the Word and the Chalice, of the Spirit and the Matter, of the Container and the Content, of the Worshiper and the Beloved, of the mystical marriage of the Christian church, as of all the symbols that express a duality that seeks its essential unity in Another aspect of different duality are implicit conditions in the Mysteries, whether they are of lesser quality, typical of aspirants and disciples in probation, or of greater quality, such as those that the true Initiates eagerly seek and externalize.

For the first time in the course of his evolutionary life and in the august peace and serene retreat of an Ashrama, one day the disciple feels the need to invoke the power of the fire that creates a mystery, as an element of connection with all the forces of the universe. Nature. A path is then opened to him, in which the concrete or intellectual mind no longer serves anything other than as a vehicle of human relationship and transmitter of truths, that is, as an instrument of expansion of the lesser fires. We must not forget that fire is the only agent of liberation of life. Naturally, reference is not made to physical fire, which only material elements can burn or release, but to spiritual fire of which electricity, as we know it, is only a weak external indication. Spiritual fire is only invoked, always under the expert guidance of the Master, in well-defined stages of training in an Ashrama. Due to its high binding power with the life of the Deity, this fire remains hidden, still in latency in the vast majority of human beings. In the latter - the spiritual fire is almost a dark point in the night of instinctive life, in spiritual aspirants it is an indication, a dawn that begins to emerge from the dark horizon; in the disciple on probation a stimulus that propels him forward, in the accepted disciple a snake that must be defeated and dominated and, in the Initiate, a universal Power progressively revealed through the Mysteries. But, all these degrees of expression of the Creative Fire, symbolically defined, unfailingly mark the Path of human life from its beginning as such to the highest spiritual culmination.

Fire being the universal promoter of evolution, it is obvious that the secret of its energy constitutes one of the advanced teachings of the Ashrama and a positive bond of union between its members. The Master can be considered from this point of view as a fiery Sun. whose rays, containing the three fires of Nature, the physical, the solar and the electric, penetrate the heart of the disciple and progressively fan the fire required in each moment of his life according to defined states of consciousness. The mystical expression of spiritual fire produces true knowledge and even the air is filled with a particular

kind of fire. It is through this that the thought forms emitted by man have adequate and positive power, whether for or against the evolutionary interests of humanity. This may seem mysterious or perhaps meaningless, but it obeys truths that are constantly manifested around us and in our lives, thanks to the infinite mystery of the fraternal bond of which telepathy, in its higher aspects, is a high exponent.

Initiation, this great goal of man, is inexorably governed by the Power of Electric Fire. When witnessing various members of the Ashrama, the initiation of one of the group brothers, it was clearly appreciated how the subtle bodies and the centres of force of this were like embers of fire and their Power extended in accentuated flames of a very intense blue-white. , beyond the mental body, while He who is the Light of the World, maintained the initiatory Scepter on certain points of the causal body.

In the life of the Ashrama you learn to control the power of the fires; from the small fire of personal life to the spiritual fire that converges on our higher Self from the higher planes. We must not forget that whoever manages to control the triple Fire can control Life itself, since all created things are vivified by Him. The different human gradations mark the key point on which a specific quality of fire acts, or the point at which This fire has been stopped. The passage of it through man marks the evolutionary progress of the Race.

Every disciple in spiritual training knows this truth regarding Fire and tries to make it the law of his life. The Ashramas of the Hierarchy, although they are not generators of this universal fire, are its appropriate instruments of transmission towards the life of humanity. An Ashrama is a reduced but exact representation of the Hierarchy. The Master is a Fire Centre of the Love of Christ and its members are a fiery expression of the constellations and the power of the Rays. Christ and his twelve disciples, the apostles, constituted a small congregation who brought the Fire of Love of God to humanity. The New Group of World Servers is also a kind of Ashrama because it constitutes a bond of fraternal union between many men and women of good will in the world, who think correctly and sincerely try to serve and who, for this reason, are also links of relationship between humanity and the Hierarchy. It is not without reason that the selection of the members of an Ashrama is made among the advanced components of the New Group of World Servers.

The process of spiritual bonding is certainly slow although safe and with the great universal expansions of the creative Fire invoked by the powerful radiations of the Constellation of Aquarius, which begins to make its pressure felt on the Earth; Its profound and drastic effects will be felt very soon, making "new Witnesses of the Light" appear among the children of men who will cooperate in the acceleration of the development of the Evolutionary Plan of the Race and will deposit the fiery seed of a new and more fraternal planetary humanity.

Despite the tremendous pressure that humanity currently has to endure, which shakes and shocks all strata of the organized life of men, we should not feel discouraged.

Triumphing in all the imbalances, injustices and arbitrariness that we can see everywhere and sometimes directly also in our lives, let us never forget that the great Law of fraternal bonding that emanates from the Solar Heart, continues to act on us and incessantly shapes us in accordance to that infinite Archetype of perfection that is our final destiny as children of men and as fiery flashes of the Great Creative Fire of the Universe.

The Ashrama and its universal analogy

In no Ashrama are goals other than those marked by the evolutionary process of humanity pursued, nor are they created, as many think, colossi of understanding or psychic expression. Everything is encrypted in Mystery and Revelation, and this is what humanity really seeks in all its spiritual and social endeavours. The fact that some of the group brothers, inside or outside the Ashrama, possess some of these psychic powers so appreciated by the people, or that they treasure specific knowledge about life that far escapes the technical capacity of some great world specialists., has no importance in the esoteric order, or only very relative in any case. Another type of vision, culture and behaviour is intended. Although there are not those arduous tests and disciplines to which the aspirants of the past who longed for the Mysteries were subjected, due to the acute sensitivity of the disciples of our days, there are nevertheless "certain rules and certain techniques of life" to which they must those who want to be faithful to the White Lodge of the Planet and its Ashrama in particular. The training thus acquired "for the greater glory of God" leads as before to the great universal task of service to our fellow men, of creative service to the Race, another way of expressing the great mystical process that leads "from Darkness to Light, from the Unreal to the Real and from Death to Immortality."

These last words contain the true meaning of the hidden work of an Ashrama and must always be kept in mind by each of the members of the Ashrama, cluster. When these meanings have penetrated very deeply into their personal lives, this great call to service arises spontaneously and naturally. This is always subject - according to universal standards - to the outstanding characteristics of each of the members of the Ashrama. It is not about a defined technical specialization, although a natural work technique will be progressively educated, but about the expression of the powerful tendencies of the causal Ray or the Soul, plus the astrological configurations of the personality of the member in its physical incarnation. The basis of future technicality is found in the astrological configuration; In the qualities of the Causal Ray, we find the propensity towards certain local, group or global tasks. The resolution of a Mystery, the foundation of Initiation, is totally implicit in the life of a disciple, when there is a perfect balance between inspiration and technique, between the quality of the Causal Ray to which it belongs and the growing ability to serve the Plan according to karmic or astrological propensities.

When I speak of the Ashrama as a reflection or projection of the Universe, I am only adhering to an essential Reality. In fact, just as in the cyclical wheel of our Universe, the twelve zodiacal signs are present, so each of the members of an Ashrama must reflect in one way or another the power of one of the twelve constellations.

I must say in this regard and taking into account my particular condition, that although in the personal astrological order I am governed by the sign of Gemini, in the spiritual or ashramic order I am powerfully influenced by the sign of Libra. This differentiation between the Ray of the Ego and the one that conditions the triple personal life is very noticeable. There is only one case in the life of the Ashrama in which the zodiacal signs of the Ray of the Soul and that of the triple personal life coincide. This is our brother R..., conditioned in both aspects by the sign of Sagittarius. This coincidence will also explain why when the Master - for whatever reasons - does not attend the periodic meetings of the Ashrama, it is R... who, powerfully ruled by the planet Jupiter, universal father par excellence, takes the place of the Sun. (symbolically the Master) in the mystical ashramic congregation.

Our Universe is governed by a Law that, properly understood, constitutes the basis of all esoteric knowledge and all concrete formulation, the Law of Analogy. This Law, which Hermes expressed graphically in his words: "As above as below, as below as above," is clearly reflected in an Ashrama, as it is reflected in each and every one of the creations of Nature from the atom to the most exalted Being. A truly wise man is not wise because of his knowledge, but only to the extent that his life is governed by the dictates of this universal law.

We try to present the Ashrama as a congregation of beings

The Ashrama to which we have the honour of belonging has twelve components, and in revealing some of its details we have the advance approval of the Master.

This does not mean that there are only twelve disciples of the second Ray who receive superior spiritual training today. We always refer to our Ashrama, and not to other Ashramas of the second Ray existing in "other places in time" within the spiritual aura of the planet. It is interesting to remember, however, that the number twelve is eminently cyclical and that it greatly conditions the expression of universal life. It is by no means a coincidence that there are twelve constellations that influence our planet in its journey around the sun, nor that there are therefore twelve months that constitute the planetary cyclical year. Do not forget either, since it is eminently symbolic, that there were twelve disciples of Jesus, twelve tribes of Israel, twelve "the labours of Hercules", etc. The coincidence - if the fact of applying the Hermetic law of analogy can be called coincidence - is really interesting.

In the Ashrama, the Master, like the sun in the planetary system, always occupies the centre of our mystical congregation. As a truly curious fact, although esoterically of a natural order, we note that each of the component members of the group always sees the Master before them, and that each one receives from His Words the most interesting, practical and useful for their particular teaching and development. In fact, each member of the Ashrama feels particularly addressed, as if the Master spoke solely and exclusively to him and in his own language. This is one of the great mysteries of spiritual life, from which the true meaning of the internal bond between the Master and the

disciple begins to emerge. Approaching the heart of the Master implies approaching the Great Mystery of Universal Unity where language, or Creative Word, is a living extension of the Purpose and an agent of liberation from karmic necessity.

To many, certain definitions regarding our Ashrama will seem strange, but it is necessary to keep in mind that in the "place in time" occupied by it, the three dimensions of the current physical world have been surpassed and that many of my explanations They will lack a rational order if they do not try to adapt as much as possible to the rhythm of the internal and raise mental conceptions as high as possible.

There is something, however, that can be understood concretely. It refers to the fact that Ashramas and the subsequent initiatory process exist to satisfy certain specific needs for "accelerating" planetary evolution. This process of "acceleration" of the pace of evolution of the planet began many ages ago with the arrival to Earth, from the planet Venus, of Those Exalted Entities esoterically defined with the mysterious name of "The Lords of the Flame." It is not necessary to go into detail about this fact, to which we alluded previously.

I must mean, however, that the process of "acceleration" of planetary evolution, initiated by SANAT KUMARA (The Lord of the World) and his three Disciples, continues to act incessantly on Humanity at all its levels. One of its highest expressions are the Ashramas, the consequent initiation process and the existence of the Hierarchy itself. It also acts incessantly on the devic kingdom, this evolution that from the hidden worlds conditions the life of Nature in all its expressive aspects. It is a realm unknown to the vast majority of humanity, but due to its close connection with the human realm it constitutes a necessary field of research for the disciple in advanced spiritual training, with which he must make conscious contact before receiving initiation.

Teaching in the Ashrama

When we talk about ashramic activities the reference is always to an Ashrama of the Second Ray of Love-Wisdom, one of whose main creative functions in accordance with the planetary order and within the organized life of humanity, is that of teaching; spiritual and intellectual teaching. These are two clear and defined aspects, one as necessary as the other for the mental development of human consciousness.

There is a great opportunity of service for those members of the Ashrama and, analogically, of all the Second Ray Ashramas in the world, dedicated to teaching, whether by natural vocation, by karmic predispositions or by the specific and conditioning ray of their minds.

Both types of education, intellectual and spiritual, do not contradict each other, but that complement each other. They are different phases of the same creative process. All teachings, concrete or abstract, are inherent and implicit in the divine Mind. The degrees of density of ideas, starting from the great abstract Archetypes until reaching the densest part of human intellectuality, obey more to the spirit of function than to that of hierarchy. By this we mean that every mental substance is essentially pure, whether subtle, light, compact or dense; What we are interested in developing in any case is a correct function for each type of teaching or mental subtlety, that each of us acquires the ability to be creatively conscious when thinking, or using the mental substance with which all the ideas and thoughts of men.

The intellect, made up of denser mental substance, is the instrument of the Soul and higher Self, who, in turn, receives the archetypal or abstract impressions coming from the Higher Mind or mental aspect of the Triad that, as a whole (atma - budhi-manas) constitutes what we esoterically define as "monadic consciousness" or universal unity.

Some disciples belonging to Ashramas of the Second Ray are trained for the concrete or intellectual type of teaching and this training is very precious given the world need for concrete knowledge, the basis of the culture of the people and the controlling factor of human emotions. Other disciples dedicate themselves, always due to "natural predispositions", to spiritual teaching, which extends to areas that commonly escape the normal and ordinary discernment of human beings. A high technical training in meditation and a great purpose of spiritual life are required to be able to tear through "the cloud of higher or abstract knowledge" and penetrate into the intuitive mental zone, within which the divine archetypes that govern the destiny of life are stirred. race of men.

The human personality can only reach this mental area of high spiritual frequency or creative tension when it manages to establish defined and conscious contact with its solar Soul or divine Self. It implies, therefore, "a high

and exalted spiritual vision and a sustained persistence in the noble desire of the search." These fleeting contacts at first, but more frequent and continued later, involve a conscious manipulation of forces and energies that esotericism technically defines. Esoteric science is the science of contact between the material and psychic forces of the small personality in the three worlds and the spiritual energies of its immediate Father in Heaven, the Soul, the Higher Self or Solar Angel, with all the delicate implications that such contact entails for the evolutionary process of the Race.

Some of the members of the Ashrama possess a specialized and vigorous mental constitution and due to their spiritual experience, their tendencies natural and defined influences of certain types of Rays, they treasure great cultural knowledge that, through a very well specialized intellect, allows them to reach a considerable number of people. The intellectual field and the world of concrete knowledge largely constitute the specific area of its service, within the ashramic activity. But let us not forget that the light of the Ashrama, the holy blessing of the Master and his contact with the Centre of Light of the Hierarchy, are constantly presiding over each and every one of his activities. In the work of structuring the Plan of the Hierarchy in the world, this solid base of concrete knowledge is needed to later support the high universal or archetypal truths.

The members of the Ashrama who, due to the influence of the ray of their mind and their own spiritual training, have specialized in the second type of teaching, that is, the spiritual, work with more "select minorities", with people whose intellect, by dint of discernment, has opened to the higher or intuitive impressions of the mind, through their own Souls. The centre of spiritual irradiation of this teaching is much broader, subtle and deeper than in the previous, or intellectual, case, but only a small number of people are aware of it. These are those who are mystically prepared to contact the Master (the Master who will lead them to Initiation) and enter an Ashrama of the Hierarchy. In any case, this type of teaching acquires a very subjective and specific character and entails, at a certain stage, the development of the telepathic faculty, one of the psychic powers that the disciple in spiritual training must necessarily possess in order to get in touch with his Master and with the high currents of mental energy that emanate from the Hierarchy, as well as with his group brothers and world subjective needs.

When the Second Ray disciple, dedicated to the spiritual or esoteric type of teaching, comes into contact with other people in whom the divine principle of internal recognition begins to act, a spiritual magnetic relationship is automatically established that creates the basis of transcendent karma. for the future. It is precisely this magnetic relationship, which in most cases is the "memory" of certain defined karmic relationships from the past, that originates that selective bond that culminates in the centre of Light of an Ashrama and in contact with the Teacher.

The work with "select minorities" and even the Master's own work of "selection" of the members who will constitute his Ashrama, is frequently based on the karmic repercussions of the past. It can be said that within the Ashrama everyone is "friends of yesteryear", not simply acquaintances of a terrestrial existence, without wanting to indicate with this last expression that there may be any separateness or prevention with respect to the other spiritual aspirants and disciples of the world with whom they do not karmas of lives bind us previous ones or that belong to Ashramas governed by a different Ray. We must remember here something that the Master said on one occasion: "...the work and service that unites and permeates the disciples with each other and with their Master, has its origin in the karma of the past and this transcendent karma is shared. even by the LOGOS themselves, creators of the worlds and universes that oscillate in the infinite Cosmos."

When the Master teaches his disciples, he always suggests what is essential and most appropriate for the work that each person must carry out in the world. Subsequently, the cerebral or physical consciousness comes into action, which gathers from the teaching what can be immediately updated for the service of others. And it is in this centre of cerebral consciousness where the two great currents of service of the Ashrama are defined, within the Teaching Plan that the Master has given, an intellectual suitable for the majority and that encompasses without distinction all the cultured people of the world., and another eminently spiritual or esoteric one that will necessarily only be able to reach small nuclei or select minorities in the spiritual order.

The Ashrama is something complete in its aspect of integrating function of life. It is the tree with fruits of intuition but firmly supported and sustained on grounds of material or concrete knowledge of life. Its members only pursue a defined purpose, to love each other very much and sincerely as Christ taught

and practiced among His disciples, and to serve the world entirely, led by the inspiration of the Soul, whose natural instinct of Love can only offer fruits of self-denial, of service and sacrifice.

CHAPTER VI: PSYCHIC POWERS

By chance or destiny, we are closely related to people of high spiritual importance, true researchers of the hidden laws of Nature and possessors of a profound and amazingly organized mind, who do not have any of the "psychic faculties" that the masses value so much. We know others, on the contrary, whose type of mind is rather ordinary and most normal, and sometimes without reaching it, they are endowed with great psychic faculties: clairvoyance, clairaudience, psychometry, mediumship, etc.

The explanation of this fact, apparently contradictory according to the opinion of many, is, however, logical and rational if we take into account:

- a) That the ordinary psychic faculties, those that we can see in the common type of people around us, are of astral origin and come mostly from the lower levels of this plane.
- b) That the true investigator of the hidden laws of Nature, the advanced spiritual aspirant, the disciple and the initiate actualize a type of higher frequency vibration and move preferably in the higher levels of the mental plane.

There is, however, "a zone of high psychic evolution" towards which the true researchers and spiritual disciples of the world spontaneously approach. Examining, for example, the historical process of the life of Apollonius of Tyana, of Christ, of Buddha, of the great and distinguished yogis and of all the true Initiates, one can appreciate in them psychic faculties of a truly portentous and extraordinary order, but Let us keep in mind that such faculties have nothing to do with nor are they related to the evolution of the astral world, that world where the desires and aspirations of men stir, but rather they are natural and direct expressions of the life of the CREATOR DEITY of the worlds.

Such faculties are logically beyond and above ordinary human understanding. They are glimpses of the "creative faculty of God", reflections of his power in the three worlds of human evolution. We are not going to refer to this type of

faculties, which are too high for our understanding, but rather to point out the vices and dangers of the lower psychic faculties with which we are all more or less directly related.

We have been able to verify repeatedly that certain highly psychic people are mostly physically ill, and that they value life experiences almost exclusively from the angle of their own psychic faculties and not from the field of logic and common sense. They are, in general, maladjusted people who frequently escape the reality of life that surrounds them with its magnificent opportunities.

Psychic people, those who produce physical phenomena and mediums who act under the control, immediate or remote, of other incarnated or disembodied human entities or perhaps of their own subconscious reactions, gradually lose physical balance and organic health, because without realize they have stopped following the trail of light of their own Souls that leads to the centre of Spiritual Health and are following, on the contrary, currents of energy that from the esoteric angle of appreciation or the planetary Hierarchy are currently circulating and for some time. many centuries far below the normal level of evolving human consciousness.

Honestly speaking, do you know of any of these mediums, of any of these highly psychic people who do not suffer from some strong physical irregularity? There exists in them a tear in the etheric fabric that protects certain delicate organs of spiritual relationship, mainly the spleen and certain points of the brain, and germs of diseases that should already be virtually dead, harmful atoms, constantly penetrate there and "without being properly filtered." and certain energies from the astral world that would be better kept at rest in the lower areas of your world due to the deep and negative tensions they produce. And it is useless to try to counteract the expression of these currents of force by the protective invocation of those entities that mediums and psychics call their Guide. The best intervention of a true spiritual Guide, when such a Guide really exists, would obviously be to "plug" with spiritual energy the tears produced in the etheric fabric of the brain, spleen or other organs affected by these psychic irregularities and thus restore vital balance. in the physical life of the medium. Unfortunately, this does not happen this way, because the

majority, if not all, of such Guides have their own karmic problems to resolve and do not know how and cannot distil from their spiritual lives the light that their protégés need. Thus, the problem of mediumistic communication and other forms of astral contact, as well as any psychic expression without internal control, becomes a "social problem" that affects many people, the psychics themselves, their families and, individually, to all those who turn to them for advice, comfort, hope or relief from their illnesses.

The spiritual aspirant and mainly the disciple tend by law towards "a psyche of a higher type", this being characterized by the development and activity within the personal life of certain faculties of the Soul. These faculties are expressed through the subtlest vehicles of the personality when they have been properly trained by right living and a sincere and sustained internal purpose. Contrary to what happens with the lower psychic faculties, developed and used without due spiritual control, the higher faculties are always expressed by their own will and initiative, completely free of external pressures or through a powerful inner formulation that moves and updates. certain currents of specific energy to produce certain results. We will cite two typical cases of expression of the higher psyche.

During a trip to Philadelphia, he made friends with an Indian gentleman. He looked young, although, as he confessed, he was over eighty years old. One afternoon, in the hotel room where he was staying and with a group of esoteric friends, among whom I was, he moved from a distance and finally overturned a glass of water, spilling its contents, he turned the light in the room on and off several times without stopping. He had to turn the electrical switch and made several objects in the bedroom appear and disappear, some of them quite heavy, such as a porcelain vase full of flowers; I immediately realized the magnificent power of will that that gentleman possessed, as well as his tremendous mental power that originated certain currents of environmental energy that he very soon pushed in defined directions, creating true fields of magnetic force on which he then operated, producing those interesting phenomena.

Another case, perhaps not so important but also very interesting from a scientific angle, occurred to me during the summer of 1959. I was invited to spend a few days with some friends in the Valencian region. His little house was in the middle of the forest, bordering about two hundred meters by a country house where a farmer lived with his family. Between both houses, solitary in that peaceful place, there was a group of leafy trees and in the thickness of their thick foliage a legion of little birds that filled the air with their incessant trills. One of the usual distractions or hobbies of our farmer neighbour - as I was able to verify later - was to capture and kill, probably for gastronomic purposes, those innocent little birds. For this purpose, he used cages, inside which he kept other birds that served as a lure to the others who lived in complete freedom. He stretched a large mesh net between all these cages and, when he considered that there were enough birds near the cages, he would pull a rope from below and leave them imprisoned inside the net. He then lowered them from the tree along with the cages and, after carefully removing these, he violently catapulted the net against the ground and thus killed his innocent prisoners in this cruel and merciless way. One afternoon, while I was meditating under one of these trees, the aforementioned farmer came and, without even greeting me, began the brutal task to which he was already accustomed. The

Seeing that spectacle - before which I had no option to protest due to the different harmony of our minds - aroused in me a very deep feeling of pity. An infinite wave of compassion washed over me and the bloody mass of those sacrificed little lives was still present in me when I went to bed. That night, during my dream, I saw myself ascending the branches of the tree, being fully aware that I was opening the little doors of the cages and that I was releasing those little birds that with their trills attracted the others, and that I finally destroyed the cages by throwing them. violently against the ground.

The next morning, I was woken up by loud, unrestrained screams and a loud dispute between my kind hosts and the aforementioned farmer. He harshly rebuked them and held them responsible for destroying their cages and ordered them to return the birds that were inside them. During this dispute, from which I naturally tried to stay away, my friends became so angry that they

even threatened the farmer with reporting him to the authorities. He finally left, cursing my poor friends, who did not know what to make of the unjust accusations of his irate neighbour. During breakfast I told my friends, like me students of esotericism, the incidents of my "dream", and then they realized why their neighbour the farmer had held them responsible for the destruction of the cages and the release of the birds of call. Needless to say, by commenting on the case and critically analysing the circumstances in which it occurred, we fully rejoiced together under the inspiration of heavenly power.

However. Regardless of the interestingness of such psychic experiences..., is this the true field of activity of a spiritual disciple of the New Age? I have said on many occasions that "the disciple voluntarily dispenses with certain powers and faculties" for the sake of a spiritual destiny of a higher order. Sometimes such faculties and powers subtly become a bond that keeps us tied to the superficial things of phenomenal life. I remember in this regard an anecdote in the life of that holy man who was called Ramakrishna. He had sent his disciple Narendra to experiment only for a few months outside of his Ashrama, in contact with people and with the problems of social life. When he returned to the Ashrama, having fulfilled the purpose that the Master had suggested to him, the Master asked him: "Tell me, O Narendra!, of all your experiences during your absence, which one do you attach the most importance to?" Narendra answered: - when passing through Benares, where the Ganges narrows, there was a raft that transported travellers from one side of the river to the other. An old pilgrim approached and begged the boatmen to take him to the other shore, but he did not have the means to pay his fare. The boatmen not only did not give him a place on the raft, but they even mocked him. Then the old pilgrim prostrated himself on the ground and invoked the Divine Mother. Next, he entered the river and began to walk above the waters without submerging. Thus, she reached the other shore, to the admiration of the boatmen and the other travellers on the raft, who could not believe such a prodigy. Ramakrishna again questioned Narendra: "Do you attach so much importance to these prodigies? Let's see, how much was the price of the ticket on the raft?"

Narendra replied: "Two rupees, my Master." "Well, dear Narendra," said the great Ramakrishna, "such is exactly the price of the prodigy performed by the old pilgrim." I wonder if we, too, do not assign too much importance to psychic faculties and if we do not excessively exaggerate the value of such experiences in the face of this singularly technical age in which we are living. We often forget that the Age of Aquarius, into which we are gradually entering, is profoundly "mental" and that the human mind must gain a very special value as a centre of contacts with "sources of spiritual energy and human experience", of which we are not even remotely capable of suspecting.

There is, on the other hand, and this is evident in the majority of psychic people, especially mediums, a background of pride and self-sufficiency that increases the confusion and danger in which they live immersed. Most consider themselves superior to others when they analyse their psychic or mediumistic faculties, that is, the things they see. The sounds they hear, the guides that protect them, forgetting - this is important - that our remote ancestors, beyond the borders of what we call prehistory, already possessed and used these psychic faculties and these supernormal powers (it would be better, however, classify them as abnormal) and that savages and domestic animals, the dog, the cat, the horse, etc., are also psychic and that they see and hear "things" from the etheric and lower astral world that we, civilized people, we cannot perceive despite the high development of our intelligence...

These considerations should make us think. Seen psychic powers as we know them, that is, in their inferior astral quality, they appear from the esoteric angle of life as a phenomenon of regression, back to the past, despite the importance assigned to it by laymen of the occult world and in general, all those people of ordinary mental type interested in this kind of communications. This sense of importance is preferably focused on the psychological attitude of self-glorification of most mediums. I wonder, after countless personal observations, if there is any medium of the type we are referring to, who does not claim to be guided or protected by some distinguished personality from the past or of very high religious value, such as the Master Jesus, the Virgin Mary, Saint Teresa, Saint Paul, Socrates, etc. I know a man who claims to be in constant and direct communication with Napoleon Bonaparte... Like enormous empty bells without

any resonance, they have to mention very important names so that the vulgar devote their admiring attention to them. Humility, this precious pearl of spiritual virtue, is conspicuous by its absence in the personality of these mediums who generally define themselves as transmitters of the divine will. In reality, they are people who live more in the past than in the present. Their manifest inadequacy to the dynamic mental rhythm of our times creates in them profound psychic disturbances and physical-organic alterations of a sensitive order and, as I have said before, they are "a true social problem", a dead weight that prevents the elevation of countless people. of souls

Undoubtedly there are true mediums, I have never denied this contingency. There are many bona fide people psychically gifted to receive and transmit messages and communications from the "astral world", note that we say "astral world". I would like to say, once again, that in order to establish a relationship and contact with a true superior BEING, whether a powerful Deva or a high Initiate of the spiritual world, a high mental training is required, meaning not a mind that is very overloaded with knowledge. , but very simple and lover of synthesis, as well as an exquisite internal education and a high and right purpose in life. I will have to say and repeat many times that the true "Spiritual Man", God in us, or this divine Entity that we call Soul or Higher Self, can only be positively contacted through the mind and not through the body of desires and desires. the emotions. The fully exercised and exquisitely vulnerable mind is the "only" instrument of communication with the higher Beings of humanity, prior to the conscious relationship with the Higher Self and the proper internal focus.

In the case cited above about my psychic experience, there is a very logical explanation of this type. For example, the deep feeling of compassion that took over me when I saw the brutal behaviour of the farmer towards the little birds, created within my personal being a line of ascension that connected me directly with my Higher Self. From there I received later, during sleep, the necessary power to densify my etheric body enough to be able to carry out what my mind had subtly projected, that is, the liberation of the decoy birds, the destruction of the cages, etc. Another version could be, always basing ourselves on the deep feeling of compassion - a truly extraordinary power that is at the base of

the superior psychic faculties (the resurrection of Lazarus, the cure of lepers, etc.), that of the invocation of a Deva of great spiritual power, who, taking advantage of the energies that I was releasing with my deep feeling of piety, was able to "mobilize" a certain number of elementals at his command and produced those events that I have previously related to you. If such were the case, "I was in those moments in which the events occurred, simply observing the directed activity of those creatures of the elements through the intercession of the Deva, although in my "dream" it seemed that it was I who produced those specific one's results.

I have to face - as I have said on several occasions - a great responsibility, that of honestly presenting, and in the most clear and convincing way, the implications of the statement "I am a disciple."

The works will be better understood, despite the clarity that I try to give them, when they are read and considered with more mental sense. The sincere desire to share with others something that I consider to be of true spiritual value should also find a reciprocal spiritual resonance in the reader. It is for this reason that I try to penetrate very deeply into all the cases and problems that I submit for consideration.

When a medium comes to the conclusion that he is guided or directed by a superior Being, and for the medium all those who try to communicate messages through him belong to this category, they fall into the false idea that everything is already resolved in their life and that they should only limit themselves to transmitting messages, giving advice or curing diseases.

By starting this process of astral communication, which most of the time is "directed personal attitudes" no matter how effective they may seem at first glance, the medium's life has become spiritually stagnant. He has stopped ascending the glorious routes of individual singularity that mark the process of self-awareness and fallen into the limited condition of a simple vehicle of an alien purpose. With this you lose sight of a great opportunity for a truly spiritual life. The etheric fabric, to which we have previously referred and that protects

your psychic and physical life, is torn at one or more points of its delicate fabric and through there escapes - symbolically speaking - the power conferred by the direct vision without intermediaries of the internal reality. I ask you to meditate these last words very impersonally, please.

It is not the same, we must say and repeat it ad nauseam, "spiritual life" and "psychic life." There is a tremendous abyss between both concepts, an abyss of thousands of years, exactly the one that separates in time the powerfully astral civilization of the Atlanteans, from the highly mental, technical and specialized civilization of the Aryan race of our days. The level at which "astral communication" occurs, whether clairvoyant, clairaudient or mediumistic, is evidently not the same as that of ordinary psychics, carried out through the solar plexus, the instinctive brain used by the evolving animal kingdom and which is rapidly being transcended by the thinking man, that that level, that sacred point within the human brain that science calls the "pineal gland" and through which advanced spiritual aspirants and disciples establish contact with their Soul, with their true divine Self. This is the spiritual headquarters of what we could fairly call true "mediumship"; Here in this sacred place or retreat, man does not receive foreign messages, but only the guidance and inspiration of his Soul. You have to realize the absolute difference of both centres of communication and what must be understood by MEDIUMNITY in the true spiritual sense. From this immaculate centre time and sustained inner purpose work harmoniously for the redemption of man and the entire race.

Some retrospective experiences carried out in the Ashrama under the direct supervision of the Master showed us the reality of what I have been saying up to this point on the subject of the psyche. Going back through the retrospective routes of time to the Atlantean era, it was curious to observe how the methods of communication with the astral plane were identical to those still practiced today, after a few million years, by mediums and psychic people of our days. In general, the average man is still very astral, very psychic, very Atlantean we could say, and without realizing it he is still practicing many of the systems of astral contact that should have been lost as far as higher civilization is concerned, in the distance of time or buried under the pious dust of the centuries.

One of the great problems that the planetary Hierarchy faces and that the intelligent humanity of our days should resolutely face, is the problem of the limited and misguided psyche that constitutes, I must repeat it again, "a true social problem" due to the enormous percentage of astral energy that promotes and by the obstacles that it opposes to the modern mental rhythm that promotes the New Age with its infinite opportunities for the redemption of the human race. I have not had any intention of hurting the susceptibilities of those people who possess psychic faculties, but rather an enormous and fraternal desire to inspire, through good will and with the testimony of certain facts, a very important type of solution for some of the greats, profound and decisive problems of our days.

The highly emotional quality of the Atlantean race, the very intense desire to create situations, the excessive desire for power, the deep emotional outbursts, which caused powerful tensions, and the presence of certain astrological conditions that extremely favoured the development of lower psychic faculties. , they modelled a human type capable of living simultaneously in the physical world and in the lower astral world. Mediumistic communication, astral vision, the power to materialize by the force of desire the surrounding ethereal elements (the elemental forces of Nature) and effortless, although uncontrolled, unfolding were characteristics of the Atlantean race, just as the analytical thought process is a characteristic of the modern Aryan race.

4-The Initiates, Guides and Conductors of the Atlantean race were not evidently astral, nor were they conditioned by the great wave of overflowing psyche. They were Members of the Great White Lodge of the Planet and after the Atlantean cataclysm, "miraculously saved from the Flood", they once again carried the living torch of evolution, of the Plan and of spiritual progress to other regions of the Planet; Egypt, Asia, Greece...

The most sagacious and daring, the most cunning and the most powerfully predisposed soon became "black magicians." They wielded extraordinary power that increased with the help of their followers, eager like them for material conquests, which they used to promote the growth of a personality that was capable of "living in the eternal without abandoning its temporal conquests." This was the great Atlantean error in almost its entirety, since the middle point, the intelligent soul, the spiritual coordinating power could not manifest itself and the weight of "organized evil" invoked from cosmic sources by the practice of blind and thoughtless knowledge, it led the entire world into a situation of tension and danger of which our mind cannot give an exact and clear idea. It is enough to say only that this planetary tension, causing negative undulations in the aura of the earth, exceeded its "circle-not-passed" and "alerted" the "Hosts of light", the Servants of Good. Cosmic, to Hierarchies beyond the White Hierarchy of our planet. We are hiddenly told that there was an "extraplanetary" Council, in which in addition to our own Hierarchy, there were Members of other planetary Hierarchies of our Solar System, and even of this great Spiritual Central Sun that is the immaculate Lodge of Sirius. These explanations have a very esoteric character and must appeal to the testimony of one's own intuition to recognize and accept it, but the consequences of such a Council as far as the history of the earth is concerned, were of an eminently drastic nature, being adhered to at all times. to the law of harmony and conservation of the universal whole. The terrible decision was this: the sinking of the Great Continent of Atlantis, with all its creative content, based on the exorbitant development of the astral nature, which was to wash the Atlantean race of "the heresy of separability", which had gone creating around the earth a disastrous aura of hatred, tension, illness and death.

The Spiritual Hierarchy is always attentive to the process of the evolutionary life of the planet as a whole, and looks more at the plans or designs of the whole, than at the small human plans or projects that, most of the time, attack the basic, archetypal idea or original of the whole, which is a desire or supreme will of the universal Creator.

5 This is a characteristic of the Black Magician, who despite the extraordinary intelligence that he displays in the concrete or material order of life, is incapable of understanding the essential meaning of permanent values, which are practically inaccessible to him. Hence, fortunately for planetary evolution, the ephemerality of its successes in the development of organized evil and the terrible final Karma that awaits it, once the infinite wheel of temporal cycles has exhausted all residue of evil in the heart of man.

There is therefore no hesitation whatsoever in destroying something that is considered harmful or dangerous to the whole, just as an intelligent surgeon does not hesitate for a single moment in amputating a diseased limb when it threatens the safety of the entire organism.

The attention of our planetary Hierarchy, and even of other planetary and Solar Hierarchies is currently, and for several years now, fixedly focused on the attitude of men with respect to that terrible device that we call "atomic bomb", ready again to intervene drastically and by means of fire (specific characteristic of the mental principle in man), in case the unconscious manipulation of that powerful nuclear energy could constitute an immediate danger for the other planetary evolutionary currents or for the natural evolution of other planets of the System and even disturb the cosmic environment of other Solar Systems.

When one analytically understands the root of the evolutionary process as taught in the Ashramas of the Hierarchy and can, however circumstantially, pierce the veil of time and contemplate some extent of the historical past of the race or the immense prospects of the future, he accurately realizes the danger always latent in the hidden roots of human consciousness and "drastically changes his attitude towards worn out or crystallized forms of life and all those undesirable environmental conditions created and fostered by the inexperience of human beings.

The lower psyche is like "a small atomic bomb", in the sense that it destroys the creative aspects of the human being. Seen from the hidden angle, the

human experience of the lower or astral psyche appears as a current of boiling, sulphurous water that takes over the etheric centres, located under the diaphragm, producing tears in its path in the delicate etheric fabric of the body. protecting them and determining psychological tensions and incurable diseases. It is not that electric fire, of very powerful and clear brilliance that floods the etheric centres, particularly those located above the diaphragm, with very vivid colours of indescribable beauty, such as can be observed in the etheric body and in the chakras of a highly mental person, positively controlled and filled with spiritual aspirations

In this difficult era of transition that we live in, in which Pisces - symbolically speaking - is in the process of giving birth to Aquarius, the people who dedicate themselves to these activities, seen from the spiritual plane, constitute brakes or impediments to birth. natural and normal of the New Age, more sensitive, more subtle and therefore more delicate than the previous one. There is already enough pain and difficulties in the world, with those segregated by the natural passions of human beings and by the frightful struggle of the elements, within

This entity that esotericists call "Anima Mundí" or soul of nature and this pain and these difficulties are accentuated and sharpened in every period of transition. Let us add to these actions that delay the advent of the New Age, the risks and dangers of the powerful resistance offered by the moral and social values of the old order that, clinging to the archaic prerogatives of the past, refuse to die, ignoring that this means "reborn." to a higher life."

From the angle of mental appreciation of what we call "esoteric research", and here the emphasis goes towards the causal hemisphere of man's life, we must deny many of these psychic illusions and sometimes disdain experiences that, despite having a certain value as proof of the existence of "parallel universes" or of certain dimensions superior to those of the physical world, however, they deprive us of the immense joy of appreciating the high value of the spiritual experience of "continuity" that characterizes the life of the man, as a faithful reflection in time and space of divine life. "Psychic Faculties" should never be intended to give the world proof of spiritual evolution - which is not always true

- or to delight the personal spirit more predisposed to enjoy the effects than the causes themselves. The psychic faculties, like the flowers of plants and the fruits of trees, must arise spontaneously, without any care on the part of the aspirant, simply by living correctly and using good will in all his actions. The spiritual aspirant of the modern world is, above all, a scientific investigator of facts; This is equivalent to saying that he moves progressively on the mental level, being increasingly aware of the energies and forces that act on the organized life of humanity and on each of the levels or planes in which he must act in his capacity, aware server.

Also, many times, certain conditions of karmic origin due to the need to develop certain internal qualities, can circumstantially erase certain psychic faculties from the life of the spiritual disciple and even of the Initiate, without the internal life being affected in the slightest and without the inner life being in any way affected. moment the sacred lotuses of it cease to bloom. Something must never be forgotten, especially if one wants to safely tread the Path: it is that the psychic faculty will never produce by itself that feeling of peace and integrity, a living testimony of true spiritual development that springs from the Buddha sources.

Higher psychic faculties

The higher psychic faculties are of a mental-spiritual type and are developed with the exercise of discrimination, discernment, occult meditation, control of desires and emotions, love for synthesis and progressive development of the feeling of solidarity, of sharing, of growing affection for others. These are the natural faculties of the New Age in man; spiritual intuition, telepathy, conscious mental clairvoyance, the faculty of seeing in the akashic record of events, the Plans or Designs of the planetary Logos, the unfolding at will for purposes of service, the continuity of consciousness "inside and out." of the body, the progressive development of the feeling of Compassion that has created the Great Wonderworkers throughout the history of the Race and the elevated mental aspect of Synthesis, which will beautify life with energy currents of extreme subtlety that will give life to an Art and a supreme technique of contact

with the subtle and invisible kingdoms of Nature, producing aspects of light, colour and sound that our highest and most exalted imaginative faculty is still unable to visualize and give shape to.

Without falling into exaggerations, and looking at all these things from an esoteric angle, it could be said that consciously or unconsciously many psychics in our current world are "playing black magic", reviving many of the Atlantean vices in their lives and delaying them with their attitude, the dawn of the New Day that has to come. If they realized that their way of proceeding, together with the analogous way of proceeding of many others, is creating in the Nature that surrounds them and in their particular environments a climate of death, decomposition and fear, instead of fresh hope for the future, perhaps they would profoundly review their attitudes. We can tell them that they are constantly vitalizing their lower lunar bodies, thereby preventing "the normal and natural process of decomposition of our Satellite, the Moon", whose Creative Hierarchies, the PITRIS, which gave us our lower bodies, the physical and the astral., that is, our entire instinctive nature, abandoned it millions of years ago, once its main mission of preparing the tabernacle, or personal body, that one day should occupy the Solar Angel, the divine Self in man, was fulfilled. Paradoxical as it may seem, something very similar occurs in spiritualist sessions when the etheric body of the deceased is vitalized, contravening all the laws of spiritual freedom, and preventing a deceased human being from entering Devachan, by this constant invocation. of their relatives, friends and mediums without spiritual control who, without realizing it, are also preventing the lower bodies of the dead from accessing their normal and natural decomposition process.

From what we have been telling you, every intelligent person with good judgment will reach certain positive conclusions if he realizes to what extent he is collaborating with his highly passive attitude, with respect to lower psychic activity, to the cosmic delay that slowing the fall represents. of spiritual manna, that solar food that nourishes the body of the Gods and that is present in all life and planetary events. This "solar" food, the basis of a correct psyche, is currently, and for many centuries, within our reach; They are the faculties of the Soul, its immense blessing of service and sacrifice, his infinite desire to

lead man to his true Dwelling, to the sacred Place where life is expressed as peace, brotherhood; harmony, balance... absolute security in relation to the laws that govern time and the things that find their reason for being in time.

They are the natural powers that are born from contact with the divine Soul, and have nothing to do with the desires of the small personality in the three worlds, always attached to the incessant flow of the illusory, the vague pleasure of the ephemeral, constantly chained to the illusory, craft of weaving and unweaving memories and illusions... But these faculties will be expressed nobly and adequately through this small personality, when, ceasing to identify with its small creations and self-determining itself in a powerful effort of will, it knows how to adapt to the Will of the One which is your life and the root of all your existences and learn the value of the immediate, of the cosmic, for the first time within your reach after centuries of separateness, loneliness, sadness and agony. Such is the fertile promise of Aquarius, implicitly carrying the Will and Love of "He who returns to the World", after an immense period of spiritual Solitude, to bring to men, once again, the living testimony of the spiritual Mysteries. that "age after age" dignify the Race and promote in the infinite corners of consciences the divine Breath that contains Sanctifying Grace.

As far as the human personality is concerned, the development of higher psychic faculties can be compared to the image of the Moon during the full moon period, in which the power of the Sun completely covers and illuminates it. And such is indeed the case. The higher psychic faculties are actually "solar faculties", since they hiddenly emanate from the subjective or spiritual aspect of the Sun. They exist by themselves; they are not a reflection like the lower psychic faculties are; They are therefore beyond the life and death of the personality. They have nothing to do, therefore, with the Moon, with that star that was once the splendid seat of life, but that is now dead, subject to the inexorable law of decomposition of time. But, in the same way that the Soul has a personality to reflect upon, where to reflect its glory, so the Sun, Supreme Glory in the hidden, still takes advantage of the Moon, as a mirror to reflect upon humanity those latent powers that are beyond and above death and all those elements within Nature that produce chaos, confusion and fear. This will seem strange or meaningless to many, but we would advise you to reflect on

the essential virtues of the Moon, a virtually dead star, during the period of the full moon, as far as "existential life" is concerned. There are truths in these concepts that, although appearing mysterious or fictional, nevertheless contain many of the keys that must organize the expansive and fruitful process of the New Age. We can say that these concepts fully conform to the teachings that are normally taught in all the true esoteric or occult schools of the world, and even in the Ashramas of the Hierarchy, singularly in moments of great crises of "planetary need".

In the group meditations of the Hierarchy, in the great planetary contacts with energies beyond our solar confines (as in the case of the Wesak Festival), in the special contacts between the disciples of the world with their respective Masters and in all magical work whose recognized purposes are contact with the Will for Good that governs the Universe, the cyclical moment of the Full Moon is taken as a point of focus and vital reference. We must never forget, when talking about psychic faculties of a transcendent order, that all contact of a spiritual nature in order to these faculties must be made when there is a perfect Sun-Moon conjunction, esoterically speaking, since every true disciple knows that the bodies of His personality, what we call lower vehicles, are still governed by the lunar Pitris, while those that are centred on the Soul or higher Self of man (the spiritual Triad) are the seat of the higher psychic faculties that are governed directly by the Hidden Spiritual Sun, veiled, as it is said in the sublime song of the Gayatri, "behind a disk of golden light" (the physical Sun). We are not playing with words; We try to explain a truth that, despite its difficulties of assimilation by the concrete mind of man, constitutes the living nerve of that which is the essence of all possible universal evolution, the consciousness of duality existing in all things, in all beings, alive, in the very process of expansion of the absolute Cosmos.

The spiritual aspirants of the world will feel increasingly inclined to devote deep attention to the spiritual mystery that occurs during the full moon phase and will progressively understand how the solar energies available in those magical intervals of time can be harnessed to elevate spiritual atonement of their life's. The moment of full moon, as well as any periodic phase in the cyclical life of the planet, such as the solstices and equinoxes, governed by zodiacal

constellations and, to a lesser extent, the dawns and twilights that balance day and night planetary life, as well as the most humble tatwas", whose duration can be measured by seconds, must be studied with increasingly deep and interested attention by modern aspirants, since the cyclical order to which all these phases are subject are the testimony of a Will, a Power and a divine Design with which all of us, without distinction, can consciously establish contact.

The Creative Sounds of Nature

The Song of Silence

The greatest secret of Nature is contained in the essential value sound. When this "tears the ethers and makes them incandescent, it is laying the foundation of the Universal Creation." This phrase has a singularly esoteric value and we have taken it from the "Book of the Initiates".

Since frequent allusions to this book are made in the works, we will say that it is the Book of the Experience of the Ages, whose content is expressed in the form of maxims, symbols, axioms and songs, and only the initiated can read, understand and assimilate, to have all the knowledge acquired by humanity throughout the ages, and certain keys for the future.

When referring to this book, we are not guided by a desire or pretension to create a hierarchy of knowledge, but rather by awakening and enlivening the faith of many human beings, to discover in themselves and through the heart, where the knowledge of things is reflected., this essence of wisdom that the Book reveals. If you perfectly understand some of the superior or intuitive comments in this Book, this will be evident proof that you are acquiring, as initiates in latency, the right to read and use it.

In the phrase "tear the ethers and put them incandescent, as the future basis of the Fire that promotes the life of the Universe", it refers to sound in the sense of friction, without which the light and heat that, condensing the ethers, constitute the universal substance.

The Sound, Verb or Word, is the Voice of God, it is the expression of His Creative Will to Be and to Realize; It is, therefore, at the base of every form and every living or expressive concept of Creation.

The song of silence that the initiate hears when he is serenely listening, sharpening his inner ear to be able to hear the Voice of God, is the main work of regrouping energies that he must carry out as the main reason for his life. This constant listening to the many sounds of Nature, this supreme attention to each of the small voices, which each of the kingdoms of Nature raises to the Creator through each and every one of its living creatures, is the very principle of Magic, in its esoteric or ashramic meaning, is the infinite process that goes "from listening attentively within the heart to the inaudible, but internally perceptible sound of the creative purposes underlying each kingdom of nature, and then consciously reproducing them through the mental body." This listening serenely within the heart to the essential motive or purpose of life of every living being, including that which rises from the indescribable world of atoms, and faithfully reproducing it through the power of the mind is pure magic, creative spirit, consciousness of synthesis.

It is logical that in the Ashrama so much importance is assigned to the "conscious" practice of silence, to this constant sharpening of the inner ears to hear the supreme song of creation, since only in this way can the "song" be reproduced later. or sound of each thing", as a supreme science of invocation of the power that each thing has in the place in which the Creator has placed it. A miracle of any order can always be explained through the mystery of the invocation, that is, the power that the initiate has over each of the living elements of Nature, that is, over each of the creatures that live, within the earth, within the water, in the air, or within fire itself. The invocation is always an attempt to "materialize" through the power of sound to which each kingdom of Nature responds, the forces latent in all the elements of things and created

beings. This may seem very difficult to understand, but those who have trained a lot in silence and through silence have learned to reproduce the song of each thing, know from experience that by mentally or physically reproducing this song they produce the invocation or "objective materialization." of the creature or thing that issued it. In these last words they have an indication of the top secret of Magic, whether it is the theurgy used by the white Magicians or the joy of the black Magicians who, in their different gradations or hierarchies, produce facts and situations at will, by invocation and materialization of the living beings that inhabit the invisible kingdoms of Nature.

The study of Magic, analysed from this point of view, is truly instructive and deeply suggestive. Hence, in the true esoteric schools, fundamental importance is assigned to the science of invocation and evocation. On one occasion, speaking about the mysteries implicit in Fire, we said that "to contemplate is to reproduce by affinity or similarity the things that exist in nature." These words also contain the secret of Magic.

By listening, deeply expectant and silently collected, to the subjective breath or purpose of unity, which underlies the heart of every living thing or being, we are learning the first lesson of Magic, even if we do not realize it. Later, on the least expected day and with no possible explanation for us, we unintentionally, or unconsciously, reproduce some of these voices or these songs of Nature and "materialize" the beings that emit them, which feel called or invoked. The first experience is one of amazement, wonder or fear, then we become accustomed to these things or these visions, until finally, and through intelligent practice, we acquire the power and ability to select songs or voices, that is, we search in the order of Nature to the creature most appropriate to produce an objective or particular fact, which must create a positive aura of harmony around us.

Through practice we have learned certain invocation techniques with respect to the sacred OM, which we will refer to later, which have made us aware of certain keys of harmony in which certain beneficent forces of the environment, singularly devic, participate, which we use in meditations. group spirituals. It is a defined technique of conscious contact with these subjective forces of

Nature, which govern the evolution of the "tattwas" or electrical currents of cyclical expression. The same technique, but carried out by high planetary Entities, serves as an invocation to "special currents" of cyclical order, such as those forces released at the solstices and equinoxes or from some other specific planet with which one wants to come into contact.

As you can see, Magic is an implicit secret in Initiation in its aspect of Invocation, and is used by all beings, from the human being who begins to think and sharpen his small inner ears, to the most exalted planetary, universal Being, or cosmic. We apply as always, the law of hermetic analogy.

Our interest is to draw practical conclusions from these ideas, which although they seem strange or mysterious, are things that constantly occur around us, to the extent that knowledge of them can alter, modify and even destroy the karmic bases where our life is based. human existence. Here is another idea that seems worthy of the maximum attention, on the part of the spiritual aspirant, as a basis for future interpretations about the essential mystery of life and the power to control the environment and the circumstances in which we live, in order to prepare karma. more convenient and less painful for the future. If this were not the case, the mere fact of preaching ideas or issuing hypotheses would be a vein thing; only the continuity of a series of erroneous elements that cloud the mind instead of clarifying it.

But by saying that consciously or unconsciously we are practicing magic, we are adhering to an esoteric truth regarding the laws of sound, since we all, without distinction, emit voices and sounds and, therefore, we are constantly invoking mentally, emotionally or physically. to the invisible creatures that populate the ethers where we live submerged. One of the most precious gifts, that of the word, contains within itself the infinite power of magic. Hence the reluctance of the initiate, who only speaks when he SHOULD and not when he CAN, very contrary to ordinary human beings and even many spiritual aspirants who speak when they can and not when they should, say, without rhyme or reason, without a defined purpose, and without any knowledge of the laws of opportunity that arise from the conscious use of the universal economy.

When one enters the great current of spiritual life that leads to initiation, fewer and fewer words flow through the mouth, fewer and fewer thoughts that invade the mind and even less the desires that disturb the heart. The spiritual man defines himself by the silence and parsimony of his arguments and, if it is necessary to speak, by the correctness and timeliness of his comments.

The magic of words creates the true support of human karma, which will be good or bad, according to the words that arise from the heart and speak through the mouth, because if we stick to the infinite mystery that we show every time we open our mouth to speak, we will be aware of the value of Christ's words, when he said: "On the day of Judgment even your useless words will be taken into account for you", that is, this speaking for the sake of speaking, without any defined purpose, that the majority of people use. the people who, like true "boomerangs", return to them carrying their fruit of karma. The highly harmful quality of this fruit is evident when criticism, gossip or slander is used. Then this fruit will be truly bitter and will contain the hard seeds of karmic trial, which will only be dissolved or destroyed when the soul of man is able to remain in true and meaningful silence.

A voice, a word or a sound essentially contains creation. When in the biblical texts or in the sacred Vedic songs we are told that "The Universe is the result of the Word or the divine Word", it is referring to the creative magic of sound. The Voice of God, tearing the ethers and making them incandescent, that is, originating the mystery of Fire, creates everything that exists in the Universe "where we live, move and have been."

The Karma of God, as far as we can understand it, will depend, therefore, on his own creative breath, expressed through the infinite quality of his Word or his Word. The voice is the peculiar distinctive of the inner Being, whether it refers to the tiny consciousness that breathes in the tiny sphere of the atom or to the most exalted cosmic consciousness. Only the wavelength, the tearing power of the ethers, the intensity of the creative Fire and the indescribable power of the Word differentiate this infinite expression of being and the extension of the circle-not-passing, or aura, that extends outside of it and defines the framework within which the law of karma is fulfilled and developed.

The magic of the soul

The human being, the same as any manifested being, regardless of the greater or lesser opening of consciousness, is defined by the Voice. Its particular vibration, which serves as a vehicle for sound, creates a special colour when tearing the ethers, which can be perceived by the trained clairvoyant. In this way any human being can be followed in the evolution of the spiritual world, by the trail of light that he leaves behind and that conveniently followed by the experienced observer takes him directly to the centre of consciousness, or soul in evolution. Even when the multiplicity of voices, or states of consciousness, weave and unweave a multiplicity of colours in the ether, there is a special invariable distinctive colour that is precisely the one that serves as a spiritual reference and that remains unchanged at the centre of the incessant mobility of circumstantial colours or enveloping passages. The Voice to which we are referring is that of the human soul, and there is much to delve into in this sense and in the elevated consequences of its relationship with time and with the ethereal space, in which the high secret of the Magic.

The voice of the Soul, the power of the great sound OM that characterizes it, is the creator of permanent situations and in it resides the ability to transform life and destroy karma. This inherent capacity of the soul, to transform life in terms of realization, is Magic, the power to create at will karmic situations, which appeared as fatal and implacable aspects of the Will of God with respect to us, and to direct the ship of life towards infinite oceans of liberation. The Word, or Voice of the Soul, is the magical power that properly used can destroy within consciousness the breath of all the minor voices, memories of other lives and attachments to what immediately surrounds us and that in their mutual and fatal interdependence creates and originates the mystery of karma. The cry of a child being born and the death rattle of a dying person are minor voices that tell us about our relationship with space and time, while the Voice of the soul,

once recognized and consciously pronounced, will make us witnesses of the great Mystery. of. the eternity. The magic of the Voice of the soul is very powerful, since it is a vehicle of the Will of God. The secret of the fourth kingdom, or human kingdom, lies in the conscious use of the solar Mantra OM, in whose specific sound each soul participates in the right measure of its strength and possibilities.

Each kingdom has its own Voice, its own distinctive colour and sound, and in the discovery of this mystery lies the knowledge of the group souls, minerals, vegetables and animals that in each kingdom of Nature carry out their evolution. In this way the trained esotericist, or the initiate, can easily follow the history of the planet by simply straining his experienced ears to listen to the Voice or follow the trail of light that each of the group souls emits as a distinctive characteristic of their evolving life. . Within the mystery that hides each kingdom and that is externalized through each of its innumerable creatures, it is possible to follow the trail of light and sound that each one in particular emits and learn to materialize them according to scientific invocation techniques. The aspects of miracle, magic or prodigy that experienced esotericists can produce have their roots in two very defined scientific aspects, which without realizing it we are using at every moment: hearing and speaking. This magic that is so within our reach originates planetary situations, since men as a whole utter voice and emit sounds, which, by taking over the ethers, produce the karma of humanity. Whether in individually or planetary, everything depends on the quality of our lights and our sounds. As the individual refines his expressions of light and colour, he approaches the characteristic Sound of the Solar or Planetary Soul, the OM, and learns to see the light that this OM generates by making the ethers incandescent, which makes him sensitive to the Life that governs the planetary set. In this way he intelligently puts himself in relationship with the One who uses the planet Earth as his body of expression, and learns the supreme technique of reproducing in his little life the solar OM, through which the evolution of the planets of the Universe is possible. .

Every time we speak, we are reproducing the solar mystery of manifestation and we collaborate with our word to the perpetuation of this mystery. When we are aware of the affirmative value of the Word, as creator of individual or global situations, we can measure the scope of our planetary responsibility. It will also be possible to understand the reticence and circumspection of the initiate towards the mystery of the Word and the reason for his prolonged silences and his worship of the law of cyclical opportunity, in which all words should be pronounced. He knows the power and responsibility of each one, no matter how insignificant it may seem, and of their relationship with the voice or sound of the invisible creatures that populate the ethers and that, when "materialized" by invocation, determine the planetary conditions. The expansion of this concept, to which we will make further reference in the chapter dedicated to the devas, and its careful study, should make us very responsible and make us aware that initiation, with its infinite opportunities and possibilities, is a result of using careful and intelligently the words and the capacity for silence, by virtue of which the inner ears open to the majestic symphony of Creation.

By carefully following the course of these ideas, you are training for the great secrets of magic. By simply taking full responsibility for everything they say or do (doing is another way of saying) and using correct words in their conversations, taking care that each of them does not hurt or mortify others, being sparing in their comments, avoiding useless words. and without sense, they are becoming, by the work and grace of the Word, true white Magi, true theurges of the good law.

By this simple procedure, they are collapsing the powerful structures that sustain the bad planetary karma, constituted by what all previous generations said or did wrong.

We refer to the solar OM and also the planetary AUM. The double OM and the triple AUM are the sounds that in their mutual and harmonious conjunction produce the realized man, the perfect human being or Master of Compassion and wisdom.

When we refer to Christ, as a Teacher of Teachers, in his symbolic spiritual and not simply physical appreciation, he has been presented as a five-pointed star of a very intense bluish brilliance that is projected into the infinity of the

ethers. The five-pointed star is, from the point of view of our study about the Word, Verb or Sound, a result of balancing the Solar Word OM with the triple sound AUM, which is a response from the three lower kingdoms of Nature, mineral, vegetable and animal, at the will of the spiritual Man or soul, who uses them as vehicles of expression. The triple AUM is also related to the periodic vehicles of the personality, which use matter from each of the kingdoms to create defined structures, which will serve as a Chalice, Vessel or Tabernacle for the expression of the verb.

The OM is a Solar Sound or Word of the Soul. It participates both in the monadic glory and in the sound or word that rises from each of the Kingdoms. It is a double sound that, when pronounced correctly, produces integration of the kingdoms, or in a smaller sphere integration of the mental, emotional and physical vehicles that the soul uses for its evolution over time.

A small diagram will clarify this:

- OM. Sound of Relationship and Integration. The Voice of the Soul
- A. Mental world related to the animal kingdom.
- U. Emotional world related to the plant kingdom.
- M. Physical world related to the mineral Kingdom.

The symbolic description of Christ as a perfect five-pointed star indicates that Christ is the true perfect or Solar man and that the AUM or triple sound of Nature is manifested, through each of the expressive bodies of man, being harmoniously subjected to the superior Will of the sacred OM. We have the symbol of this harmony by which the celestial man has omnipotent power over his vehicles and through them over each of the kingdoms of Nature, in its purest expression in the great initiatory mystery of the transfiguration on Mount Tabor in which Christ, radiant with light, has three sleeping disciples at his feet, submitted to His superior will; They symbolize the three periodic bodies of cyclical manifestation that the soul uses for its spiritual evolution.

In this picture in which we present the Solar Word OM as a spiritual soul and the triple sound AUM as the three sounds that rise from each kingdom, like a Song to the Father, the great Mystery of Universal Creation is resolved, which, although it is examined, does not It is but an expression of the supreme Magic of God in relation to the entire nature or solar Universe that serves as its vehicle and abode.

Through the knowledge you have just obtained, you will understand the repeated and constant efforts of the Ashramas and the authentic esoteric schools of the world, to teach spiritual aspirants the truths that will help them guide their steps along the spiritual path; harmonize and integrate your lower vehicles, cleanse them of all their impurities or foreign sounds, to be able to hear the typical note of each of the kingdoms of Nature and integrate them by the power of the mind and the intensity of the internal purpose, humbly offering them to the Higher will so that it can use them as beneficent forces of humanity.

CHAPTER VII: DISCIPLESHIP AND PERFECTION

Some spiritual aspirants of very good faith with very good dispositions for internal work, feed the false idea that the disciple who has managed to establish contact with the Master is a completely happy human being, free of those setbacks, problems and difficulties that are so common. to the human race.

Contact with the Master, although it extraordinarily sharpens superior spiritual perception, also develops "human sensitivity" to inconceivable extremes. As a result, the life of the disciple is a permanent centre of tension, where the superior spiritual energies and karmic forces of the human personality coincide at the same time, and sometimes for a very long period of time.

There are, on the one hand, the natural and social obligations common to all people, that is, family, professional and obligatory relationship duties with others, and, on the other, the high duties imposed by the degree of spiritual development achieved on the Path., as well as those imposed by the needs of their particular field of service.

This tension is extraordinarily sharpened by the fact that the disciple's life being eminently invocation, he attracts upon himself a high type of vibrations that he must try to control and project conveniently within the defined field of his personal sphere of radiation.

These high vibrations are of three types: those that come from his own Soul, those that come from the Ashrama to which he belongs and the indescribable ones from the Master who is preparing him for initiation. Remaining balanced in the centre of this triple aspect of superior Ray energies is a very difficult task, but it is an inexorable part of the disciple's life.

Most spiritual aspirants on the Path of Probation tend to see only the pleasant side of this process, that is, the ineffable delight of contact with the Master, the right of entry into an Ashrama, the conquest of esoteric knowledge and control and development of certain psychic powers. They often forget the unpleasant or difficult side created by the clash and friction of the higher energies invoked on the karmic body of the disciple. This, like all human beings, is due to a law of heredity, internal and external, whose different aspects weighing on his mind sometimes produce great confusion and profound setbacks. The disciple is, symbolically speaking, "a prey that God and the Devil fight for equally," the Angel of the Presence and the Dweller of the Threshold, the witnesses of the Light and the Angels of the Shadows.

The struggle that takes place at the three levels of the disciple's personal activity: concrete mind, emotional body and physical body, gives rise to intense crises, whose greatness, depth and drama are rarely appreciated by those around him. It will suffice to say that the disciple is "nailed to the great cross of experience."

Human karma, symbolized by the horizontal arm of this cross, and the divine opportunity, or spiritual Path, symbolized by the vertical arm of the same, must reach complete balance before the disciple becomes an Initiate, a perfect man.

As long as this fact does not occur - and the path to such realization is long and painful - several lives may pass, in the course of which experiences occur at a dizzying pace, with their consequent consequences of problems and adversities. Fortunately, the disciple knows certain rules and manages certain laws that sweeten his life and allow him to withstand the tremendous pressure of the whirlwind of forces in which he is immersed.

Being a disciple and trying to conform to the supreme dictates of the Law is a glory, but also a terrible responsibility. He is a witness of the Light and a Servant of the Plan. These two phases indicate the beginning and the end, the alpha and the omega of the creative purpose of life, from the moment the spiritual

search begins as a simple devout aspirant, but still full of illusions, until the highest initiation is reached. The effort is proportional to the height reached on the Path, as well as the sense of responsibility that becomes a deep source of pain at certain stages of the search.

Crisis and tensions

The crises and tensions within the life of a disciple are considerably aggravated or accentuated, when for the sake of certain defined aspects of his life as a conscious servant of the Hierarchy, he must present himself to the world as what he really is, as a disciple of the Master, then the mental attention, not always correct and properly focused, of a multitude of aspirants on the Path converges on him who "take him as an example of their lives." The focal point "disciple" is in this case a centre of impacts, most of them of an emotional nature, coming from the desires, hopes and fears of all those aspirants who see, or believe they see in him, someone in whom they can really trust. There is also a high duty on the part of the disciple, of being for all those who think and trust in him a living testimony of Strength and Understanding.

For these and many other reasons, the life of a disciple in physical incarnation cannot always ostensibly demonstrate his well-earned spiritual development nor the many qualities acquired through the sacrifice of "washing his feet in the blood of the heart."

Some years ago, we had the opportunity to establish intimate contact with some accepted disciples; We were sure that they were because we had previously confirmed their affiliation with some Members of the Great White Brotherhood. We were able to observe at times, with consequent astonishment, that in their social relations they seemed to have forgotten certain internal rules, as if they had momentarily lost their connection with the elevated world of causes. This was a cause of very acute suffering.

One day while we were waiting for the Master, I discussed the case with R... and with some other of my Ashrama classmates. On that occasion the Master began his talk like this:

"Never judge things or people by the sensitivity they produce in you, but by their degree of effectiveness. Be sure that if We immediately demanded full subjection to internal laws, there would be no disciples to train nor servants on whom to make an important part of Our work in the world gravitate. In the same way that we demand INTENTION regarding the internal world, we also demand effective WORK in the external world. And those who do the Work in the external world are not always the best in the internal world. But, the fact that "they sincerely work and fight to help us" keeps them connected with the energy that emanates from the High spiritual levels...

These words of the Master, which demonstrated his exquisite interest in resolving our slightest doubts in the mental world, left a deep mark on my heart and I learned to suspend judgment when it came to commenting on the attitude of certain aspirants and disciples. The Master's reasons were also conclusive in the sense that a disciple's karmic equipment does not always allow him to clearly express the greatness of his spiritual life. This circumstance makes the rules of humility that are learned in the Ashrama and must be practiced in the world, the disciple's greatest safeguard as far as human criticism is concerned.

Mission and sensitivity

There are particularities in the life of a disciple that cannot be judged lightly by those who claim to "be treading the Path." We must remember in this regard the words of Master D. K.: "Sensitivity is a test of spiritual evolution, but it is also a karmic test in the life of the disciple."

There is a very direct relationship between "karmic test" and "Initiatory crisis". This relationship is based on the fact of "precipitation of energies" within the life of the disciple. His periodic bodies: concrete mind, emotional body and physical body, highly sensitized, act as a powerful magnet that attracts to his personality a considerable amount of karma that would normally have required several lives to be consummated. This circumstance once again places before us the problem of "acceleration" of the planetary evolutionary process of which the disciple is a high exponent.

Humanity as a whole also suffers the consequences of the tremendous deployment of planetary and extraplanetary energies brought into play in these drastic moments of evolutionary acceleration or karmic precipitation, and the endless aftermath of wars and conflicts reported everywhere and from the very beginning of humanity. History, as well as the terrible geological convulsions in many parts of the world, are proof of the power of these terrible impacts. This statement is in no way an attempt to justify war or any social or geological upheaval, but simply a desire to highlight the heavy karmic baggage that still lies in the subconscious depths of humanity, and that the powerful pressure of higher energies of "precipitation" floats to the surface of consciousness, so that it can eventually be released. The disciple is, at all times, a superior dramatization of the state of human consciousness in a cyclical or historical moment of the world, and by contemplating his life full of crises and tensions, a clear image of the spiritual emergency destiny for which he is being addressed emerges. all of humanity is preparing and is also preparing at its different levels.

The Ashramas of the Hierarchy therefore have a well-defined mission in these crucial moments of human history. The Christic words: "Knock and it will be opened to you, ask and it will be given to you," refer exactly to this right of entry into the Ashramas, since it is in them that the human being is prepared for his glorious spiritual destiny of him. Such a right, paid at the price of high devotion and sacrifice in certain stages, is today within the reach of all aspirants in the world. There is no limitation to man's enormous desire to progress and occupy a position of honour within the ranks of the servants of humanity.

When we were first admitted to the Ashrama, after formulate the corresponding vows (or oaths) before WHO can make them truly sacred and inviolable, we had the honour of hearing much of what I am telling you from the lips of our glorious Mentor. One of the things that the Master especially recommended was "that we live deeply aware of the solemn hour that humanity was experiencing," not only because of the entry of our planet into the zone of influence of the constellation of Aquarius (which marks the destiny of the New Age), but also by the enormous pressures of extraplanetary energies and those from beyond our solar system, which were converging on the earth, preparing humanity for certain fundamental changes within the structures of the organized society where it is currently evolving.

We are living through truly dramatic and decisive moments in the life of humanity and we can all contribute intelligently and with good will to resolve the acute crises and tensions of this distressing global period. Constantly think about the possibility of being admitted to an Ashrama, to your Ashrama. They do not believe themselves inferior to others who are already there. They can also establish relationships and bonds of a higher spiritual order if they firmly maintain the purpose of good will, to love and to serve. It's worth a try. At the end of a certain stage the Master will appear to tell them: "You have called, enter", "You have asked, take". And then "the veils of the Temple" that hide the infinite greatness of their own lives will begin to be torn apart.

"When the disciple is prepared" that is, when he has penetrated deeply into a dimension of life higher than normal, "the Master emerges."

Such an event is preceded by a small light, which radiates from the upper centre of the aspirant's head and which grows until it is visible to Him who, since the very beginning of time, has linked his life with his own. It is at this moment and not before that the term "disciple" begins to have a real and practical meaning and not simply theoretical. The life of the aspirant then begins to undergo profound modifications. Such modifications, expressed

through violent tensions and acute crises, gradually purify him until they make him enter "that great current of spiritual life" from which he practically never returns.

We all naturally know these things that by dint of saying them have become habitual clichés, hence their truly mystical and spiritual meaning and their practical and esoteric application are only reserved for those who are truly connected with the supreme purpose of life.

A fight in the subtle dimension

People who, out of ignorance more than any other cause, practice evil can only attack the lower aspect of those against whom they feel some form of animosity or antipathy. To this end, they use physical things, ethereally related to the subjects who are the centre and target of their bad intentions, and then act decisively against these things. This activity is transmitted by sympathy of vibrations in defined aspects of evil on those who owned or used such things and thus establishes an uninterrupted current of evil that goes from the person who practices it to the thing or object of reference and from there to the subject to whom It is intended to harm, a magnetic current that, if not properly stopped by the destruction of such physical elements of reference, progressively and systematically destroys the protective etheric network of certain physical organs on which it acts, until causing physical death due to the destruction of those elements of defense, or to provoke negative tensions of a moral or emotional order that can also lead to obsession and madness.

"Every form of black magic obeys the same principle of human separateness, of denial of spiritual light, that is, the triumph of ignorance, selfishness and ill will over the correct intentions of men. There is, however, a notable difference from the esoteric angle between the forms of black magic."

The difference is not of basis or principle, but of intensity, degree or level. The black magic of the ignorant only borders the shores of the physical and the lower astral; The magic of the true black magician, the one who knows perfectly well what he is doing, originates mainly on the concrete mental plane and acts consciously and with full knowledge of the facts, pursuing goals that do not only threaten the physical, emotional or mental safety of the person. certain individuals, but they confront themselves decisively and using great powers against the Creator's Plan itself, against the process of human evolution and very definitely against all those who in one way or another have decided to collaborate in the development of this Plan.

Now, the "black magicians" to whom I must refer from experience, go much further, as I have previously said, not only because of the intelligence they display but because of the great power they use. One of the most important reasons from the angle of these considerations is that the "black magicians" themselves are organized in the form of a Lodge, their members following the same or very similar training system and initiation process to which the glorious hosts adapt. of LIGHT that constitute the Great White Brotherhood of the Planet.

As the "black magicians" in their different gradations are subject to this scientific training system, which involves knowledge of the law that regulates planetary energies and forces, and of certain mantras of invocation of the lower or elemental devas of the shadows that live and develop in the deep core of what we could call "subconsciousness." planetary", the scope of its power is enormous and its radius of action even extends and reaches the lives of the world disciples themselves in the process of alignment with their souls and integration with spiritual life. Fortunately for these disciples and for all of humanity, the power of the "black magicians" ends at the borders of the spiritual world, where the true and fruitful activity of the Elder Brothers of Humanity, of the Masters of Wisdom and Initiates of the Great White Lodge and the beneficial power of the Hosts of Light.

It must be recognized, however, that until the lower bodies of a disciple are properly purified and controlled, the activity of black magicians can take its toll on them and turn them into "the centre of their terrible and evil attacks" ...

We wish to illustrate more broadly and definitively this difficult passage in the life of a spiritual disciple, for this I will refer to my own personal experience.

Temptation and black magic

... "I am not going to repeat here something that every true spiritual aspirant must necessarily know regarding the invoking power of the greater fires or of redemption through certain sacred mantras. I will limit myself only to saying that within an Ashrama of the Hierarchy, where it is assumed that the disciple who is a part of it is adequately prepared spiritually and personally, only with great discretion and reluctance are mantramic formulas of high invoking power and even in any case when the pressure of certain circumstances or the seriousness of a specific case justify it. On one occasion, a few years ago, I had the opportunity to experience directly in my personal life the exercise of this regulatory law of transmission of power mantras or invocation of the sacred Fires of Nature. My Soul first and my Master later were the sacred vehicles of that spiritual transmission. The events, as always, were the consequence of a fervent and intense living in pursuit of the sensed superior Reality. But please look at the facts:

It was specifically about counteracting the action on my mental and psychic life of powerful and evil influences coming, as I was later able to verify, from certain defined areas of evil located in remote and shadowy places on the Planet. The qualities of good that begin to develop in the life of a disciple, they immediately attract the attention not only of the beneficent Forces of Nature that find in them a new channel for their expression, but also and in an even more pronounced way, given the karmic characteristics of the disciple, of the evil intentions of the adepts and members of the so-called Black Lodge of the planet, a corporation of beings - I dare not call them humans - who consciously practice evil and

deliberately oppose good. These unfortunate beings, intelligent but heartless, feed - so to speak - on the substance of shadows, work mostly during the night and take advantage of the spiritual weakness of a considerable part of the human race to achieve their ignoble ends., of the low vibration energies generated by the entities located in the descending or involution arc of planetary life, of the power engendered by the frightful struggle of the unconsummated desire of men, of the dark astral and etheric flow of their low inclinations and of the terrible shock that in the mental world is sustained by the ideas and wills of human beings that originate the great heresy of human separateness with its frightful aftermath of wars and conflicts. All this force, essentially material, separative and destructive, is used by "the lords of the shadows", by those expert "black magicians", to foster within human consciences the seeds of hatred and destruction and is preferably focused against the life of those who, through superior understanding and in a defined and constant manner, begin to free themselves from their particular selfishness and follow the paths of Good.

As I was in that case at the time, I could not escape either the rule or the process, as far as the disciple is concerned, the rule is the temptation and the process is the crisis. In their interaction, temptation and the subsequent crisis constitute the bitterest test of the Path, that which is mystically known as "the Night of the Soul." But, if spiritual firmness is maintained and the challenge of facts is accepted nobly and without resentment, the Soul then penetrates more deeply into the LIGHT, LOVE AND POWER of Him who is the spiritual Guide of our life...

Terrible hours

... During the development of that process to which I refer I spent very terrible hours coloured by a profound drama, even more pronounced by the fact that at those moments I was denied even the possibility of invoking internal energy. For a fairly long period of time "I was not even allowed to sleep." A series of terrifying-looking entities gathered in my bedroom at night's rest and time and time again tormented me with depressing visions that diluted my imagination

and poisoned my spirit. It was absolutely impossible for me to concentrate my mind on the Master and the Ashrama. When he began to recite the Great Invocation, a formula of great power that always connected me with the energy of the High Places, noises from all parts of the room prevented me from coordinating the different stanzas of it. The image of Christ that I usually perceived with great clarity and served as a luminous point of reference in my meditations, was supplanted by horrible and bestial images.

In the development of this new and unexpected process for me that I considered transcended since my entry into the Ashrama, I was able to understand for myself the universal and profound scope of that state that we call temptation. Temptations were in fact all the intrusions of evil into my conscience, that is, those visions that were morbid, others disastrous, those noises, deep headaches, inability to concentrate, loss of spiritual perception and a growing physical weakness. That whole horrible nightmare was specifically an invitation to turn back from the spiritual path I had undertaken, and it would certainly have been easy for me to do so, renouncing the life of service and communion with the Ashrama and the Master and living the normal and ordinary life of the vast majority of human beings. The life of a disciple is not, however, an ordinary life, meaning a folding without struggle and without resistance to the flow of the usual, it is, on the contrary, a life of effort and sacrifice that must lead to perfect spiritual integration. As it is said very well in certain sacred texts relating to the life of a disciple in physical incarnation: "The worst temptation is to live without temptations", because temptation brings to the surface the hidden weaknesses of the disciple, it fuels the embers of passion. of a fire that seemed dead, but was only asleep and shows the deep subtleties of personal morbidity embedded in the unknown recesses of consciousness that must be destroyed before facing the terrible power of the initiatory Fire.

The Master had already warned us of the existence of these subtle impediments within consciousness, but I had accepted His words more as a theoretical teaching intended for the equipment of our knowledge than as a sacred warning to "live deeply alert to the inevitable condition." human nature of our karmic life." In the most intense of the struggle, while the process was

developing, I suddenly had a luminous glimpse of the universal reach of the Master's words and decided to give up rest and the pleasant dialogue with the usual and accept the growing challenge of the facts, trying to alleviate as much as possible the impacts directed against my subtle bodies by black magicians.

I didn't know how long that state of things could last, I only knew that I had to resist, fight and take refuge in the good of my soul. During the day, mostly during the solar period, the most favourable for spiritual meditation, I strove to regroup my scattered and weakened thoughts and direct them towards the Master and the Ashrama, continuing to the best of my ability my professional tasks and those of the field of service that I had voluntarily chosen.

Meanwhile, my physical body, increasingly weakened as a result of this struggle, mainly due to the impossibility of sleeping and resting at night, threatened to reach a critical point of tension due to wear and tear, after which only physical annihilation with death was foreseeable. loss of a cyclical opportunity for spiritual evolution. It was precisely upon reaching this point of extreme tension that universal action occurred.

The universal action

One night while I was, as I had been for so long, under the pressure of the negative forces to which I previously referred, and I was already preparing to spend another night without being able to sleep and to patiently face all the possible and exhausting annoyances of those forces that had caused Already appearing within me and around me, I heard the voice of the Master resonate clearly and distinctly within my conscience. A deep and extraordinary feeling of joy made my sorrowful heart overflow with tenderness. On that occasion the Master simply told me: "The time has come. He pronounces with me and engraves these words on your conscience." It was a specific mantra of great power, related, as I found out later, to the Fire of Shamballa. It was a strange magical formula that seemed very simple, but endowed with certain inflections that I tried to repeat following the Master's advice, and certain pauses that I felt

resonate powerfully within me as if I were a hollow bell subjected to the action of a tremendous clapper. For a few moments and while I continued to recite that magical formula of superior invocation under the oral guidance of the Master, I seemed to vaguely remember those cadences and that rhythm. In fact, that mantram brought to my memory sounds with a familiar air, as if this were not the first time, I had uttered them or heard them. Would that be the direct invocation of the Solar Angel, of my true spiritual self, or perhaps a synthesis within my reach in those moments of the Power of the spiritual Ray of my life that was expressed through my solar or internal soul? In those moments everything seemed possible to me because I felt the Master's voice resonate within me, that voice so intimately known, whose inflections evoked in me the warm breath of the eternal and the aspiration for the highest spheres and dimensions...

...Immediately I saw that a resplendent Deva entered my bedroom. His face, from which luminous rays emanated, expressed indomitable firmness and resolution. He carried in his right hand a sparkling sword from which fiery flashes emanated and he directed it in circular movements extraordinarily fast against all those shadows and terrifying shapes that had taken over my bedroom and my spirit for so long. Although this struggle seemed to take place outside of me, so far as I was able to witness it, I felt that it was taking place deep within my heart and it would be impossible for me to describe the frightful screams, moans and blasphemies that the action of the flaming sword of the Deva...

...Finally, my bedroom was completely illuminated although I did not perceive anything objective about it, which showed me that that horrible fight had not taken place on the physical plane, but in another, more subtle dimension. I only perceived in those moments and within the light the Angel of the Presence, the powerful solar Deva who had come to help me and who now, when I contemplated him serenely, seemed to me intimately and strangely familiar, as if he were a consubstantial part of myself.

Peace then reigned in my spirit, a peace that seemed to have been lost for a long time. When, full of emotion, I wanted to express my gratitude to the Helping Angel, he gave me a deeply friendly sign as if to say goodbye and disappeared from the field of my perceptions.

The light continued to shine inside me and although I was fully aware of everything, I still could not distinguish anything from the objects in my bedroom. Suddenly I felt within my being that deep feeling of expectation, impossible to be explained in words, that preluded the proximity of the Master and his voice resonated again within my soul in silence. Then I saw him for the first time outside the Ashrama, there at my side, inside my humble bedroom, never so humble in his presence. He did not tell me anything. He limited himself to smiling at me with ineffable tenderness and blessing me. He disappeared very soon as he had done previously, the Great Solar Deva, and gradually my consciousness began to penetrate the world of the usual. I then began to perceive the objects in my bedroom and to be fully conscious in my physical brain. The peace that I felt then within my mind and heart was an immediate and incontrovertible witness of my contact with the Master, and with a deeply calm and calm spirit I was able to surrender without reservation to a comforting physical rest that I had been missing for so long. absolutely private state.

Days later, in the gentle retreat of the Ashrama to which I had access again after having consummated the last crisis, the Master gave me the corresponding teaching of my state and entrusted to me, according to my temperament and condition, a positive mantra of dispersion of the forces of evil that would henceforth try to penetrate the area of my consciousness. As he did so, he told me that the mantrams or magical sounds that he had transmitted orally to me at the height of my crisis would gradually be erased from my memory. "Only in a certain initiatory cycle of your life," he told me, "Will you again use that set of words and sounds that prevented you from succumbing to the pressure of evil and the activity of the dark forces of the planet, but then those mantras will be in your hands a key to universal power to save humanity and not just to help yourself." And he continued, looking deeply at me: "You will realize then that that Voice, the Voice of the solar rhythm expressed in certain cadences, sounds and defined words, was your own voice, the voice of your

Soul, of the immortal Being, whose eternal liberation and return to the solar homeland, depend solely and entirely on your full adaptation to the laws of universal service and fraternal self-sacrifice in favour of others, as did the Buddha, the Christ and all the distinguished personalities of the Race."

These words of the Master, apparently so simple, had a profound meaning for me and allowed me to glimpse future stages of the human race, in which Divinity would express through man the power of universal life that permeates and unifies everything, fusing in an eternal embrace the two great currents of energy that promote all possible evolution, those of Matter and those of Spirit, of Life and Form, which in the magical balance of their apparently opposite expressions must produce the liberation of the Soul, of the Solar Angel, of human Consciousness.

The angel of presence

We wish that the experience that we have just related had fulfilled its purpose of illustrating this very vague and uncertain point of what in religious terms is called "temptation". In reality, temptation is an obligatory aspect of the life of a disciple, and of every spiritual man, since it is through a process or stepped system of temptations that man manages to one day penetrate the initiatory Path and become a white magician, a Witness of the Light and a Server of the Plan..

There is a direct relationship, always governed by the laws of analogy, between temptations, crises and periods of spiritual emergency. They are consubstantial aspects of a unique process of perfection, of an increasingly defined attempt to penetrate the great mystery of human life. The temptation and the process of struggle that it promotes are intended to "purify the spirit of man" and make him aware of the spiritual powers that reside within himself. Without temptation the evolutionary process of the human race would be very long. Its obligatory action in the life of the spiritual man is an infinite opportunity for redemption. The common man, whose existence is one of compromise with

the established environment, is not tempted, always agreeing with everything as long as his material interests are not taken away from him nor too much effort is required of him. Only those who have seen a trace of Light within themselves and have decided to follow this path are truly "tempted" trail to the end. This means that temptation, as a universal process of purification, operates by degrees within the human heart and that the greater the depth of life and the greater the richness of qualities, the greater the intensity of temptation and the deeper the crisis.

For those in the know, for those who have partly opened the veil of mystery of Isis, it is actually the confrontation of the disciple with that entity that esotericisms' call the "Guardian of the Threshold." It is a mysterious being created with the substance of our base thoughts and ignoble desires generated over time, from the very moment of individualization, when for the first time the animal man of the primitive races was endowed with the principle of mind., to the present day. He is the terrible Guardian of the sacred Mysteries and none of these mysteries can be revealed to man if he does not first destroy this mysterious Entity created in us and by us with the crude materials of ignorance, vileness and selfishness. This being is by law the centre and refuge of every symptom of planetary evil, of every activity of black magic in the world, because in the same way that every human being has his own Guardian of the Threshold, his own tempting demon, he also exists at planetary scale the Guardian of the Threshold of the world, created and sustained by the activity of the guardians of the Threshold of men, races and nations and is the centre, headquarters and receptacle of all sediment of evil on the Planet. It is definitely that dark Centre of evil Power that I have always referred to when in my writings I have spoken specifically of "Black Magic", from which all those who consciously or unconsciously practice evil in this world draw their evil power.

Have you now realized the necessary effectiveness of the divine purpose underlying the obligatory process of temptation in the higher man? It is the only way to unmask the terrible Guardian and destroy this thousand-headed Hydra of human passions. It is, on the other hand, the only means of invoking the redeeming force of the Angel of the Presence, of our immortal Soul that in these critical periods in which everything, heaven and earth, seem to have

abandoned us, the flaming sword rises triumphantly held high to free us. from the influence of evil and then lead us, confident and secure, along the path of Good and Bliss..

The mystery of Peace

The disciple, by virtue of being one, does not enjoy any special privilege, nor any specific power to avert the crises of his personal life. On the contrary, there is a process of "karmic precipitation," invoked precisely by the specific circumstances that occur in his life. A life without tension lacks spiritual resonances, just as the strings of a bow must be very close tense to be able to shoot the arrow. In the case of the disciple, the arrow is the spiritual purpose, the bow is his personal existence, the crises are, by analogy, the powerful force that causes the tension of the string. Most aspirants know this, but it is one thing to know about this process from a theoretical point of view and another to feel swept away by the powerful whirlwind of precipitating forces, which motivate powerful crises and tensions.

We remember that it was in the tensest time of our lives, when the problems were most acute and the crises deepest, that we entered the Ashrama to which we were honoured to belong. The first ashramic experiences reached our physical brain at that time very confused and blurred, constantly involved in personal difficulties. The contact with the Master and the teachings received came to us like the fruits of a "dream". Later, as we became more established in the centre of our personal life, due to the effect of meditative consciousness, we were able to better specify internal experiences and know with accuracy, the implications of contact with the Master, with the Ashrama and with our group brothers. This phenomenon of ashramic consciousness came gradually, as a natural expression of a process of alignment and integration with our internal consciousness, with our Solar Angel.

Pointing out only crises of tensions and problems would not be fair. Deep crises without intervals of calm, without oases of peace or serenity in the sterility or

apparent dryness of that desert of tensions, would cause physical death by annihilation of the containment springs of that overwhelming force, like the permanent tension of the bow, it would destroy the rope due to wear and tear. These intervals of profound peace, sandwiched between two phases of a very intense crisis, create balance in the life of the disciple, preventing him from succumbing or from rendering his vehicles of expression useless.

As it is written in one of the Sacred Books of the Lodge, ... "there is a peace that transcends all understanding, it is the Peace of the Masters, of THOSE who dwell in the eternal."

A light breeze of this peace, breathed into the heart of the disciple by the Will of the Master in moments of dramatic tension, creates the required conditions of mental serenity and emotional stability to be able to endure, without fainting, the most arduous tests and harsh disciplines of personal life. The ecstasy of contemplation is very common in moments of deepest loneliness. It is a silence of peace between two sounds of crisis. The result is "vision" and its immediate consequences are the stimulus and strength to continue treading the Path towards the Goal.

Peace is the dynamic power that produces the balance of the Universe. His expression in the universal world of sound, is the music of the spheres. Peace, as experienced by Those who live in the eternal, is inconceivable to the human mind. It is the very impulse of the infinite life of the Solar Logos, expressed through all Those who can respond to the tremendous magnitude of its universal purpose. Talking about peace, with respect to man, is referring to a process of spiritual expansion with full knowledge of the cause. Hence the emphasis given in esoteric teaching to the spirit of investigation and the constant observation of the events that happen around us and everywhere. The constant process of investigation and the personal discipline that leads to it guide the activities of the spiritual aspirant along the sacred routes of inner purpose and towards the world of original causes. The intelligently revealed spiritual purpose brings peace, an aspect in tune with That Centre of Peace, which is the central Sun, from which the Life of the Universe originates.

During the first months of our admission to the Ashrama, we had glimpses of this immense Peace, of which the human being ordinarily has no notion. In certain moments of personal tension and when the karmic process of our life was most deeply painful, we suddenly felt a wave of infinite peace within our hearts, which completely isolated us from all concerns and difficulties. This Peace was not always a consequence of a contact with our Solar Angel, with our Higher Self, but the fruit of the compassionate intervention of the Master who momentarily united our consciousness to his, temporarily freeing us from problems, or rather, isolating our mind from the same and offering us a deeper and calmer vision of life. It was like a fresh breeze in the dry aridity of the desert, like a bolt of lightning that suddenly illuminated those dark moments of spiritual loneliness with its blinding light. But these moments enjoyed with the fruition of the thirsty pilgrim in the desert before the cool spring, always gave us the measure of the eternal, elevating us above ourselves and making us aware of the relativity of the problems of our personal existence. That peace transmitted by the generous attention of the Master did not free us from personal karma, but it gave us an accurate vision of the conditions that had to be altered and offered us an overview of the circumstances that surrounded us. We saw our problems as alien, we analysed them from above and inward and not from below and outward, which is where man usually tries to solve his problems and difficulties. In the same way that the study of a ray of sunlight can give us an idea of the sun, since its qualities are expressed through each and every one of its rays, so we humble aspirants on the spiritual Path, reconstruct within ourselves, as a result of those solemn moments of peace, the infinite Peace of the eternal and we heard within ourselves some of the magical sounds, which transmit to the spiritual ear, the spheres in motion within and beyond the circleit-does not-go-pass of our Universe.

For the disciple in spiritual training, Peace is not a goal, but the result of following without any resistance the infinite process of spiritual expansion. Peace is not achieved by the will to achieve it, but when, forgetting everything, we begin to join the magical concert of Creation. The majesty of the purpose of Life implicit in the Will of God is in the process of expansion within ourselves. By ceasing to offer resistance to this purpose, Peace, which is neither a goal nor a result, but Cause, Being and Life, takes over us, purifies our spirit and fills us with serenity.

Peace confers correct vision, incessant encouragement, indescribable qualities and powers. Only those who are Peace, who live in Peace and can transmit Peace, can use such faculties. When referring to the Peace that the Master conferred on us with his divine intercession, we must say that we were aware that that Peace was not so much a fruit of our spiritual elevation, as a living testimony of the Master's compassion. The fact that through his mediation we lived peace did not imply the deep peace of life, born from the fusion or infinite union with the principle of peace, but rather a reflection of the Peace of the Master which in turn was a point of confluence of the Peace and balance of moving spheres.

That this peace, even a reflection, gave us vision and the ephemeral development of certain spiritual qualities, such as the power to penetrate to the root of anything or fact, or to "hear the music of the spheres", did not imply that we should stop fight our problems. This would not be karmically fair. It is true that there may be a process of "Substitution" through which the Master, Lord of infinite Compassion, can carry upon Himself the karmic weight of the personal life of a disciple, but this circumstance is only used when there is a special, ashramic SERVICE. for which this disciple is fully qualified, and requires a very balanced mind and heart to be able to carry it out. This Substitution process was carried out by Christ two thousand years ago, in favour of the great disciple who is humanity as a whole. His intervention favoured the great impulse of life that has culminated later, with the passage of centuries, in the current human approach to these developments, techniques, and discoveries of our days, which assert the value of his infinite words. "You will do greater things than what I have done." The technical advances at the end of the century are true miracles, immense prodigies considered with the vision of the people who lived in Palestine two thousand years ago.

How to acquire Peace? Here is the immediate question of every sincere aspirant. The expression of a very hectic life, convulsed by many crises and problems, with untold great difficulties, of a physical, psychological and moral

nature, lead the mind of the researcher, of the disciple on probation, to deep and painful questions about the capital problems. of his life and his lack of peace. He wonders very sincerely if there exists within his heart any gap open to the Peace of the Master, in Whom he believes and in Whom he trusts, despite not having yet established any conscious contact with Him.

The disciple on probation and the accepted one know that this Peace exists and they also know that this Peace is a condition in the life of Nature and not a simple state of consciousness. Because of this, they are convinced that this Peace is not limited to the ephemeral circumstances of personal life, that its roots are deeper than those that nourish the substance of a specific karmic life. Power comes from further away, from beyond everything that personal existence offers with so many varied nuances. Hence the difficulty of establishing a relationship with it, of feeling penetrated by it. Books, even the most sacred ones, cannot give a notion of Peace, they can speak of it as a natural consequence of living correctly and even give certain defined ideas of what correct living entails as far as human beings are concerned. But, let it be understood that Peace does not come only with the knowledge that it exists. Many people live completely in peace, without ever having argued about it and without having practiced any of the common yoga or meditation exercises. It is a process of life, not a process of discipline. All spiritual aspirants should know this and not be impressed by occult treatises or spiritual perfection exercises. Simply discerning the value of a thing should be enough for us to know its usefulness, but frequently, anything that enters our eyes or ears reaches our heart without passing through the sieve of our discernment. This faculty, so little used by the spiritual aspirant, is the cause of many errors and mistakes, and loss of time in relation to the eternal purpose of life.

What truly interests the spiritual aspirant in the face of the great mystery of Peace, which he intuits but is not yet capable of living, is to know if there is any path within his reach to try to open his heart, his mind and his entire life to the impression's infinite dimensions of universal Peace.

This thought had struck our spirit on many occasions, until the Master gave us one day in the Ashrama, a complete and for us definitive explanation.

Peace, he told us, is Life, not an element of life, a Resolution, not a simple formulation. You, he said, constantly ask questions about Peace and how to obtain it. But since you are Peace, in the eternity of your origin, every time you ask a question about Peace, you rather reveal than reveal this Peace in your life. Peace is a mystery greater than the creation of the Universe itself, because this Universe is a Creation and Peace is infinitely beyond and above all creations. Peace - the Master was telling us - is the Cause and reason for creation. It is the Power that promotes the Creative Breath, and therefore transcends Manvantaras and Pralayas. In the exercise of creative power is the vehicle of Peace. Don't ask about it... exercise it!

Now, -he continued saying- use the analogy. You are a creation, a universe, and at the same time you are like Krishna, that infinite power that "with a single fragment of itself, fills the entire Universe." The essential thing is not, then, Arjuna, the small fragment with which you fill your life with creations, including each and every one of your expressive vehicles, but your infinite transcendence which, as the Gods that you are, is universal Peace and Purpose of life. Just as Budha said: "the true Warrior is he who wins without fighting." So, stop fighting, stop tormenting yourselves with questions about the Peace of the Great Lord of the Universe or the Mystery of his infinite creations, or indescribable modifications of his purpose, and you will realize in a practical way that you are essentially Peace and that you only need stop thinking about it, the subtle tie that separates you from it, so that it expresses itself in you, filling everything around you with blessings.

Thus, you will realize the affirmative value of the words with which I sometimes greet you or with which I make you feel My presence: "I give you my Peace" or "Peace be upon you" typically universal formulas, full of mantramic power that only They can be pronounced by Those in whose Heart lives the Peace of the eternal."

Since the Master with his simple but indescribably wise Word, gave us His Message and His testimony about Peace, we stopped fighting for Peace within us, and then we let it be the one to seek us and be consummated in this way. , the testimony of the infinite Peace of the Universe.

CHAPTER VIII: MAN AND KARMA

Talking about Karma and the law of Cause and Effect (another hermetic principle), as far as our personal order is concerned, is one thing, talking about a system of karmic relationships that go from the individual to the cosmic is another. However, for greater clarification of this topic, we will have to stick to the latter because the root of Karma is not in the individual, in the particular thing that concerns us in the present life cycle, but rather we must look for it beyond the shores or borders of our universe.

There is a perennial relationship between the small life of a human being, conditioned by the laws of space and time, and the splendid and indescribably magnificent Life that creates, conditions and governs a Solar system. The relationships of this Solar Life, with the Great Lives of other solar and cosmic systems, must be studied with great attention, as they will give us the key to our small personal, family and social scheme, conditioned by a particular system of relationships.

In the august peace of the Ashrama and with the distant vision that facilitates contact with a high Being whose consciousness gravitates more to the universal than to the human, we have had the opportunity to verify some of the relationships that the Lord establishes in the form of magnetic conjunctions. of the World with the august Lords of other worlds of our System. These conjunctions, taken to the transcendent beyond of our highest conceptions, always gave us the idea and the conviction of the perpetual existence of a Cosmic Brotherhood in which groups of Logos participate, constituting families and an unlimited field of relationships, within and beyond. of our Solar System.

My mind has been lost, particularly speaking, when driven by the law of universal analogy I have tried to delve somewhat deeper into the law of Karma, taking as a starting point my relationship with the Master and the Ashrama and moving forward trying to establish previous and future relationships, from the centre of my spiritual life and extending it to transcend the limited field of

perceptions imposed on my mind, heart and spirit, by the circle-it-doesn't-go, of my current perceptual capacities.

And the result has always been the return to myself with a single conviction: My higher Self is karmically linked to my lower or personal self, by certain defined laws that use time as mere points of reference and contact, but that extend into concentric spiral waves to the very Heart of God. Only upon reaching this point does the anguishing restlessness of myself that seeks and is aware of a brotherhood beyond the borders of myself. And then I begin to understand and love everyone around me more and make them share in my discovery. Looked at properly, a verification of the self, beyond the self, of an experience so interesting and offering so much peace and security, that it is well worth sharing it with others.

The uniqueness of Karma

The study of the sovereign laws of Karma began shortly after our experience in Devachan. The Master told us "That although everything was inextricably related: men, planets and the most distant stars, the fact of participating as a group in a hierarchical study of the laws of life would give us the opportunity to resolve once and for all. the terrible unknown of our existence: who we are, where we come from and where we are going." Well, he told us, "Only when the mind finds within its own investigative destiny something so great that it frees it from further concerns is when true internal investigation begins."

"For this reason," he went on to say, "you were witnesses of the work carried out by the devic world in relation to the human kingdom, when you saw and experimentally verified the karmic relationship of both worlds or evolutionary currents that make it possible for the energies of the internal worlds and the forces that operate in the external worlds find an adequate channel of expression within existence. The very fact that you recognize and apply the law of analogy is a karmic fact of the highest significance. By the sole action of recognizing and applying it, you have the right to a place in the Ashrama and

a constant succession of higher knowledge within your consciousness. Recognize, if not, how much your life has changed and the situations that are created in you and around you since you entered it. The fact that you recognize me as the centre of the Ashrama and as your spiritual mentor is proof of the karmic relationship, forged, maintained and expressed without deviations through the ages. Each of you knows internally when, where and how within the infinite recesses of time and the inscrutable depths of space, this karmic relationship began that keeps us together here and now participating somewhat more consciously than most human beings in destiny. , glory and Life of the Blessed Being who uses the planet Earth as a Body of expression."

I, personally, remember fragments of this story of the past that the "memory" of God brings to our memory, through the astral light that filters from the Akashic archive of Nature, of how and when I first established contact with my Master. You would be amazed if I told you about the enormous cycles of time that have passed since then. But if I stick to my own current perceptions, although operating within the past, I could speak to you about extinct races and civilizations lost or buried under the dust of centuries, even before Lemuria and Atlantis, until I took you to a certain cyclical point, but always in the present for me., in which I ESTABLISHED contact for the first time with my Master.

In the early stages of humanity "those who would later become men and the devas" lived in brotherly harmony. It was precisely here at this point and in any remote place on the planet where through the Akashic records and merging my consciousness with that of my Master, I was aware of my Karmic relationship with HIM. The day I had such an experience of contact with the facts of this past that transcends the limits imposed on consciousness by space and time, I realized the value of the term Karma. Karma transcends the time of our consciousness although it conditions it within its intelligent laws of relationship, but using a special type of perception of indescribable subtlety, the most remote past acquires for one characters of ACTUALITY. In this type of perception, remembering is experiencing an event again with all the intensity that was experienced at the very moment it occurred. That is why I can speak to you about the past with as much confidence as I speak to you about the present. This is one of the singularities of Karma.

Karma and perfection

What I have been saying would not actually have any value, since it is a very particular experience that mostly concerns the karmic relationships of my personal self with my Solar Angel and ultimately with my Master, in the Ashrama; but it will have it, if analysing this experience as reference data you realize that Karma is an expression of the need of God himself to manifest the infinite intensity of his spiritual Life, through our universe, and through this one with other Universes or Solar Systems. Well Karma is above all relationship. It begins from the moment there is a need for expression. A Universe is always a child of Necessity. Expression of this Need is, from another angle of view, self-recognition and starting point of the Great cosmic meditation that creates stars, galaxies, solar systems, planets, men and atoms. Well, the Universe, as we understand it, that is, as a set formed by a central Sun and a group of oscillating planets, tells us about the constant friction between a central life and a body of relationships, inside and outside the entire System. expression. This friction generates a particular kind of cosmic energy - of which electricity as we know it, is a weak expression - that allows the stability and permanence of any Universal body of expression with all its content within an infinite impulse, of constant and permanent perfection of all created things. It is this stability and permanence of a Universe and in the Impulse of Eternal perfection, which underlies the root or source of Karma.

Next come the Lords of Karma, Recorders and Containers of the indescribable Archive of the Facts that occur inside and outside the planetary sphere that regulate, direct and bring to their maximum and total fulfilment all actions and reactions, all electrical impulses and all frictions that are produced and carried out within the vast sphere of the Universe, with its planes of evolution, the infinite conditioning Lives, and different evolutions, kingdoms, races, and humanities... to an implacable destiny of perfection.

The perfection of everything existing "inside and outside the universe" is the final destiny of Karma. The good and evil that occur, as a cause and as an effect of friction, adopt a key term for the esotericist: "energy", the potentiality of a divine spiritual purpose overcoming the resistance of the material substance that serves as its vehicle, carrying it progressively to the state of virginal purity. Well, as we are told in the sacred texts of the reference books of the Initiates of the Hierarchy, "...the Universe is tinged with Karma, from a previous process, in which the Entity that gave it life, carried out "one of his vast contact experiences."

Thus, you will be aware that the incarnations or life cycles of human beings in search of perfection have their superior analogy in the Life of the Great Solar and Cosmic Beings that fill the sidereal spaces with worlds. In greatness impossible to describe, but following the same Impulse of Perfection, that is, to bring matter to a virginal state in which it is indistinguishable from the Purity of the Spirit that engendered it, the mystery of Karma is implicit, and of all relationships. that produces and arouses this Law, everywhere and in all beings.

Allow me, then, to repeat that Karma is a relationship or connection of Life and Form, of Spirit and Matter, of Energy and Force, of Soul and Personality... The pain produced by friction or relationship is compensated in each cycle of life, or in each new incarnation, for the infinite pleasure and supreme joy of bonding. Hence, the life of every being is one of joy or sadness, joy or restlessness, pleasure or pain, these states depending on the specific stages in which the relationship predominates in the form of pain or friction or joy. produced by linking and identifying the increasingly sensitive material aspect with the increasingly inclusive spiritual aspect.

Starting from here, perhaps you will have a clearer idea of what Karma implicitly represents as law, in its double aspect of pain and joy, these two states symbolized in a cycle of existence or incarnation and in another of rest in Devachan, in which the great dreams of the human personality are realized,

which symbolize, in such a state, the permanent longing or DREAM of matter, of identifying with the Spirit that engendered it.

You will have to perhaps analyse this work several times, before extracting its deep universal meanings and acquiring that vision that should elevate minds and hearts to consider Karma as a cyclical opportunity of life, leading to supreme joy and not as a punishment for certain attitudes. adopted during the process of existence.

It must be taken into account that: "...Karma is neither a reward nor a punishment, but a renewed opportunity for life."

Other esoteric considerations regarding Karma

If you have carefully followed the thread of my ideas, you will be aware that the enigma of the Universe is implicit in the activity of those mysterious Cosmic Entities that we call the Lords of Karma. Liberation from human Karma is realized at the moment when man consciously enters the Buddha plane after the disintegration of his causal body. But, this intensity of life that we call liberation and that we consider from a purely analytical angle, and for the majority very hypothetical, leads to a state of consciousness, in which man realizes his connection with the karmic source of Life and that your mission from this moment must have a singularly ideal expression: to consciously collaborate in the karmic destiny of humanity, by identification with the liberating process of the mental principle emanating from the Lords of Karma.

Karma is above all "need for manifestation", that is, "need for an active process of purification through the different sieves of matter". This need for "manifestation" encompasses the entire system of the cosmos and beyond, constantly keeping in mind that where "objectivity" or manifestation exists, there the law of Karma is acting. This may seem like a limitation of the august

faculties of the Great Entities of our Solar System and beyond it that fill with their splendid and mysterious life, the august cavities of the eternal and infinite space. But, on the other hand, we must not forget that the objective Universe is intended to reflect the Pure Glory of God, a need to express ourselves or self-recognize in a lower aspect, as happens when we contemplate ourselves in a mirror. What is in the mirror image is unreal, a reflection, a distortion of reality, from a purely analytical point of view, but if we take into account that only the reflection of our image can make us aware of that which still remains MACULATED, we will realize the objective necessity of reflection and the consequent activity of the desire for liberation of the entire conscious entity and the activity that is born from this internal recognition, which we call action of Karma.

Karma is therefore a need that encompasses all the levels of the System and begins to be objective, in the form of purpose, on the mental level, which is where every system of karmic relationship is forged and where the mysterious activity of the devic factors begins in its infinite hierarchies and gradations.

The Lords of Karma and the four Great Lords of Flame or Great Kumaras who channel cosmic Karma, work with the sons of men in the three worlds by means of the mental principle and through devic evolution. Thus, the necessary readjustment is produced that must convert the human being into a truly conscious factor in the great drama of planetary evolution, in order to be able to contribute with his intelligent effort to the liberating activity that through the law of Karma is being carried out in the universe.

When I speak, for example, of the deva factors that are implicit in the great mystery of electricity, my intention is none other than to try to clarify the mind in the sense of the great truths that could be revealed through the study of the world of the devas. and from their participation, in their different hierarchies, to the development of the great karma of resolution of the Life of the great Beings that vitalize the planets of the Solar System where we live, move and have the Being, of the central Sun itself. and of all those systems related to ours, within the Great Mystery of the Cosmic Brotherhood.

This description may seem strange or very nebulous, but you must keep in mind one very important thing when studying esoterically how much happens in the universe and around us, and especially when trying to study the laws of Karma and the action of the Lords of Karma in regarding our particular life, and that is that through the hermetic analogy - key to all possible knowledge and link between the known and the unknown - we must consider that a universe is really a family, with a central father, the Sun. , and a mother, the ethers of electrical substance, which in their intimate union of love or magnetic conjunction, give life to children, the planets, thus constituting the universal representation of everything that is later reflected in the manifested world of men. , the human kingdom. When talking about Karma and those Glorious Entities that guide it wisely, we must take into account the following factors in order to relationships and links:

- 1. The relationship of the human superior soul or Solar Angel, with a planetary Logos.
- 2. The relationship of the human personality with that great Personality which we call Sanat Kumara.
- 3. The relationship of the human body with its different conditioning systems, the nervous, the circulatory and the vegetative, its etheric centres and endocrine glands, with the different planetary centres, through which, Sanat Kumara, distributes and orders the infinite Plan of the planetary Logos and voluntarily conforms to the law of Karma.

Karma, then, represents the infinite possibility of redemption of Life through Substance, that is, of Life through form, and if we want to delve a little deeper into the mystery of Karma and the activity of the Great Lords who direct it, one only has to elevate the reasoning from the particular to the universal, which is the rule to which the esotericist and the true disciple conform, and see the

universe, where the total evolution of the Solar Entity is carried out, from the point of view of what is really particular, that is, from himself, and extend his small life to the area of the Cosmic. We will thus see a countless number of factors that will enlighten us about the cosmic order in which everything that exists develops, from the physical Sun to our own heart, from the Will of God to our small will and from the infinite circulation system of universal energy. until his microcosmic assimilation of these unknown currents of life within his humble, but perfect system of blood circulation, breathing, emotional energies and thought.

Well, to apply the law of analogy is to begin to understand God. When the great Hermes said that "it is the same above as below, the same is below as above", he forever gave us the key to the esoteric ordering of life, that is, he allowed us to establish a direct link between the truth and the seeker, between the creator and the work, between the builder and the Universe, between God and man.

When speaking, then, of our personal or family Karma, with its complex system of social relations, we must also take into account the logoic connection, the group of logoic families, the relations of infinite sympathy between different groups of Logos in order to become more aware of the Law of Karma, which until now has only been shown within its human dimension.

The links of our planet with the other planets of the Solar System, and those of our Solar Logos with the Constellations of the Big Dipper and the Pleiades, as well as the mysterious relationship with Sirius and other even more powerful and distant Constellations referred to by the Esoteric treatises also tell us about a "family" Law of attraction that brings together Cosmic Constellations and Solar Systems, as we live grouped in families and in particular relationships, from a social point of view.

It's all the same. The order in which everything is structured and the essential needs within this order are identical, only the degree of expression varies, its infinite magnificence when we refer to Cosmic Entities. It is only appreciable

within the infinite hollowness of a virgin space or radiant ether, the amplitude of the "circle-not-passed", which conditions everything, from the humble radiation of an atom of dense physical matter, to that of the most splendid Sun...

An Ashramic Experience within the karmic process of life.

After these broad overviews, which can be tiring for many, especially if they have a very concrete or intellectual mind, I believe it is necessary to extend the reasoning towards more accessible expressions. Although when plotting the course of my writings, I always think that the large must be encompassed to better understand the small and that the profound study of the small can lead to the clear and concrete consideration of the large, I never leave a vague term in which the mind feels a little displaced from the study. I always use, as you may have seen, some small anecdotes or experiences that, placed at the centre of large and small reasoning, allow us to obtain a better vision or perspective of what was said or studied. I have followed this process, talking about my Ashrama, the devic world, Devachan, etc. Due to its characteristics, this study offers many difficulties in the anecdotal order, taking into account the enormous number of factors that intervene in the karmic ordering of the life of a human being.

When I spoke to you previously about the karmic connection with my Master, with whom is now my Master, and that through lives and deaths, "crossed my path or destiny of perfection many times," I am giving you the clearest indication of the action of Karma, through time and the succession of ages.

I remember very vividly Atlantis, Greece and Egypt. I lived little in India, karmically speaking, but I know with complete certainty that India awaits me to culminate a glorious phase of my karmic destiny. I don't know when it will be nor do I care, but I'm sure of it. What I will do there and how I will carry out the hierarchical activity that I now begin to deal with, I don't care either, but I am a

witness to a Planetary Hierarchy in operation and that I think, live and work for it.

Each of you "will remember in due time the karmic origin of many connections" that now seem strange and even contradictory to you, due to the tremendous confusion of the astral world that surrounds us. But there will come a peak moment in each person's life when they will be aware of the value of the karmic events that occur and that the very fact of having established contact with the Master and with the group companions in the Ashrama, tells us of a Law that is fulfilled in time and even despite time. The frameworks, times and situations may vary, but a life will come in which HE will appear clear and radiant to our sight, and from then on, the destiny of a higher life in which Karma and His Laws" will take on a much deeper and much more spiritual or impersonal meaning than we have been considering up to this point.

I remember, without any confusion, that the Karma that unites me to my Master and R... my great Hindu friend, was born precisely before Lemuria came into existence. I am talking to you not about thousands, but about millions of years. But I also tell you that time has no importance whatsoever, when the action of different events is analysed with a vision oriented towards "the great Cosmic Memory" or "Akashic Archives" to which the esoteric treatises known to many of you refer..

Using the Antakarana, this very subtle thread of light created between the lower and the higher or causal consciousness, past or future events acquire a magical or simultaneous projection in this synthesis of time that we call "now", and which is truly of eternal order.

Every time I write, pursuing a defined goal such as the one intended today to talk about Karma, I consciously adopt this genre or type of perception. In this way, both the past and the future become clearer for me and I can extract from this "living memory of Nature" everything I need to clarify my ideas. But I do not entertain myself in "the recreation of memories", which has been the sin and

punishment of many impatient researchers, but I voluntarily close my Akashic perception once the recording of facts is finished.

For this reason, I insist that an esoteric life is of such a pure and impersonal order, even though we move within the limitations and narrowness of the organized life of our personality in the three worlds, with its whims and whims, hopes and fears, that it is very easy sully it, even when we believe ourselves to be spiritual men and constantly talk about the Masters and the Hierarchy.

Analysing life from this central point of observation of the "eternal now", which is a synthesis of observation, we were able to follow, in a certain phase of our ashramic teaching, the karmic destiny of two human lives, one of them currently in Devachan and the other in physical incarnation. We were able to follow its trail from its beginnings, in a lunar life phase and using animal bodies. I was very surprised that Karma could begin in lives that apparently lacked consciousness, as in the case of two animals, very similar to our dogs, although different in other aspects. The fact of its form does not have much importance in the development of the events that I am trying to narrate, but initially it seemed unusual to me to unify Karma with unconsciousness. But the Master enlightened me on this point by telling us that unconsciousness is only a phase of consciousness, and that the Karma of God, as the centre and life of the Universe, presides over and orders everything.

Due to a strange circumstance, those two animals had certain tastes or hobbies within the circle-it-doesn't-go-past of their group soul, which we were able to observe in very large proportions. The affinity was due - according to the Master - to certain conditions whose origin was contained in the group soul itself, in the same way that certain chemical affinities produce relations of sympathy or antipathy between two cells of the same body. But, the most important thing about the fact was its external expression, its impulses to gather, to be together, to graze in company and to help each other in the face of any type of external aggressiveness caused by other animals of the same species or other different species. What interested us was that existing bond of SYMPATHY that seemed to emanate from a common original source.

I do not intend, nor can I afford to explain to you in detail all the karmic incidences of these two related existences, which we were able to observe as an illuminated point of reference for our investigations. Also understand that the investigation was carried out by the Master himself and that our attention had to be concentrated on important events in the future of those lives, since we were not interested in the particular process in any way, but rather the study of the karmic process itself, therefore, As the Master said, understanding that process that constitutes Karma is the process of the Life of God himself latent in everything.

From an instinctive animal life, under the auspices of an animal soul-group inhabiting the Moon, when the Moon was a living earth like ours, to the incarnation of many UNITS of this soul-group as men on earth, after a painful process of assimilating karmic experiences, considerable periods of time passed. The two units of consciousness to which we are referring went through tremendous vicissitudes, as all of us will have gone through due to our human connection with the ancient planet, which today, converted into a dead sphere and in permanent disintegration, we call the Moon. Many ages and evolutionary epochs passed until, having traced their destiny in a more clear and defined way, we had the opportunity to contemplate some of their human incarnations. At first, we could see them meeting almost constantly. The first incarnations, before Lemuria, and using rough and warp bodies, gigantic and heavy, were always together. This is how we saw them in prehistory, with a definitely human body, sometimes as man and woman, other times of the same sex, but always participating in a very similar karmic destiny. We lost his trace, because what the Master was trying to do was to make us penetrate the hidden Mystery of Karma and the secret origin of all the karmic relationships of life, until a time in which together as husband and wife, at the beginning of the era Atlanteans lived in the plains of Yucatan. Later we saw them as brothers in Egypt, children of a main family, but at a time that seemed still very far removed from that of the Pharaohs of the first dynasties.

I remember that in one of their incarnations we saw them again as husband and wife, although with the sex reversed according to another previous incarnation, in a place that, according to the world map that the Master paraded through our imagination to place our consciousness in the accuracy of the facts corresponded to Russia, although nothing external, that is, what we know about this country, had any apparent relationship with what we were witnessing. Russia, a cold country, especially in the region of the Master's mental map corresponding to Siberia, appeared in the Akashic record as a tropical country, with gigantic palm trees, lush vegetation and animal species very similar to those that currently live in the very hot countries on the planet...

The last incarnation of these two beings, which we accessed by the will of the Master, was very close to our current era, in a corner of France and in the time of Charlemagne, that is, about 750 years after Jesus Christ, according to the calculation Christian. Once again, as husband and wife, we saw them closely united and integrated as always, leading with their children a very humble existence with little significance from the point of view of the social order.

We later lost track of him until we reached our current time. One of these two beings is incarnated in North America, occupying a relevant social place in the world of letters. The other is still resting in Devachan and from the symptoms observed around the enveloping Devachanic sphere, his reincarnation process is not far away...

As you will have observed, the evolutionary process of these two souls has been followed without adhering to a chronological or regular order of time, because it would be impossible even if it were only, with a mere indication or with a simple clue, TO FOLLOW THE ENTIRETY of this process., which would fill pages and more pages due to the very extensive nature of the karmic journey.

The only thing that has been attempted is to establish certain guidelines, in order to the basic idea of Karma. Many of the gaps observed or apparent lack

of continuity of this idea in certain aspects, should logically be filled by the careful observation and study of yourselves. They will therefore have to resort to the resource of intuition and the use of the law of analogy, to clarify conveniently their ideas, around what has been exposed so far.

Conclusion

After considering the process of these two lives, karmically linked from such distant stages, the following questions can be asked:

- 1) Is the entire karmic process of life the same, that is, the linking of egos or groups of egos, since the beginning of time?
- 2) Why have these two mentioned souls been chosen to give an idea of what Karma means within human life?
- 3) Is there any special reason for this? Has what been said so far resolve the deep and anguishing question of who I am, where I come from and where I am going? Does the resolution of this terrible mystery have any meaning for us?

These and other questions could be asked, since man's ability to move forward and upward is rooted in the creative stimulus of every possible question, therefore, just as Christ said: "Knock and it will be opened to you", "Ask and It will be given to you." The very basis of evolution is implicit in all its majesty and in all its power in the august capacity to knock on the door (of the mysteries) and to ask for (spiritual) food, that is, to constantly ask the origin of things. and of oneself.

No, there is no special reason for having chosen these two souls to graphically corroborate the singular scope of the idea. From the causal plane and analytically observing the karmic process of any human being, he ordinarily and from a good beginning is seen linked with another soul by a law of mysterious affinity, whose source is eternal, and only in the splendid life of the Monad, or Pure Spirit, can be fully understood, but using analogy as always, and observing the single-celled organisms of the primitive life streams and their gradual splitting or division into two equal parts, they could find a central point of reference. Chemical affinity later gives us another key to this process, as I have previously pointed out. But, sticking to the main question, I would say that something similar to the split of ONE into TWO, and later from TWO into THREE, which give rise to the very beginning of evolution from its cosmic sources, to continue forward with SEVEN, the TEN and TWELVE, is carried out in the original sources of human life. Well, a unit of life divided in two will always have attached to each of the two particles the intimate seal of that primary unit that they both constituted. The very principle of Karma as a law and as a principle of evolution the grandeur of certain revelations and press forward with intrepid mind and heart toward our sensed goal, we will acquire an unknown measure of joy that will more than compensate us for the restlessness and torment of every sincere and powerful search.

CHAPTER IX: THE MAN IN THE DEVACHAN

The periodic law of cycles

For some time, we were instructed in the activity of the Cyclic Law of Nature, or law of cycles, as it is currently defined. This law refers, esoterically understood, to the Breath of God, to His vital respiration whose flow and ebb, that is, inhalation, exhalation and their natural intervals or pauses, produce the life of the Universe and of everything "in it that lives, is "it moves and has been." The order of the cycles is regular and periodic and has its path or field of expansion in a circular shape, hence the sphericity of the universal whole, from the atom to the sun, modelled and sustained by the Breath of God. Circular and periodic is also, by analogy, all activity carried out within this vast sphere of the Universe.

During the teaching process about the Law of Cycles, which covered such important aspects as the cyclical and periodic activity of the Seven Rays, the study of the sidereal Constellations, the structuring of the Plan of planetary evolution by the Hierarchy, the mission specificity of the Solar Angels, the projection onto our planet of very powerful radiation and energies coming from other Universes, from other planets of the System, from other stars and even from other galaxies, the specific meaning of that state of consciousness that esotericists call Devachán, the study of the sovereign laws that govern the process of life and death, of light and shadow, of day and night, of death and birth, and even the fleeting but intensely profound contact with the regulatory work of the Law of Cause and Effect on the part of THOSE glorious and at the same time mysterious COSMIC ENTITIES, known under the name of "THE LORDS OF KARMA", etc., we had the opportunity to get in touch with the divine work in different centres of activity and in different dimensions. This teaching process, very new as far as the spiritual training of the disciple is concerned, had its immediate consequence on our physical existence and very definitely on the rhythm of our breathing. These became increasingly "more automatic", applying a very specific expression here, since we spontaneously reproduced in our lives many of the rhythmic and cyclical aspects that we were spiritually studying. We actually learned to breathe according to the cyclical rhythm of all of Nature. During the daily solar period breathing was deeper and more

sustained; Likewise, the intervals between inhalation and exhalation became longer; During the morning and evening twilight, breathing became sweet, restful and peaceful, with shorter intervals. This new phase of our respiratory function came to us, as I have said before, in the form spontaneous, without the need to practice any type of yoga, as the natural expression of the internal recognition of a Law that had previously gone almost unnoticed by our perceptions.

The consequences of this new breathing process were evident from the beginning; better circulation of the bloodstream, deeper mental concentration and a higher coordinating power of ideas and emotions. We then realized the practical aspect of the internal recognition of certain spiritual truths, as well as the effectiveness of divine laws operating on human nature when this nature, incarnated within periodic vehicles of manifestation, stops offering resistance to the sacred impulse of Great Law Regulating Cycles. Man does not breathe logically because such is his will, but because he is forced to do so, as the basis of all possible evolution of him, by the universal Law of Cycles, or Breathing of the Lord of the Universe.

When man is tremendously instinctive and selfish, he cannot breathe correctly because the mental and emotional currents that he puts into activity create a barrier of resistance to the renewing and purifying effects of the natural cyclic law. A serene, peaceful and altruistic man breathes more widely, deeply and adequately, because he does not offer as much resistance, even within his karmic limitations, to the ordering law of the cycles. But when man is a profound investigator, as every true spiritual aspirant must be, and goes beyond a certain measure in the internal order by adjusting to certain spiritual and social rules, he then knows the delights of correct breathing. Without him realizing it, he leaves his agency in the hands of the creative Forces of Nature and allows the Law of Cycles, wisely directed by the Lords of Karma, to model him according to human Archetypes of a higher order.

The law of cycles and Devachan

What exactly is Devachan? Devachan is a peculiar state of consciousness of the human being that develops during that pause or interval of rest between two terrestrial existences; It becomes like a wide and splendid avenue that extends from the process of death to that of a new birth, filling the vision and life of man "with smiling perspectives embroidered with dreamy twilights." Obviously, the delights of that state of consciousness cannot be analysed through the intellectual mind, but must be raised to the level of the most select and exalted ideation, and even then, one would always have to take into account the disadvantage of having to use those materials, often crude, with which our imagination tries to reflect higher spiritual visions.

Now, the characteristics of Devachan are analogous, even within the limitation of man's consciousness, to those of that state of divine consciousness that esotericists call "GREAT PRALAYA." The Great Pralaya is an immense period of solitude, logoic eternally indescribable to us, which extends from the end of one universe to the birth of another; It is a natural interval or obligatory rest pause between two active solar breaths. The analogy between the macrocosm and the microcosm is here, as in all cases perfect, and by studying certain definite aspects of Devachan as we shall attempt to do, we will perhaps have a glimpse of what occurs within the divine Consciousness during the development of the indescribable dream. pralayic in which "...BREATHS SLEEP... AFTER AN ACTIVE UNIVERSAL DAY", a Vedic phrase that expresses in symbolic form one of the great universal truths that the disciple in initiatory training must learn.

Western religious teaching deeply marked by the seal of Christianity, assigns the name "HEAVEN" to Devachan. He considers it "a place of peace, harmony and absolute security, where the good man enters after the process of death..., as a reward for his correct conduct in life..., angels and seraphim watch over him forever and ever. .. The Christian heaven has, in any case, a very limited character since only those who were good in life and fully adjusted to the religious teachings of Christianity can enter Heaven. Other men - and you will agree with me that the majority of humanity - is automatically excluded from

that place of delight, filling with this limited religious concept the most stupid and at the same time most unjust arbitrariness with respect to the human being. , evidencing on the other hand how little deeply the Mysteries of Divinity have been scrutinized - always overflowing with infinite Compassion and Wisdom -, as they underlie the depth and esoteric nature of true Christianity. It must be pointed out above all that Devachan or heaven, -if you prefer this name- "is not a place", but a "state of consciousness". Our eastern brothers, more deeply scrutinizers of the sovereign laws that regulate life than perhaps we have been, understood from the most remote antiquity that the process of life and death and the intervals between terrestrial existences were related to the Divine breath, forming a consubstantial part of it and reflecting at all times that sacred vital impulse that creates, vivifies and sustains the Universes. Devachan is therefore "something living", it is a state of consciousness created, vivified and sustained by man after having gone through the trance of physical death and having freed himself from the gross aspect of his most subtle vehicles, astral and mental. . Once man has restored to Nature that matter with which he "mystically enveloped himself" and with which he created his bodies of manifestation, and once he has detached himself from all his mental, astral and etheric ties coming from the appearance physics that he had in the world, completed "a cycle of "activity" gradually enters a cycle of rest, if "rest" can be called that mysterious and dynamic activity that emerges splendidly and without any effort from the depths of the human being, once it has been freed from the last vestiges of "animalized" matter that chains him to the earth and the living memory of his last karmic existence.

Devachan is located in a certain stratum or level of the mental plane. The subtle matter that conditions it is of such a nature that it allows the human being to turn any formulated or sustained desire, aspiration or thought into reality. There is a constant externalization or projection of the most subtle elements that promotes desire, since in Devachan thinking, desiring, or ideating are synonyms of "living" and in the special character of this experience the permanent wonder of the evolutionary process is implicit. of the human kingdom.

Now, what man desires, projects, thinks and lives in Devachan are precisely all those facts, experiences, situations and circumstances that could not be externalized or updated on the physical plane during terrestrial existence.

Devachan is, therefore, the plane of the total consummation of man's best desires, those that motivated gaps in his existence or that plunged him into deep restlessness and afflictions. Devachan is actually a true Heaven, but not of eternal and passive contemplation, but of the most dynamic activity and creative realization. In Devachan, the potentiality of human desire is expanded to infinity and from its vital centre, fertilized by the creative faculty of God himself, man extracts that infinite power that elevates him to the most exalted summits and the most splendid situations.

With man placed in the vital centre of himself, without any limitation of his innate creative capacities, he begins to live in advance the glory of Liberation. In Devachan, Karma does not affect the human being. He lives there a life very similar to that of the Devas, although in a different form, but the analogy is perfect in the sense that there is no effort on the part of man. Freed from karmic necessity, even if only temporarily, the human being lives closer to himself and to divine Grace than he ever was before. In Devachan is his immediate Glory, the greatest power within his reach and the highest point of his union and contact with the Supreme Being.

Seen human Devachan within the immense and indescribable confines of the mental plane, it appears as a luminous sphere of different dimensions and different colours. Inside this sphere an even brighter point indicates the centre of consciousness. This centre mystically linked with the Solar Angel, contains the guarantee of the essential and the creative power that it promotes all devachanic situations and is an archive of consummation experiences, the basis of all possible future evolution.

Devachan thus offers an intense, vigorous and pulsating perspective of life. It has a richness of nuances impossible to describe, due to the intensity of the

feelings with which the "devachanic scenes" created by human consciousness in the process of consummation are adorned.

Devachanic Training

Entry into the area or sphere where such scenes are performed and those situations are created requires a total silencing of all personal particularities on the part of the researcher and, singularly, great mental and emotional control in order not to disturb the "liberating activity." " of mental and psychic energies that is realized in the devachanic world. In the same way that an air balloon deflates under the sharp pressure of a needle, so the devachanic sphere would lose all its air of purifying integrity if any intruder managed to penetrate the intimacy of that radiant sphere created by the intensity of desires and desires. by the ineffable desire to free oneself from them. Hence, before carrying out the devachanic experience, some of the details of which I will be happy to tell you, we had to undergo rigorous mental and emotional discipline. Some of these internal processes consisted of the representation of "mental pictures," some extremely fun, others deeply painful, that the Master paraded through our imagination but that appeared with more force of reality than the events themselves on the physical plane. The objective was to achieve perfect "impassibility" before each of the mental pictures or scenes that the Master produced and projected onto our mental body. I confess that I laughed and cried a lot and that my curiosity was extraordinarily aroused by an interesting scene truncated in its phase of greatest interest, before the Master considered me fit to undertake the great experience of Devachan. I suppose the same thing would happen, more or less accentuated, to my group brothers. But, as you will understand, that is why we were there, to learn to govern our impulses and our personal emotions and to become more and more sure of ourselves, in the face of a series of facts that will demand on our part the most complete impassivity and the most exquisite of discretions.

The devachanic experiences began a few months after the beginning of the special training to which we had been subjected. The Master, affable, indefatigable and indescribably patient, instructed us on secure bases of self-

control on the subtle planes, before considering us ready to undertake the great adventure of Devachan. The experiences were always based on our starting point.

Ashrama and constantly guided by the Master in each of the "devachanic incursions". The experience itself had a truly exciting character, since it was about seeing the man as he really was in his hidden life, in his true intimacy, in that deeply secret and modest life that is at the root of all his dreams, desires and aspirations. And the result of our contact with the devachanic world, with the Heaven dreamed of and sensed by each and every human being, was positively instructive.

Experiences in Devachan

I am now going to begin the story of some devachanic experiences but, before doing so, I would like to emphasize that they only express scenes or mental pictures captured at a specific cyclical moment, that of our perception in this case. The devachanic process of any human being can be filled with many such living scenes, which are nothing but expressions of the desires, dreams and aspirations that could not be duly fulfilled or realized during the karmic process of physical life.

I must also emphasize that although I quote the apparent "age" of some of the people who were contacted in Devachan, I do not mean by this that "age" has any importance at this level. Understand that in Devachan "age" is manufactured by the mind, still subtly connected with the time aspect and following the trace of the living memory of a particular event or a clearly defined era, evoked from the vital deposit of memories. human beings that, due to their special characteristics, contain a clear and powerful stimulus for man. Such powerful stimuli simultaneously evoke the creative faculty of the human being that potentially lies at the root of each of his dreams and aspirations.

Our first devachanic experience had as its point of confluence the small mental sphere of a primitive man, of a savage from equatorial Africa. All his activity within the reduced sphere of his dreams was limited to hunting, fishing, an apparently very solitary life inside the jungle but, curiously, when he hunted or when he dedicated himself to fishing, he did so, with truly extraordinary skill. This evident capacity or ability was, apparently, one of his dearest dreams, one of the intense desires that in the mental action of that scene he was fulfilling. There were no women nor other savages in the confines of his dreams, that primitive man appeared completely alone, inside his intimate consciousness "something" was revealed in those moments that really constituted a true and authentic pressing desire from his past life., a powerful dream that he "relived" now within the framework of his consciousness with the most exciting and vivid aspects of reality. The cyclical Law, ordering the entire process of creation, spread out in front of him as a panoramic view of what he always tried to live or do without being able to fully achieve it. He was therefore "consummating his desires", releasing the flow of energy from his dreams, which would allow him to return in the not-too-distant future, given the smallness of his devachanic sphere, to the plane of physical existence with other types of dreams and desires., the true promoters of the evolution of the human entity.

Another devachanic sphere that the Master invited us to penetrate, among several others, was that of a man who in the panorama of his dreams appeared as a very active person, who quickly walked through the streets, occasionally entering a tavern, He drank there, went out again and finally entered a house where a very attractive young woman was waiting for him, who hugged him and then offered him food and drink, but without ever ceasing to caress him tenderly and shower him with attention. The place, or frame, of that living tableau, often repeated with various variants, was very similar to that of those English cities that Charles Dickens describes to us in some of his novels, the indicative date of the scenes and the people who went out to shining on the screen of the dreams of that man, whose age seemed about forty-three years, was perhaps from the end of the 17th century or the beginning of the 18th century. He was very elegant and at the same time extravagantly dressed, unlike the humility with which the other people who appeared in his devachanic painting were dressed, including that young woman who apparently constituted

the focal centre and final objective of the entire process of ideation or projection. of each of the mental pictures that we were allowed to perceive.

Upon arriving at the Ashrama, that is, upon becoming conscious of the Ashrama after removing ourselves from the consciousness of Devachan, it allowed us to see the Master through the astral light that filtered from the akashic archives, or eternal memory of Nature, the picture true of what that man's life was like. He appeared in the first place as a vagabond, dressed in rags and also lame, who begged for alms in the streets of that previously mentioned city and who did not vary much with respect to the devachanic picture that we had witnessed. We saw how he entered a tavern and how they violently threw him out of there because, apparently, he did not have the means to pay. We finally saw him perched on what looked like a window, but so narrow that it seemed more like a slit window than a very sad and miserable home, contemplating from there another house through whose window we could see a pretty young woman, not so pretty, although she was, very similar to that of the Devachanic dream, which went back and forth carrying out household chores and stopping from time to time to hug or gently caress a man sitting at a table, and who apparently was her husband. There was then a logical explanation for the scenes that were reproduced almost without interruption and with very few variations, within that devachanic sphere in which the man in question wove together with the materials of what he could never have or achieve; lightness in walking, decent clothing, friendly contact with others, money with which to pay for a modest drink in some moment of loneliness, anguish or suffering, and singularly the tenderness of a loving woman who caressed him in his moments of deep loneliness and lonely sadness Here too, the ordering law of the cycles was revealed with the same power as in the case of the savage, only the decorations varied, these decorations always better than the ordinary ones, which the mind manufactures with the etheric matter of dreams and the intensity of the wishes. The sphere of such dreams, of these dreams of devachanic consummation, was, in this specific case, much larger than in the previous case, but the process of ordination was the same and the purpose was identical: to consummate a cycle of force generated by desire and open another of a higher, nobler and higher type, which should open a new natural avenue for another opportunity for human existence.

Another Devachanic sphere that we were able to penetrate, singularly interesting from the point of view of the creative imagination, due to the profusion of elegance, beauty and colour, was the one that had been created with the potentiality of her desires and feelings by a lady who, for the elegant dresses she wore and the environment that surrounded her immediately gave us the impression that she had left her physical body not too many years ago. Everything in that world of golden illusions denoted exquisite beauty and a deep sensitivity that penetrated, so to speak, into our spirit and made us participate directly in that lady's "dreams." What caught our attention the most within that extraordinary accumulation of Devachanic illusions, but which appeared before us as a picture of the most vivid reality, was a young man sitting in front of a magnificent piano of these so-called grand pianos from which he extracted very delicate notes. The piano was located in the centre of a large room full of mirrors and red curtains that appeared filled with very elegantly dressed people of both sexes who seemed to be deliciously absorbed in listening to the young pianist's recital. The walls were decorated with a profusion of beautiful paintings. Their gilded frames gave a note of exquisite relief to those paintings that looked like they were painted in oil, although with such overtones of reality that it seemed as if the people and images, they represented were alive inside their respective frames. In another phase of our contact with that devachanic dream, always accompanying that lady, who not only appeared extremely elegantly dressed and with valuable jewels, but was also extraordinarily beautiful (the golden dream of every woman), we entered another room decorated in a different way. than the previous one; The whole appeared here in a delicate blue colour, each of the objects represented there maintaining an exquisite harmony: curtains, paintings, porcelain jugs, ivory, marble or alabaster figurines. Through large windows you could see a lush, lush garden full of flowers of different and delicate shades. I kept wondering how far the imagination of the human being infused, like that of that lady, with the creative attributes of divinity. The sphere in which she "moved" was extraordinarily extensive, the cyclical area that she "traversed" carried by the creative impulse of her dreams and ideations had an admirable colour and dimension, everything seemed to indicate, given the profusion of images and situations and the prolonged radio that conditioned that devachanic sphere, that that ideal existence would still last a long time, since time is the ally of

karmic consummation and it was precisely what that lady was doing in the depths of her consciousness: consummating her desires in the most sublime way. and idealized within your reach. On the other hand, she appeared in the magical centre of her entire devachanic sphere as an extraordinarily sensitive, pure and highly evolved soul. Aware of this reality and wanting to delve esoterically into the future of that devachanic existence, upon "becoming aware of our Ashrama" we asked the Master how it was possible that a soul as exquisitely and harmoniously developed as that lady seemed to be was locked in that devachanic environment., exquisitely delicious and even sublime, but a dream nonetheless, created with the elements of desire. Please see the Master's response:

The life is dream
(CALDERÓN DE LA BARCA)

All life is a dream, my friends. The Universe, if you could understand it, is also a dream, the dream of God himself. The awakening of this dream - after the disappearance of an objective Universe - is the opening of another dream, but much more alive than the one that gave life to the previous Universe, in the indescribable hollows of the Great Pralaya. Regarding man, the awakening from the dream "of physical existence" after the phenomenon of death originates Devachan, the infinite and unlimited Heaven of dreams that could not be fulfilled in earthly life. The world of Devachan, created with the substance of the best and most exalted dreams of man, has a deeper reality than the physical world, because the materials used in their making are more noble and permanent and it is more extensive and more perfect. the perspective or space where such dreams materialize. Now, you must keep in mind at all times, since this will result in a more perfect understanding of the true meaning of Devachan in the evolutionary process of man, that a greater intensity and purity of the dreams or the desires that make them possible, a smaller cycle of "devachanic journey" corresponds, a smaller extension in time, if I can use this phrase to determine a place that, due to its characteristics, "is beyond and above the concept of time," as it is currently understood. With

these words I want to convey to you one of the principles that come together in the expression of Devachan: the intensity of a dream.

It is the factor of a more rapid consummation.

In the devachanic sphere of a primitive person, the same effect is produced, although for a different reason. This cause is the smallness of the sphere in which their ideational capacities are externalized and the limited quality of desires, oriented mainly towards the satisfaction of pressing needs. immediate.

The "age" a person was when they left the physical body also influences the devachanic process. The reason is obvious and it will be very easy for you to understand. A very prolonged physical existence places before the perception and consideration of a person a greater number of things, facts and experiences", that is, a greater number of stimuli and incentives of desire, and if this person is of a very ordinary type, it which means that he has not yet established contact with the higher or spiritual aspects of life, creates within his consciousness a cycle or journey of unconsummated desires much greater than that of another man who would have filled his life with more noble and pure ideals.

As an instructive piece of information about the devachanic experience of that lady we have just contacted, I must tell you that in her physical existence she did not belong in any way to what in profane language you call "high society." On the contrary, her life had a very humble character, she was a companion maid to a lady of high lineage, but endowed with a great imagination and exquisite sensitivity... she had always dreamed of living that life of refined luxury and as her own. of artistic ethics to which he had been predisposed since his earliest childhood, the contact with the society in which he had to function despite the humility of his birth. I can tell you, however, because this will clarify the exquisite taste with which the images of her devachanic dreams were created, that her internal ethics and the elevation of her aspirations were extraordinarily superior to those of the lady to whom for karmic reasons she was forced to serve as a maid. These are the Master's explanations, very

simple as always, but they clarified our slightest doubts about the topic about which we had questioned him.

Very interesting was also the case of a nun, who died while she was still very young, about thirty years old by her appearance, surrounded by children, her children in Devachan, with hardly any mystical or religious vision, at least at the cyclical moment in which we were observing her., and in the majority of "mental pictures" that he projected within his devachanic sphere he showed us what had been "the true vocation of his life", a home with a husband and children and not the monastic or conventual life that perhaps by mistake, had carried in his terrestrial existence.

Now, was he really wrong? Who can judge the actions of others and say "this is right" or "this is wrong"? Human life governed by imperative needs of cosmic life, expressed through the periodic law of cycles, it is difficult, if not impossible, to be sure of being right or wrong. Most of the time what appears before our eyes as "a mistake" can be a success and the "success" sometimes appear as a mistake. For this reason, one of the basic rules of the disciple in the Ashrama is to "suspend judgment" in the face of any fact or event. Faced with the internal reality, which is beyond the errors and successes of mortals, life is governed by the law of cyclical opportunity, this opportunity being intelligently managed by the LORDS OF KARMA, which creates, orders and it fulfils the destiny of each and every human being.

The Devachan of a disciple

Always under the expert guidance of the Master we were penetrating into increasingly deeper and more significant areas of Devachan, becoming aware of the implications of desire as a true promoter of the evolution of all the kingdoms of Nature, since at the root of each one of them. The constituent elements of each kingdom always underlie a Dream of God. I can assure you that the devachanic experience "marked me forever with the radiance of eternity," since it was possible for me to perceive, even fleetingly, the indescribable human depths that contain the true seat of the manifestation of

life. In its most accessible aspects, and as we entered those unsuspected devachanic or celestial regions, we saw the human heart in its true dimension, we participated in its joys, its infinite longing for peace, those very intense desires to repair through a meaningful act. of contrition certain attitudes adopted in earthly life, of mitigating pain or afflictions in oneself and in others, as well as the sacred attempt to fully express in other cases all those aspects of the previous life that could not be adequately developed or totally satisfied.

Thus, we gradually delved into spheres of high ideals in function of great dreams, both artistic and religious, philosophical or scientific, and we discovered zones of devachanic activity that really seemed like what we considered Heaven from our earliest childhood and which we qualified with our pure illusions and We identify with truly sublimated states of consciousness.

On a certain occasion, almost at the end of our devachanic training process, we entered the state of consciousness of a spiritual disciple. So dilated, luminous and deep was this sphere that more than a human dream seemed like a reality of God himself: Powerful was indeed the vibration coming from the ideation of a better world for humanity, governed by the highest canons of beauty, equity and justice. The Master told us that this disciple's Devachan would be very short mainly because his consciousness participated, even in Devachan, in the sacred teaching of his spiritual Mentor. More than a dream, they were his ideas - as the Master opportunely pointed out to us - a glimpse of the spiritual Reality of Humanity for a next cycle of evolution, which that disciple had already intuited through mental subtlety during the painful process of his life. past physics. This was the only case of a true world disciple that we were able to contact during the course of our devachanic adventure. The Master also told us that as the disciple's consciousness advanced towards that process of initiatory life embodying some defined superior Archetype, his desires became a powerful will for action and that he took advantage of the opportunity of devachanic life to contribute to the development and expression of those Archetypes in the consciousness of humanity.

This lesson was conveniently ratified by the Master in other conversations held within the Ashrama. I can tell you that the main basis of these teachings was preparation for our future devachanic life, because as the Master told us "... the reward of the disciple is only found in Devachan", since this reward is not only of mystical peace, serenity and meditation, but also of the most powerful and dynamic creative ideation. Even in Devachan, while this world still becomes necessary for the disciple, whether to activate some dormant quality or to develop certain capacities of service for the future, there is still a mysterious contact with the Master and the Ashrama. The Soul of the disciple, the Solar Angel of his life, is during the process of devachanic life "more deeply attentive and aware than ever of the activity of its reflection on the mental plane", and although the process in question is very brief in nature for the disciple, each of its expressions contains that eternal flame that exalts, purifies and dignifies. The path of initiation is clarified and modelled in advance, that kind of life that a true Initiate, a perfect child of God, must lead.

Esoteric considerations

There would be many and very varied pictures that, taken from my devachanic experiences, I could submit to your kind consideration. But please understand that I am not simply trying to entertain your spirits with these stories, which, although very interesting, are only points of reference. interest to delve into laws and principles that are ordinarily hidden and unnoticed, my interest, as always, goes much further and has as a point of confluence and main objective the presentation of certain spiritual truths and to stimulate the spirit for the practical realization of them within the organized society where we live.

The most relevant aspect of the ordering law of the cycles, which one of its expressions creates the Devachan, is the consideration of the potentiality of the human spirit vivified and sustained by God's own Breath or creative Will. Human desire is an aspect of the divine Will.

We do not realize all its power or its infinite possibilities while we live on the physical plane, due to the materialization of our desire and the poor preparation of our minds. The only element in our life that works, so to speak, at full capacity is desire, which constitutes the vital nerve of our entire existence. Desire is the magnet that creates that deposit of superior elements that we want to conquer, but for which we are not yet sufficiently qualified. The intensity of desires creates a core of vital power within consciousness, a repressed force in a state of permanent tension, a constantly contracted spring that longs to expand, a permanent dream of the soul in incarnation that only in Devachan can it find adequate and complete. externalization or compliance.

Psychological science has already partially recognized the potential of these unconsummated desires that, due to non-compliance, lack externalization, constitute all the nervous disorders, pathological traumas and psychic complexes currently under study and careful consideration by modern medicine. But the process goes much further. Each desire, or each dream, since in reality they are the same thing and have an inherent function, they have a starting point, the perception of things and the sensitivity that they determine in our mind, and an arrival point, the realization aspect. or compliance with them. Starting point and arrival point constitute a sphere of radioactive power governed by the law of cycles, which imprisons consciousness and prevents it from perceiving higher states of peace and harmony. The process is always carried out in a circular or spherical shape and the consciousness enclosed within the area of its desires, suffers and despairs until the full consummation of its objectives. Some of such desires are consummated in life, others, on the contrary, can only be satisfied in Devachan, once the cycle of physical existence has ended, when the soul, or consciousness, is freed from the gross vehicles that imprisoned it in life. Mortal "lives and enjoys the fruit of those desires that he could never fulfil or externalize." Life is certainly beautiful there, in that sanctuary of satisfactions and delights that each person has been manufacturing with the subtle material of their purest desires and imaginations.

Such is actually the HEAVEN of Christians, a concept with which we have been familiar since childhood, a glimpse of the Nirvana of the Buddhists, a small

although very direct insinuation of that state of liberation that man must achieve as the infinite Goal of all his temporal existences and to reflect in his life the manifested Glory of God.

CHAPTER X: RETURN OF THE SOUL TO A NEW BIRTH AFTER THE DEVACHANIC PROCESS

The incarnation of the human soul after Devachan

Those who have closely followed the devachanic process and appreciated to a large extent its special characteristics of "rest of the soul", after an active process of life, or cycle of incarnation, will immediately be struck by the question of what is the immediate process that follows the of devachanic life. Logically, and constantly using analogy, we must consider that in the same way that a process of activity at any level corresponds to a period of rest, a process of rest is also followed by a period of activity.

We will see how the new process of activity begins for the human soul once the devachanic cycle has ended. At the beginning she is seen immersed in a very deep sleep, within which she is not aware of anything. The devachanic sphere has been reduced to the point of becoming a kind of enveloping aura, but without colour and without nuances, that is, without desires and dreams and therefore without any strength to realize them. In this state we see how gradually and "from above" a very subtle thread of light, coming from the Solar Angel, descends until it penetrates the human soul and awakens in its mystical heart the higher purpose or desire for life. At that moment the soul begins to be aware of itself again, it has stopped "DREAMING", due to the consummation of the desires engendered in a previous existence, and it begins to consider itself again "as it was before the devachanic process." . In very pure souls this memory or self-awareness appears so clearly that it automatically and knowingly acquires the order and direction of the new state. His vision is immediately oriented toward the Solar Angel, and from his immortal lips emerge again the magical words that are the essence of every solar or cosmic sacrifice: "Thy will be done." The Solar Angel that keeps in infinite memory the memory of all the previous existences of the soul that it "covers, protects and vivifies" has always KNOWN what the new destiny must be. The environmental conditions, the quality of the mechanism that must be used, the country where one must be born, the social position, are very clearly designed in the new destiny that the Solar Angel has projected for the soul of man. As can be read in the secret books of the "White Lodge..." "the Solar Angel sees the end from the beginning," and this truth applies not only to a new birth, or stage of incarnation, but encompasses the infinite series of incarnations and devachanic periods of the soul, from the very process of INDIVIDUALIZATION until the total consummation of the human soul in the great Mystery of the fifth Initiation, in which the Solar Angel, freed from the weight of its debt of love and sacrifice, returns to the Great Heart of the Sun.

The project of a new life, or a new incarnation, presupposes for the human soul, leaving a dream and facing a reality, the reality of itself in the face of a new order of things and situations. This involves a very important fact: recovering vehicle awareness. This is carried out through the activity of the "permanent atoms" involved in the history of man's life. They are highly specialized atoms with a mysterious quality, whose function is to preserve the memory of all the events and experiences of the soul throughout the ages. In the human being there are, either in potential or in latency, six fully developed permanent atoms, one for each vehicle of expression whether or not they are used, ranging from the physical permanent atom, around which the corresponding body is created, to the atomic permanent atom. which is connected with the monadic essence and holds the secret of God's own Life. But we, according to the present study, are only interested in the "three permanent atoms" that structure the physical, emotional and mental vehicles. They will understand that the expressive vehicles of man, or Tabernacle of the Holy Spirit, to which the great Initiate Paul of Tarsus referred, will depend on the quality of the memories supplied by the permanent atoms, which record on an individual scale, the great Akashic memory, eternally, nature, because in the same way that a human soul project itself into the future through the "living memory of its past," a Solar Logos uses its permanent atoms, or akashic records with all their universal content, for the creation of a new Universe, at the end of the Great Pralaya, which is the devachanic dream of God Himself. The law of analogy must always be used.

We will give in outline and in broad strokes the process of incarnation of the human soul:

- a) The concentrated attention of the Solar Angel.
- b) The more or less awakened consciousness of the human soul, after the devachanic process.
- c) The quality of the memories supplied by the permanent atom.
- d) The environmental conditions, the types of bodies to be used and the situations that must be faced and developed.
- e) There is a primordial factor or element of devic character, which has not been talked about enough in esoteric studies, which in our opinion consideration is of transcendental importance and to which we must refer.

The process can be considered like this: The attention of the Solar Angel projects a design, or archetype of human destiny, onto the soul that is to incarnate. Implicit in this attention is a Note, Mantram, Verb or Sound, to which the human soul responds with its own Voice, which acting directly on each of the permanent atoms puts them into vibratory activity. Three types of Devas come to this invocational clamour: one from the concrete mental plane and from the causal plane begins to select matter related to the invocational call and creates around the permanent mental atom, the envelope that will progressively convert it into the mental vehicle that man It will be used to think, remember and discern. When the work of this Deva has been conveniently completed, another Deva begins to act on the emotional plane, which, following a process similar to the first, brings together astral matter related to the vibratory quality of the permanent emotional atom until it is able to structure an envelope capable of reacting to any activity of this type. This structure encompasses phases that range from the densest and most materialized desires to the purest and most exalted feeling of integrity and beauty. Everything will depend on the elevation of the human soul and the quality of the memories or emotional experiences.

The typical note of the soul, through the permanent atoms, is responsible for giving its consent or "rejection" to certain types of energy.

The process on the physical plane, although similar to the previous actions, undergoes an important modification that must result in the creation of a specific type of body, a fact that entails work on the part of the Lords of Karma, through their devas. messengers, of selection of those human beings who karmically must intervene in the physical process of creation of the body, I am referring to the parents. The physical process, the densest, is however the most important from the point of view of "incarnation of the soul", since it implies the direct activity of the Lords of Karma who "collect the specific design of the Solar Angel where all the elements are contained. memories of the soul and create the proper physical conditions for the future activities of the soul in incarnation.

The Deva builder of the physical body is the "Guardian Angel" that clairvoyants see around children and mothers, who are in the process of gestating the physical body of the new creature. This Deva has before him a "causal design", but the forces and energies with which he works are, if not more subtle, at least more complex, since he not only acts according to a spiritual design of the Solar Soul, but also through a series of karmic conditions to which the previous devas who simply reproduced the note did not conform vibration of the permanent mental and emotional atoms and select matter of vibratory quality consistent in intensity and harmony.

These are a type of very specialized devas who participate both in the design of the Solar Angel and in the direct influence of the Lords of Karma, who raise, promote, order and adjust the process to very precise and implacable conditions. The fact of being born in a particular country, the colour of one's skin, having good or bad health, being born poor or rich, having faculties or

being deprived of them, has profound repercussions on the immortal life of the soul and determines future predispositions, qualities and quality of the vehicles.

From this design of life fully organized in the social order of the human soul in incarnation, there are certain processes that we will esoterically try to explain, to give a more complete idea of what we call "cycle of human incarnation."

There is a peak moment to analyse, it is the magical moment in which the infinite mystery of conception is realized in the mother's womb. This moment governed directly by the Lords of Karma, through their angelic hosts, has causal importance and is supervised very directly by the Solar Angel in his spiritual meditations.

When the masculine and feminine elements of the parents have fulfilled their mission, universal action ensues; The permanent physical atom is introduced by the Deva builder, into the cell that carries the masculine elements, and when this cell penetrates into the interior of the feminine sanctuary "eternally pure and immaculate like Mother Nature", the first cycle of incarnation is closed. physics of the human soul. The permanent atom becomes the mystical factor that promotes all further processes. Locked in the maternal cloister and subtly connected with the soul that is going to incarnate, a reminder process of experiences made and faculties acquired begins to relive. This process is conditioned by the permanent note of the soul, which, still semi-lethargic due to devachanic influence, attends the process, solely as a function of synthesis, that is, purpose or intention of life. The Solar Angel, eternally awake and vigilant, directs the function of the construction Deva through the typical note of the archetype designed by him and following a rigorously karmic process of "selection of materials related to the intention of the ego to incarnate." This builder Deva acts in a way like the Phoenix of mythology, which perpetually rises from its own ashes. The memories of the soul condensed in the permanent atom are the ashes that allow the fire of the soul's purpose to be fuelled.

The first activity of the Deva builder is to introduce the permanent physical atom into the female ovum. Once this operation has been carried out, which entails infinite mystery of Conception, the atom becomes the basic engine of the process that must give birth to the physical body of the human being. Its natural vibration becomes the impulse of contraction and dilation that will give life to the systole and diastole movement of the body's heart, and it is through this organ that it will be designed and structured day after day, until its full realization. It will be the physical tabernacle of the soul. Now we will be able to understand more fully the meaning of the Vedic phrase, only partially understood by many, which says: "From the Mystical Heart of the Sun arises the Life that conditions the Universe." It is in analogy where lies the magical power of understanding that must lead to perfect intuition and self-realization. Through it we become small gods aware of our own destiny, in select microcosms of the great Macrocosm on which we depend and towards which we are heading. It is easy to know the activity of God by critically analysing our best activities, the greatness of His love by observing the inexhaustible reserve within our hearts, and his magnificent and indescribable purpose by dispassionately observing the spiritual orientation of our destiny as men.

The Great Solar Heart, source of the life of the Universe, beats in our heart from the very moment in which the permanent atom, through the construction Deva, begins the physical phenomenon of life.

Fanned by this flame of Life by the soul's desire to be and to live, the process of incarnation glides, constantly reliving memories, which are seeds of faculties, and allowing time, conditioned by immortal cycles, to allow the Deva to consummate his work. It is a work that this Angel carries out with loving dedication, deep attention and infinite delicacy. It is the work of God. And to think that man can kill this work without thinking or even suspecting that it is the work of love and cosmic sacrifice!

The cycles of time regulate and condition the historical ages of man's life during his evolutionary process. Each age thus represents a defined aspect of the memories accumulated within the permanent physical atom that extend from the first memory of life (the first manifestation of the Spirit or Monad in man in its process of expression), to the last historical events. or physical aspects of your life on this plane. Nine ages exist, they beat and stir in the heart of every living being, they are the ages that allow the characteristic quality of a memory or evolutionary state to be expressed. It is a constant memorization of facts that extend, as we have said before, from the very beginning of time through each of the kingdoms of Nature, the different races, and all the continents, thus creating the required situations, which renewed life after life come one day to converge in the divine depth of the causal Archetype.

This allows us to see more clearly why there are nine months of gestation of the physical body of the human being inside the mystical maternal abode. In fact, there are nine cycles of time or ages, which correspond to the cosmic impression, that is, the resolution of three essential trinities, one corresponding to the life of the Monad or Spirit, another to that of the Solar Angel, summarized in the Spiritual Triad, and the third that corresponds to the human soul and is manifested through the triple vehicle of expression, mental, emotional and physical. When we speak esoterically about Sanat Kumara, the Lord of the World, he is called the "Lord of the Nine Perfections" hence in mystical language, when we talk about man according to his numerical key, we assign him the number nine, mystically nine being, the number that promotes initiation, since the birth of Christ in the heart, as far as initiation is concerned, is the highest aspect of the birth of any creature in the physical world, once the nine stages of recapitulation or remembrance that at the same time have been completed They give rise through the imagination and taking as a basis all the particularities implicit in the number nine, that is, using the numerical analogy, this idea can be considerably expanded.

Once the ordering of a life cycle is completed that carries within it the living essence of 9 memories, 9 ages, 9 specific qualities and 9 perfections in latency, a new unit of human life is born into existence.

The builder Deva has almost entirely carried out his mission. The cry of the newborn creature emits a special sound, which unites his heart more strongly

with the breath of the planetary Deities and with that of the soul that he must embody. The attention of the Solar Angel then delves somewhat deeper into the design or archetype of the new existence, or the new destiny and marks in the consciousness of the soul, the main or dramatic aspects of this destiny. He then immerses himself in deep meditation and apparently stops intervening in the physical evolution of the process. His activity, except when in very advanced stages of life the supplication of the soul is very intense or when circumstances so demand, will be that of a mere observer of the dramatic process of life.

The soul in incarnation, at an intermediate level, which will gradually reduce in distance as the structure of the body progresses until allowing the emotional and mental consciousness to take on a certain importance in the life of the creature, plans increasingly closer to its physical vehicle but without entering it. When the human physical body reaches the age of seven, a spiritual event takes place with two broad and defined aspects; First, the builder Angel separates his aura from the aura of the creature and returns to his devic sources of origin, the mystical heart of Mother Nature, thus reproducing a process analogous to that carried out by the Solar Angel, who returns to the Heart of the Sun after completing its mission of perfection, in relation to the human soul.

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CHAPTER XI: HUMANITY AND THE DEVIC WORLD

Nature and the devic world

One of the main tasks of the Ashramas of the Hierarchy, in relation to the world disciples of this era of transition that we are living, is to prepare them to establish conscious contact with the devic kingdom. This kingdom, in its infinite gradations, encompasses states of evolution that extend from the small creatures that live in the elements of Nature and constitute the characteristic qualities of fire, water, air and earth and the different ethers of the plane. physical, even the most exalted Archangels, of similar category - as far as spiritual evolution is concerned - to that of the creative Logos themselves. In this immense Jacob's ladder, symbolically speaking, "by which the Angels ascend and descend", each deva and each elemental builder at his command, knows exactly the particular nature of his mission which, ordered as a whole, constitutes the manifested Universe, that is, that is, the expressive field of the Gods and men.

Perhaps we will have the opportunity to see later how the devas work and evolve in their different gradations or hierarchies. But what is interesting is to awaken the interest of the aspirants in the Path for the devic world, for this immense esoteric spiritual area, currently left aside even by many of the so-called "esotericists."

The majority of people, those who are powerfully polarized in the concrete mental world, sometimes fall into the false position of considering it a superstition to talk about the devas, without knowing that they, as construction agents of Nature and depositaries of the specific Plan of planetary evolution, designed by the divine Will through the indescribable superior Archetypes, are as inextricably linked to the historical, racial and spiritual process of humanity as are the blood and nervous tissues within the human body.

There is also the position of those other people who are "fed up" with the oftendogmatic teachings of organized religions, and resist taking into consideration all information related to this important aspect of esoteric teaching. We clearly understand the reason for both positions and we will refrain from criticizing them. The only thing we can do in any case is to relate our own experiences in relation to the deva world, talk about its endearing friendship with the human kingdom, tell some of our contacts with devas of different levels of evolution, transmit to them some of their teachings and try to make understandable the their exquisite interest in all the children of men, their sublime love for children for whom they watch, protected by their innocence, with endearing and singular affection, their determined protection of those who sincerely love each other, their tender and fraternal care for the sick. and all those who suffer, and their special devotion and sympathy towards human beings capable of understanding them and receiving their messages full of simplicity, depth and tenderness.

Spiritual aspirants who begin to tread the Path should know that the disciple in initiatory training must be able to establish contact with the work of God at all possible levels, from the etheric levels, even in the physical order, to the Buddha plane itself, where the Master habitually dwells, passing through the different subplans of the astral and mental planes, until becoming fully aware of his Higher Self, the central point of all his possible and extensive field of perceptions and relationships. The awareness of each plane marks the initiatory path, and it is starting from the full individual awareness of a plane that one moves on to the next higher one. The method that the disciple follows in this process of translating his consciousness is "scientific research." What exactly is meant by these two words? The specific mission of science is to investigate and verify. This is precisely what the disciple does, so that when he makes a statement, and it must be noted that certain statements entail a great responsibility, either in relation to the Path he is walking or with the consciousness of a certain plane, his words have not only a clearly affirmative character, but also provide testimony of certain facts usually hidden within the dense recesses of human consciousness.

When referring to the devas or any event or experience of a spiritual nature lived inside or outside the Ashrama, we start from this basic principle of scientific research and verification.

The technique of silence

Establishing contact with the inhabitants of the devic world is not as difficult and complicated as it seems at first glance. It is essential, however, to "believe in them", to be convinced of their existence. This is the first point of approach, later the necessary techniques that facilitate contact are learned; which are of constant and permanent stimulation and, subsequently, the science of their language is learned, which presupposes the development of certain areas of our mind, clearly intuitive and only in latency in most people.

The teaching regarding the devas must exclude, therefore, any cult of the marvellous or fantastic, that is, their existence must be accepted in all simplicity, as a "fact" of Nature. One of the things that we have been able to verify with respect to the devas is that their mind is extremely simple and exquisitely sensitive to the impressions coming from all the kingdoms of Nature with which they are mysteriously connected through the construction elements that work. specifically, in each of the different planes of evolution. This exquisite vulnerability and indescribable simplicity of their minds endows them with a powerful and joyful dynamism that infiltrates the spirit of everyone who is capable of recognizing and listening to them. It must also be admitted that a deva cannot be properly contacted using the normal method of concrete mental approach that we use in relation to the ordinary things and events of life. We must therefore educate a type of mind that is also simple and highly sensitive. The cult of silence and contemplation, even in its initial stages, can help us in our attempts to approach the world of the devas. It must be kept in mind that in higher stages of spiritual training the disciple is required to completely silence all his desires and thoughts so that he can hear what in mystical language is called "voice of silence":

The voice of silence could be described as a synthesis of all the sounds of creation. It can be heard in its elevated transcendence after the correct pronunciation of the sacred OM. A void is then produced within us and around us that is filled by this mysterious force of silence which, in its universal aspects, is that SILENCE or GREAT PRALAYA, which precedes the creation of the

worlds. It is also the invoking sound of the angelic hosts, of our unknown brothers from the invisible worlds. The silence realized within us, after the necessary disciplines of mental serenity and emotional stability, emits a particular inaudible sound that attracts the devas. Depending on the degree of silencing of our personal effects and qualities, so will be the power and intensity of our invocation sound and therefore, the spiritual elevation of the devas, with whom we can establish contact.

It is precisely this technique of "silencing" that "LIGHT ON THE PATH" refers to in that esoteric maxim of "The disciple cannot speak in the presence of the Master until he has lost all possibility of hurting" (through the word, from the human verb). Only the word that arises from the depths of the spiritual silence established in our minds and hearts is incapable of hurting. It is, expressed in another way, the voice of the revealed WORD, to which John, the initiated evangelist, refers.

The value of the verb

In transcendent stages of this spiritual training, you learn the disciple the absolute value of the Word in relation to the expressive laws of Nature. He then knows, by virtue of certain spiritual powers implicit in initiation, how to invoke and how to consciously direct the forces that act in and on Nature, and he can then create at will those prodigies, called miracles, which are nothing other than the power to invoke and use the devas, or the elemental builders for certain purposes of magical order and according to certain aspects of creative service. Every Initiate possesses the invoking power of the constructive forces of Nature, the control of the elemental powers and the determined protection and help of the Great Devas who preside over the evolutionary development of creation.

He could perhaps add within this order of ideas that the man speaks (the creative sense of the Word) and that the deva listens (the Voice of the Silence). Speaking and listening, invocation and evocation, harmoniously interwoven,

constitute the synthesis of all existing things. But, this natural rapport between men and the devas can only come from the human effort to progressively silence their personal desires and the growing development of their invoking powers.

Regarding the disciple, we must indicate that the result of his efforts at mental-spiritual appeasement is the conquest of intuition, this being the Antakarana or vehicle of superior light through which he ascends to the sublime heights where he establishes contact with the Master, with his own Immortal soul, with his fellow disciples of the Ashrama and with the Devas, the living forces of Nature. From each of these superior Sources the disciple receives the precise inspirations and the necessary power to manifest ostensibly in life the revealed glory of a perfect Son of God, a glory towards which he incessantly strives, leaving at each bend of the Path shreds of honour and personal property.

Each one, within the particular sphere of relationships imposed by their personal karma, can also prepare for these transcendent contacts by starting now a slow and quiet process of silencing all the unnecessary and useless desires and thoughts still harboured in their soul and that prevents you from cleanly approaching the spiritual Reality that constitutes the essence of your own lives. Dedicate a few moments of your daily life to this simple but universal task.

We must not forget the words of Madame H. P. Blavatsky, when she said: "The mind is the killer of the Real", that is, of intuition, since our concrete or inferior mind, to which this axiom specifically refers, is constantly a hive of thoughts, figurative concepts and contradictory opinions that prevent us from entering the gentle stillness of spiritual life. Insisting on this point, and to dispel possible doubts, I must affirm that perfect mental silencing in no way entails the annihilation of the concrete or intellectual mind, but the wise government of it by the superior Will that can then use it as a delicate instrument of relationship and contact with the three worlds of human evolution.

Valuable teaching

We must say, for the encouragement of some students of esotericism, that the special mission of certain devas - called in mystical language "the Angels of Silence" - is to sensitize the minds of men to make them receptive to spiritual silence and the infinite voice of Nature. . Men taught by such devas appreciate in all things of life, even the simplest and most insignificant, a pulsating inner life that is giving its message of divine love.

In past ages of which history has no notion, the devas lived alongside men within the primitive humanities, teaching them the art of living, moving and relating. They taught those instinctive beings, who would later become men, the first truths regarding Nature, from the worship of the sun, source of life, to the knowledge of fire that characterized a defined stage within the evolutionary process of humanity. They presided over the primary and incipient motives of life that led to the perpetuation of the species and also taught the basic principles of relationship that would later culminate in the living longing for consciousness. It was they, the devas, who prepared the field of animal life to contain the seed of the human mind, and it was the Solar Angels, these mysterious witnesses of the Light, about whom we know so little, who infused the breath of his own life and consciousness in the instinctive animal being through the unfading glory of the mind.

For all these reasons, any teaching regarding the devas is amply justified. Its consubstantial relationship with the human kingdom, its constant participation in the spiritual evolution of man and human societies, determines a fatal axis of relationship through which human and devic evolutions rotate, inextricably linked.

When the esoteric student is presented with the truths contained in such well-known scientific terms as "energies and forces," he is warned above all that

such terms are closely related to the hidden life of Nature and to those mysterious inhabitants of the worlds. invisible ones that we call angels, devas or elemental builders.

The disciple in the Ashrama knows how to appreciate, through his own and obligatory experience and through the rigorous process of scientific research to which he is subjected, the distinction, qualities and functions of the different hierarchies of devas and can exercise the creative power of spiritual life on that hidden and unknown world.

A powerful Deva with whom we were able to establish contact and whose teaching extraordinarily facilitated the required course of spiritual training in the hidden kingdoms of Nature once told us: "When human science has succeeded in freeing itself from the absolutely technical or mechanical process of her experiments and logically accepts the existence of our world, a process of assertion of facts and truths that she now does not even remotely suspect will begin for her, lost in the labyrinth of concrete equations. You will be able to see directly in sunlight vibratory aspects that are beyond those you can currently capture through your scientific devices. He will also be aware of the devic factors that come together in the great mystery of electricity and will also have a logical and rational explanation for everything that until now has been framed within this vague and mysterious order that the world calls "miracle." He will know God more truly than he does now through his great technical advances and discoveries. He will simplify the process of research and study so much that the wonderful computers and electronic gadgets will be merely mechanical toys that will only interest young brains. Direct contact with reality will open the perspectives of an unsuspected world whose exploration must be verified with a mind so agile and free that no created ingenuity, no matter how perfected, will be able to match it. This new legion of scientific researchers already has within its ranks some awakened elements within the spiritual order, who already know from experience what it means to be in conscious contact with the universal Reality who's creative and ordering power presides over everything.

This Great Friend's words were very inspiring for us. They provide the key to much of what refers to the relationship between spiritual inspiration and human technique, between intuition and the intellectual instrument. Through intuition, contact is established with the causal world of subjective realities, although in a world ordered according to countless concrete principles, it is really difficult to reach this direct perception that eliminates all possible intermediaries. However, it must be repeated ad nauseam that although the perceptive process of Reality belongs to the intuitive or abstract mind of man, the process of organization and expression of these perceptions and inspirations belongs to the concrete mind. It is to establish the magical balance of life in its different and varied levels of activity that the esoteric schools of the world and mainly the Ashramas of the Hierarchy offer spiritual aspirants and disciples much hidden information about the devic or angelic world.

One of the first teachings of the Ashrama was precisely about

devic contact. Virtually these entities - in their innumerable gradations - also act on humanity from different vibrational levels, although we do not realize their mysterious and effective influence on our lives. I will point out the first time I established conscious contact with a Deva. I felt as if a soft, cool breeze penetrated deep inside me, taking away all my desires and thoughts. Once "completely empty of myself" I felt filled with a deep and dynamic inner joy, as if all the indescribable joy of Nature converged in my being, and then I heard his voice. It was not a human voice, but a wonderful combination of harmonious sounds, brilliant colours and delicate perfumes. All the natural elements of the place where we were (a green meadow in a beautiful and lonely corner of German Switzerland) seemed to participate in the conversation that the Deva had with me. The Deva was speaking to me through the tiny grasses, the delicate little country flowers of the restless birds, the gigantic chestnut trees, the air that made the stems of the distant reeds undulate. And, curiously enough, I knew exactly what he was telling me, I felt penetrated by the simple depth of his spiritual Message and filled with a boundless love for the work of the Creator, spread out before my sight and encompassing the framework of all. possible perspective. For me, the existence of the Devas and their direct participation in our lives through the living Nature that surrounds us, is a reality and not a dream or a fantasy.

The ashramic exercises of devic contact were very simple at first, and began with the invocation of small creatures, inhabitants of the etheric regions, some of them truly beautiful, funny and playful, others terribly repulsive, repellent and elusive. The Master told us: "You must learn to love one as much as the other, because just as Good and Evil, in their aspects of Light and Shadow, are consubstantial in the evolutionary life of the planet, based on the consciousness of duality, The work of these small creatures - each one from their particular level or element - contributes to the realization of the Great Plan.

One thing I want you to engrave in your minds and hearts. These small creatures of the ethers live in the elements that motivate the expression of Nature in all its aspects. They work according to a model largely imposed by men's own evolution. As humanity advances and tends towards essential unity, all ugliness and disharmony will disappear from the earth, since there will be no small creatures of the ethers that work with the substance of shadows. But, in the meantime, love them as your creations, fertilized, gestated and born from the unstable mood of your spirit, which can improve considerably with the creative impulse of your internal purpose. And never forget that in what I have just told you lies the hidden mystery of the great esoteric truth that must be present in the mind of every disciple: "Nature will fulfil its true mission when man has fulfilled His."

Wonderful excursion to Montserrat

Almost in the geographical centre of Catalonia, about 60 kilometers by road from Barcelona, rises one of the most beautiful mountains in Europe, the Montserrat mountain.

Its surprising configuration and the whimsically magnificent order of its rocks that make it look like a museum of natural sculpture, make this place the most interesting tourist attraction centre in Catalonia.

The Montserrat mountain contains a multitude of legends, each more attractive and suggestive from the angle of esoteric research. One of the best known and the one that most attracts the attention of spiritualists is that the great musician Ricardo Wagner was inspired by them to compose his famous work "Parsifal". This fact in itself would not have transcendent importance given the deep inspiration of the German musician. But it does have it, however, if we combine this legend with another previous one that claims that there exists in a remote and secret place on this mountain an initiatory temple or a magnetic centre where certain magical rituals are periodically carried out by high Initiates of the Great White Lodge. of the Planet. Whatever it is, these mountains have justified spiritual renown. There is also a Benedictine monastery, founded in 1031 by Abbot Fr. Oliva, with a truly magnificent temple where wonderful works of art can be seen. This temple is dedicated to the famous Morena Virgin of Montserrat, to the "Moreneta" as Catalan believers familiarly call her.

It would be interesting to remember here that the origin of the cult of the Black Virgin, or "Black Lady of the Caves" is, esoterically speaking, contemporary with the first post-flood men, among whom - according to tradition or legend - "there is no "Not a single white woman could be found to rebuild humanity saved from the flood." This tradition or legend should not, however, be discarded, at least as regards the ethnicity of the inhabitants of the Ethiopian plains saved from the flood who settled in Egypt. Well, it is precisely in Egypt where the cult of the "black virgins" was born, whose spread throughout the earth seems to have a universal cause or character. It is known that the Black Virgin was also worshiped by the Celts under the name of Dana.

As far as esotericism is concerned, the Black Mother is the representation of the hidden Divinity and the subtle and mysterious work that is carried out in the clandestinely of the "caves" and the hidden temples of initiatory order. Maybe

Therefore, this mysterious relationship between the Morena Virgin of Montserrat and the initiatory temple that is supposed to exist in a certain "secret place" in its mountains, and the increasingly accepted hypothesis of their Atlantean origin, may not be without justified reason. The strange architectural

form of Montserrat and the incrustations of petrified shells and sea snails found in its rocks undoubtedly speak to us of a very distant past in which these mountains were actually submerged in the depths of the oceans and that terrible geological convulsions - possibly some of those that determined the sinking of the great Continent of Atlantis - made them burst onto the surface under this strangely magnificent form.

The tour

For some time, a group of esoteric students from Barcelona had planned an excursion to Montserrat. It was made up of Mr. Luis Lorenzana, Secretary of the S.T. in Spain; Mrs. Josefina Maynadé, writer, wife of the first; Mr. José Soteras, an esoteric researcher friend; my wife and I. The scheduled date was May 22, 1968, it had only been a few days since we had celebrated the Wesak Festival and we still felt the energies of Buddha's powerful Blessing within us.

The basic intention of this trip was to try to discover, through the form of a magical ritual, the possible orientation of the magnetic centre or initiatory temple of Montserrat or, at least, to try to benefit from its radiation. The rest, the beauty of the landscape, the fact of shaking off the stale air of the city for a while and the magnificent spell of those sumptuous architectural masses, although truly interesting, was reduced to something merely circumstantial. The instability of the weather reduced the number of travellers. From the first moment we all understood that the fact that the number of members of the hiking group had been reduced to five was not due to chance. Five, a sacred number par excellence for being in mysterious relationship with the mystical Life of Christ "Lord of Angels and Men", seemed to me to have a surprising effect on the joint experience that had opened to our minds and hearts the desire for an active participation in the Mysteries that, it seems, are reproduced cyclically in the sacred centre of the Montserrat mountains.

The day was really unpleasant and when it arrived a cold, almost winter wind was blowing and a light rain was falling. Something seemed to challenge us to

stay below, in the commercial premises adjacent to the Basilica, in search of comfort and pleasant dialogue. But this was not our intention and therefore, risking all possible discomfort, we decided to undertake our excursion to the summits. So, we took a bus to the funicular station that was supposed to drive us to San Gerónimo (arrival station) and from there we walk to the Sanctuary of San Juan.

During this journey our spiritual adventure began. From the San Gerónimo funicular station in the direction of the Sanctuary of San Juan you have to descend along a path that leads to a small closed hermitage, where there is a fork of two paths, one, the one on the left, that leads to San Juan and the another, almost an extension of the previous one in descent that leads to a hotel on the crest of the mountain.

When I reached the bottom and almost in front of the small hermitage, I perceived a Deva resplendent with Light, whose aura of a very vivid blue-violet colour suggested that it was a Deva of high spiritual development. Needless to say, the impression this Presence made on me was truly extraordinary and from that moment on I felt invaded by a deep sense of peace. But I did not communicate anything immediately to my friends, although I did later, when at the time of celebrating the magical meditative ritual, I felt powerfully impelled to transmit to them the Message of that Deva.

The five of us had sat in a small hollow under the path that leads to the summit hotel. As the instability of the weather had reduced the flow of people to these usually very crowded places, the silence was almost absolute. Our serene spirit and our calm mind indeed promoted truly positive spiritual work. By a - let's say strange - coincidence the sun had risen at that moment through the gap between two thick clouds; there and there it seemed to rain. Further down, through the thicket of pine trees, happy little birds began to caress our ears with their trills.

The message

At those moments, and with a calm and peaceful voice, I transmitted the following devic message: "Greetings, our friends!

The contact that can be established between men and angels, between the children of Nature and the living forces that create it, is truly inspiring and moving.

Our joy is immense, indescribable to your human reason and we would like you to share it.

We know why you have come here. We know your intentions and we know what you are looking for. Yes, here there really is what you call a "secret place" although it is only secret for those blind to the spiritual light. Continue coming here, with a light mind and a free heart and you will discover it.

It is very rare to see in these places human beings filled with high ideals and pure intentions, accessible to the inspiration to which our world is conducive.

Those who come here, not in search of vain distractions but full of restlessness to discover the light breath of things, end up discovering the secret of the hidden life of Nature. And these work for the day when the children of men and the angels of Nature, consciously united and complemented, will sing together the glory of the Lord. Such a day will mark the Path of a New Age in which the entire Creation will pay homage to Its Creator and human societies will be governed by conscious balance and divine determination. The world in which we all live will then be a sacred planet and its radiation will dye the immortal ethers with a new light.

These contacts, so rarely produced due to the blindness of men, who for so long lost the state of grace or innocence, are, however, the divine promise of the foreseen times that we all long for.

For in the same way that lightning, although fast and fleeting, gives a magnificent idea of the light from which it emanates, so these contacts between men and angels open the hope of an ideal world in which human thought and feeling of the devas, harmoniously interwoven, give birth to a better form of civilization and a new vitality in the expression of the life of Nature.

I would like to help you in your internal investigations, because you are guided by good intentions and I perceive in you a perfect aura of friendship. Firmly maintain this friendship, glory of human destiny, which will make you accessible to the immortal love of the devas.

Come back later. There are sacred places here, filled with magnetic force that can help you a lot in the consummation of your particular destiny. But do not come in large groups, but carefully choosing those who truly feel inspired by the force of spiritual devotion and the perfect worship of the life of Nature. With these holy dispositions you will always find here, or in other sacred places, a Deva or a group of Devas willing to help you.

Rejoice now with us and participate in silence in the natural Peace of these places. May this Peace be the reward of your right intention and serve as a powerful stimulus to continue the work that each person must carry out in the world for the greater glory of the Lord.

I bless you with Love and offer you my friendship with the natural sparkle of our life of balance, and as long as you remain here you will be under my protection. "Continue forward with your eyes eternally oriented toward the golden peaks

where the Creator Gods and Their Servant Angels have a future of perfection for the human kingdom."

My words, increasingly slower and softer, had been subtly infiltrating through hearing into our hearts, filling us with a feeling of indescribable peace. Each one, in his or her own way, had clearly noticed the presence of that DEVA, mysterious inhabitant of the invisible worlds, but we had all agreed that the fact of finding ourselves gathered there was not fortuitous, and that a mysterious succession of causal events had put us in danger. contact with the most powerful of the Forces of Nature, the Kingdom of the Devas, of the Angels of the Lord, true brotherly agents of the manifested Power of God.

Yes, we will return to Montserrat. We will let ourselves be carried away by the "light breath of things" and, just as our Great Friend the Angel of the Holy Mountains of Montserrat advised us, we will try to firmly maintain the bonds of friendship which is the most positive creative force in humanity and within of the hidden life of Nature.

The true researcher never affirms nor categorically denies. He simply limits himself to investigating, and when his investigations bear fruit as a consequence of his investigations then he acquires that special virtue of assent that can only come from experience. Talking about a fact without having verified it indicates a lack of maturity. Certain enigmas or mysteries of Nature cannot be deciphered by resorting solely to the imagination. One can easily imagine a DEVA. We have a whole idea of what the devas, the angels, are like. We have seen them since our childhood captured in paintings and statues. But are they as the artists have presented them to us on their canvases or in their carved stones, or as certain researchers have described them?

The stream of life that culminates in the devic world contains an infinite gradation. This naturally implies that "its expressive forms," as well as its special functions, are many and very varied. The colour with which they are shown to the researcher also contains an infinite number of nuances, some of

them of such a nature and such a strange brilliance that our known colours, the classic seven of the solar spectrum and the innumerable ones that arise from their infinite combinations, cannot even remotely give the slightest idea of it. Under these conditions, the fact of "seeing" a Deva, and the possible description of it by of the clairvoyant observer, is conditioned to many details and many difficulties, due to the different elements in which the devas move, their qualities, their vibratory type and..., singularly, the spiritual formation of the observer and their degree of internal maturity. We know some people who claim to see angels, devas, and even talk to them. I do not doubt his words, although each one will see and hear what is within his immediate reach or at his same vibrational level. On one occasion, after a deep group meditative process, a clairvoyant lady said that when a certain person had pronounced the sacred OM, the ethers of space had been torn above her, and that an angel resplendent with light had appeared with "hands" in an attitude of blessing. She gave us a high five when referring to an ANGEL. In reality an Angel is a burst of light, colour, sound. He does not have a human configuration, except in certain circumstances, those in which he (and I mean a superior Deva), wants to present himself in this form. There is also the play of the human imagination, accustomed to certain types of forms. It is not strange that an angel lends himself to this game of imagination, especially if this imagination is stimulated by pure motives and truly spiritual impulses. But, the form of an Angel is very different from the one we have in our minds. Its exquisite plasticity, the power that the superior Devas have over the natural elements, means that its form always adapts to the conditions of this environment. For example, the solar devas, those who live in and ARE the light of the sun, appear as luminous bursts of the colour of this star, but of such extraordinary brilliance that it is impossible to look at them. Only when they feel observed and understand the healthy motives of the observer, do they reduce the intensity of their brilliance and appear as if emerging from the deep bosom of light where they live. In this case you can see them with flaming hair of the fiery colour of the sun that practically covers "their bodies." We speak very figuratively and only trying to give a simple idea of what the imagination is almost incapable of giving shape to. When we talk about gusts when referring to the devas, we stick to the immediate thing that arises in our mind. The colour defines these bursts and the observer can realize the type of deva he is observing. This definition is very interesting. When we speak of "bodies" we are not referring to bodies similar to ours, but rather to the appearance that the bursts of angelic life take on at a given moment, and according to the spiritual qualities of the observer.

The scientific aspect of esoteric teaching as it concerns the devas, a realm unknown or imperfectly known by most people and even by many students of esotericism, constitutes a basic requirement with regard to the spiritual training of the members of an Ashrama. We understand by scientific aspect:

- a) The devic world in relation to the energies and forces that operate in the Nature and in all the kingdoms that evolve in it.
- b) The direct experience of the disciple in esoteric training with more or less evolved entities of the devic world.
- c) The different gradations of devas, some solar and others lunar, but in their mutual interdependence or magnetic conjunction they produce the great mystery of electricity on our planet.

This last statement may seem very vague and imprecise given the scientific nature that it is trying to give, but we allow ourselves to point out the fact that human Science, despite its tremendous technical advances, is using an energy, electricity, whose essential nature it does not know. practically still. Without trying to detract from the gigantic scientific development of humanity in recent times, a basic fact must be admitted:

Science is placed, faced with the great mystery of electricity, in the same position as any person who, without any electrical technicality, is capable of producing light with just a simple turn of the key of a switch. The scientific display thus follows a rigorously technical process, extending into truly singular

and grandiose effects, as in the case of electronic computers, but the essential cause that vivifies the process, still remains hidden in the deep cosmic roots of the great secret of the life of nature.

By penetrating somewhat more deeply into the wonderful world of the devas, the researcher would have to develop certain mental and moral qualities of a higher order, in order to establish conscious contact with Devas of high spiritual development and also avoid the danger of falling under the often-obsessive influence. and malefic of certain lower devas, or elementals of Nature, inhabitants of the lower spheres or lower substrates of the ethers of our world.

A special type of devas, governed by powerful solar Devas, live in the light and are an integral part of it. They can be perceived, when there is due mental-spiritual preparation, moving joyfully in every manifestation of light and colour. All colours, not only the primaries of the solar spectrum, but the infinite variety of colours that result from the combinations of the seven base types, are governed by the essential life of these devas. The activity of a particular species of them constitutes the "heat" aspect of light, given that every expression of light and heat in our Universe is a manifestation of the sun when its rays coincide on the ethers, or particular aura, of each and every one of the planets in the Solar System.

The special qualities of each planet expressing its degree of evolution are thus exalted or elevated in their harmony by the action of the sun, centre and life of the System. Every manifestation of light and heat obeys the universal principle of "friction", these principal conditions the total evolution of the Universe in which we live, move and have Being. We must understand "friction" as the contact of Spirit with Matter, of the masculine aspect with the feminine, of Life with Substance. This friction or contact produces infinite modifications of the material substance by imposition of the divine spirit and the creation and development of consciousness in all beings and all things. In the evolution of this basic process, there are a series of factors that normally escape our penetration and perception, such as the participation of the devas and also the reactions of the atomic complex of the three physical, emotional and mental

worlds, where we live. submerged. But, it is not about this type of consciousness in evolution that has as its field of experimentation what we esoterically define consciousness of the atom, but we mention it only for its implications or relationships with everything that has to do with the life of the devas, whose special function, in order to the structural process of all the forms that exist in Nature, is directly and inextricably linked to the infinite and indescribable variety of lives and consciousnesses that evolve in the world of chemical elements and atoms.

A lower manifestation of solar devas can be easily perceptible to the human eye when contemplating the blue sky on an intensely sunny day. These are those corpuscles or luminous points, in incessant movement, that move in space. Despite its extreme smallness, its function is very important if we take into account that its activity vitalizes living organisms. In general, the different gradations of solar devas in their innumerable interactions, combinations, modifications or states, through the different planetary ethers, produce by "friction" that vital substance, which esotericists call PRANA.

The Solar Devas and Prana

PRANA is a manifestation of the infinite vitality of God brought to the Universe, or to each of the planets and satellites of the System, through the mediation of the solar devas, through the rays of the sun through which they travel or are projected through the ethers. universal. The way PRANA manifests itself in each of them is unimportant, given that each planet has a special life that is expressed through certain qualities or types of Rays; What interests us is the consideration of the principle, since its understanding can lead us by analogy to the discovery of the true BEING, GOD, veiled precisely by these original principles, which promote the life of everything that exists within the universal content.

We must know, from the beginning, that PRANA fills everything, that by breathing, eating, acting, thinking, feeling and relating to the environment that surrounds us, we move an indescribable diversity of pranic elements, that is,

an infinite range of devas that, by interpenetrating with our aura and associating with us, collaborate closely in our processes of thinking, feeling and developing our consciousness towards those everlasting heights where omnipotent GOD, veiled by principles but beyond all the principles, serenely presides over the solemn drama of the evolution of the Universe.

But, let's analyse the most immediate. When we breathe, we constantly inhale a huge amount of vital-luminous-electrical corpuscles (PRANA), which when they penetrate our body vitalize our bodily functions, especially blood circulation. When these lives that are born from the friction of the sun's rays (the solar devas) on our planetary atmosphere, (of still lunar quality), are studied by science and a formal and unprejudiced study of the "unknown elements" begins who live in the ethers and who are the creators and sustainers of the vital or pranic body of men, will have in their hands the true and only power that can definitively defeat the disease on our planet.

The Age of Aquarius will effectively know a type of science occupied solely and exclusively in the study, verification and intelligent use of the infinite modifications of energy of the devic world, expanding its perspectives in such a way that the cure of diseases will be absolute and radical, even in those extreme cases, such as cancer, for example, for which medical science has not yet found a valid and effective remedy despite its noble attempts and repeated research.

Cancer is an eminently vibrational disease. The causes of it are very subtle; They are not precisely found in hereditary tendencies that can be corrected with adequate magnetic treatment and a pure and controlled diet, but in restlessness, fear, nervousness, irritation, vital anguish, and in general, in all violent emotional tensions, affecting there, at that point in the body scheme where energy reserves are weakest, or where hereditary or karmic predispositions exist in advance.

Our experience in the Ashrama with respect to the world of the devas has given me the key to the Science of the future, not only the part of it that deals with the healing of physical organisms and that which has as a field of experimentation the psychological balance of people, but also that other that is oriented towards the control and use of the infinite force what we call "atomic energy".

It may seem a little strange that we focus the teachings in the Ashrama about the devas, towards those well-known aspects such as the healing of diseases, psychological balance and the release of the energy contained in the atom. The strange thing would be given the responsibility that devic teaching entails, that we will limit ourselves only to relating anecdotes about the innumerable invisible entities that move in the ethers and that constitute, with the expression of their life, all the elements that participate in the evolution and development of this gigantic body we call Earth. We will always talk about the devas in scientific terms of forces and energy. It's just the way it should be done. The reason is that true esotericism is the science that deals with the hidden or unknown factors that promote energies and forces, that subjective causal aspect that conditions every objective expression of Nature. We also know the human heart, always driven by the impulse towards the marvellous and the cult of the spectacular, easily captured by the easy and entertaining story and the curious anecdote, but little lover of the internal realities that must arouse true scientific, reasoned interest. or mental.

Our works contain a charge of vital dynamism that can provoke by contact, through a deep and marked interest, the release of mental energy in certain areas. Time, supporting this sincere interest, will one day lead the minds of men to the discovery of the wonderful hidden world where the structural existence of the Universe is forged, the world of the devas. It is the subtle implications of that world, but in close and intimate contact with our humanity that we are going to deal with.

The esoteric life is one of observation and verification, not simple speculation. She follows a line of maximum resistance. It is much easier to entertain

people's minds with wonderful or spectacular stories than to awaken in them a true and deep interest in discovering the world of the original causes from which the infinite current of life springs. The true esotericist always avoids the lines of minimum resistance since they inevitably lead to the kingdom of Maya, of illusion, of golden, although useless and harmful mirages. Hence, sincerely speaking, there are so few esotericists, the true disciples in the world.

In the Ashrama, certain special teachings are also received about life on some planets in our Solar System, closely related to our Earth, but only as an ashramic requirement and when the cyclic activity of the Rays is studied, always related to FORCES and ENERGIES. and, naturally, with the specific function of certain powerful planetary and solar DEVAS. For this reason, there is always on the part of the disciple a natural discretion and an exquisite circumspection when it comes to "relating" things of a transcendent order, but whose effectiveness in terms of human knowledge and its possible verification, is frankly null or excessively premature.

The world of the devas is truly wonderful. It is a miracle in permanent execution, whether it is the burst of a ray of light on the petal of a flower, the growth of a tree or the excellence of a seasoned fruit, or that celestial Miracle that we call INITIATION and that converts the human being in a divine Entity. The life of the devas presides over everything. Hence the importance of trying to know their world, to establish contact with them, to invoke their strength, to achieve the benefits of their friendship..., to intelligently consummate the Christic mandate of "Love one another", infinitely. deeper and more extensive than that which we limit solely to the life of our known terrestrial humanity.

The Devas and thought forms

We will leave for now the study of other types of devas, or elemental builders who live in the elements of Nature, such as the gnomes or spirits of the earth, the undines of water, the sylphs of air, the salamanders of fire, as well as some of those beautiful creatures (so well described by Walt Disney in some of his

endearing and exquisite creations), such as flower fairies, plant spirits, etc. Moved by a truly scientific impulse and seeking above all the most practical aspect of the teaching related to the devas, we will allude to a phenomenon that constantly occurs around us and of which we are practically unconscious. I am referring to the assistance of the devas in the development and vitality of human thought. The faculty of thinking is divine and its power is truly creative, but to the creative force of man we must always add the necessary collaboration of the devas. A thought form is an electrical stimulus of the mind containing "intention and ideation." Both elements are inherent within the faculty of thinking. The third element, "plasmation," corresponds to the devas. Without them, the objective and visible support that promotes every possible construction would be missing, from the tiny structure of an atom to the indescribable objectification that encompasses the entire Universe. The process is always the same and in this order: intention, ideation and embodiment or construction.

The entire life of Nature is a constant example of the harmonious concurrence of these three factors, the same when it comes to filling a plane, or dimension of Nature, with certain types of archetypal thought forms, as when it comes to the growth of the humblest little flower of the forests. The deva, in its innumerable yet well-defined gradations, is the constructive power of everything that exists.

There is an esoteric principle that governs the brotherhood of human-devic relations. We could define it like this: "The man thinks and speaks and the Deva listens and executes", or even more concretely: "The energy follows the thought." In this principle, clearly understood and scientifically interpreted, lies the key to higher knowledge. But we are going to analyse the above in more detail to make its meanings more comprehensive.

When we think we are transmitting a series of electrical waves into space, through a series of more or less powerful stimuli from our brain, considered here in its function as a central transmitter of mental messages. Now, these waves directed with intention and containing ideation would remain floating

without any destination in space, were it not for the participation of the highly specialized mental devas whose natural mission and sole function is to "take charge of the thoughts of men." "vitalize them with their life and transport them to their destination, or shelter them and keep them in "gestation" as energy, waiting for the required cyclical conditions of expression, as occurs with racial, ideological or spiritual archetypes (created by the human mind and responding to Causal Archetypes), or with the destructive processes and great cataclysms that periodically devastate humanity as an effect, I do not say punishment, of its inadequate, violent and aggressive ways of thinking. The principle adopted by UNESCO in its well-known preamble "War is forged in the minds of men and it is in the minds of men that the bastions of peace must be built", can give a really clear and concrete idea of the human-devic participation in the creation and development of great planetary events, if carefully examined.

It must be noted, however, that the devas "do not measure the consequences of human thoughts," but rather limit themselves to managing them according to intentions and ideations, which, in turn, are conditioned by the aspects of "quality." and "power" of the mind that has issued them. In these four words: intention, ideation, quality and power, always present in the formulation of any thought, the entire process of human thinking is summarized and the expeditious path of its plastic or objective realization by our brothers the devas, as well as the understanding of how our individual, family, social and spiritual environment is structured.

The specific function of the deva is "to collect human thought and give it a suitable channel according to intentions, ideations, qualities and power."

The deva does not reason about the positive or negative, constructive or destructive effects of human ideas, since he has no mind, at least the type of human mind that we know and use. The devas are, "pure bursts of feeling." The deva evolves along the path of feeling, feeling being the vital impulse of his existence. Only in very advanced stages of his evolutionary development does the deva acquire the faculty of thinking. We then have a being much more advanced than man, since he not only possesses the deepest and richest

nuances of the feeling of devic Nature, but also the faculty of "ideating", "imagining" or "creating", which characterizes singularly to the human being. In the aspect of the devas who construct mental matters, of these creatures that vitalize human thinking, we see that they embody within themselves only those thoughts that are related to the nature or vibration of their feelings and emotions. They seek, as is their law and their function, the atonement of their life in human thoughts, and this atonement must necessarily be in accordance with their particular vibration or degree of development. It would therefore be inappropriate to say that there are good devas and bad devas, but rather that there are devic qualities or nuances of feeling according to each type of human thought, which can be of a higher or lower vibratory quality. There are devas of dense vibration within the syntonic scale of feeling; they embody in low vibrational human thoughts. There are devas of very high vibration that incarnate only in the elevated or sublime thoughts of men. The Muse that poets invoke is nothing other than the deva that transforms poetic ideation into creative feeling. And the inspiring genius of the wise men and the musicians is always the deva who, through vibrational tuning, always comes to lend them the breath of their spiritual life with pure bursts of feeling and deep emotion.

There are infinite ranges of devas, as many as nuances of feeling and qualitative gradations within human thought.

We can say that a particular type of devas corresponds to each state of human consciousness, or to each of their thoughts and emotions. The process of planetary evolution, considered esoterically, is one of human-devic brotherhood. This brotherhood, consciously recognized and intelligently realized, will ultimately produce the ideal Archetype of beauty and harmony of the world of the future. But unfortunately, human beings are still very far from the state of emotional and mental balance that must allow us to penetrate the world of the devas and let them penetrate ours, as happened in the first stages of the evolutionary life of the humanity. Only in this way, united fraternally within a recognized and accepted interdependence, can men and devas consciously contribute to establishing the Kingdom of God on Earth.

A story of a devic contact

I had a glimpse of the fraternal assistance of the devas and the special grace of their intervention in the lives of men, in a contact I had with one of them.

He had been working for months in the city of Geneva at the Headquarters of the Arcane School, an esoteric school to which he had belonged for many years. I had been commissioned to direct the full moon meditation meeting of the current month, January 1963. Usually, this meeting began with an esoteric speech to predispose the minds of the attendees for meditative work. For this occasion, I had chosen a highly suggestive theme: "The OM, as a Solar Mantram." I had read something about it, not much, through Master DK's books, but trusting a lot in my intuition, I sincerely believed that this dissertation would not have any difficulties for me. But, a few days before the full moon festival, some very deep doubts began to assail me about my own security and confidence regarding the creative explanation of the truly esoteric meaning of the sacred OM. I was realizing, as the day of my dissertation approached, that talking about the OM was not an easy task, not only because of its solar and hierarchical implications, but also because I had to face a select audience made up of students from the Arcane School, trained in the Art of meditation and with more or less profound ideas about OM. I have always considered that the human word is a power that involves great responsibility and that speaking only about what I have read or studied, no matter how good it is and no matter how well it is explained, lacks creative stimulus, unless supported by that knowledge of base we are able to extract something new and not previously said, from our own spiritual quarry. So, I spent a few days very worried, trying through deep and sustained meditation to find within myself that new "something" with which I should creatively qualify my words on the day of the full moon meeting. On the very day that I was to deliver my dissertation as a meditative preamble, I was still not only confused but very deeply worried. That noon he had gone to have breakfast at the restaurant of the United Nations Palace, very close to the rue de Varembé where the International Centre and the offices of the Arcane School were located.

After drinking coffee, I went for a walk through the gardens of the United Nations Palace, and despite the prevailing cold I sat down to meditate under one of the many leafy and gigantic chestnut trees scattered in that large and well-kept park. Naturally, the reason for my meditation was OM, its meaning, its solar implications, its correct expression by the spiritual aspirant, the release of its energy in the planetary order. But my mind was perplexed, mute, impenetrable. I was very deeply concerned about how I could present the OM in its function as the coordinating power of the three periodic vehicles of man and also the perfect intonation of it to be able to produce appreciable changes within oneself and in one's immediate surroundings, that is, as a very subtle vehicle of contact with the Higher Self and the spiritual Triad.

I don't know how long I stayed there under the chestnut tree with my back to its trunk, nor do I know if I fell asleep fatigued by the weight of my meditative effort. I only know and I only remember that I suddenly felt the sacred OM resonate within myself, as if from the depths of my heart that VOICE emerged, very familiar, but which I could not identify in those moments with anything known and whose vibration determined in me a state of harmony and integrity that I had never known or experienced. When I opened my eyes, unable to resist that creative tension and that power that transformed me internally, I saw before me, smiling, but full of majesty, a resplendent Deva. His form was almost human, although I suppose he had adopted that form to better establish contact with me. They emerged from his aura like powerful beams of light that extended in sunny waves of an intense violet-blue colour, covering with their flashes the entire extension of the place where I was located. However, I was not in the least startled. The power of OM "spoken within me by that blessed Deva" had "transfigured" me in such a way that it was possible for me to contemplate him, hear him in his magical expression and understand the infinite scope of his message. He therefore found me in the presence of an Angel, of a heavenly envoy, of the divine fruit of my deep and heartfelt invocation, of a direct response to my continued interpellations. Although full of mental fertility and carried away by a fiery power, I felt filled with tenderness and devotion towards that gentle exponent of the constructive power of Nature. Although the contact was extraordinarily fleeting according to the concept of time, the perception was exceptionally clear and I can remember it even now in complete detail. I can say that in those moments I was aware, really aware, of some of the

mysteries implicit in the OM and of the proper intonation of it as far as the typical note of my spiritual life was concerned. The Deva progressively faded away as my consciousness once again came into possession of its habitual state or contact with the world of the normal, but when I regained the full use of my concrete faculties, I knew exactly what I had to say and how I should say it. pronounce the OM so that my task of the night, during the full moon meditation, would have the necessary effectiveness and transcendence.

And so, it was indeed. For the first time in my life, I was able to speak about the sacred mantram, the great sound of resurrection, as esotericists call it, with knowledge of the facts and direct experience of the facts.

We have said before that the teaching about the devas constitutes a main aspect of the training of the disciples of an Ashrama.

One of the works that the Master suggested us to do quite some time ago time, was to present to the world and in the simplest way possible, the teaching that we would receive in the Ashrama about the devas. Other disciples did it in the past and for the first time perhaps in the course of history they presented a picture of devic-human relations, explaining types, functions and gradations of these angelic beings that live in the elements of Nature and that with the breath of his life constitutes the power that renews, destroys, preserves and builds all existing things, including the periodic vehicles of man; the etheric or pranic double, the physical organism, the emotional body and the mental body. Other devas whose lives evolve in the higher planes of the Solar System create, with the power with which God has endowed them, the superior Archetypes to which the designs of the planetary Logos and the Plans or Schemes of the different Hierarchies that require evolution are adjusted. universal. They also create and build the superior or spiritual bodies of man as he advances along the obligatory routes of evolution: the Buddhist, the Atmic and the Monadic.

Our work must necessarily be limited to the scientific recognition of the devic world, that is, to address the most direct and immediate, which can be verified

in this regard if the studious man, the spiritual aspirant and the true scientist, decide to penetrate with a bold and sharpens the world of causes and high meanings, protected by a true spirit of research and humble recognition of how much there is still to learn in order to be able to speak of forces and energies with true knowledge of the cause.

CHAPTER XII: CONCLUSION

I would like to end this book with a supreme song of hope for the future.

An outpouring of light, love and power of incalculable magnitude is coming to Earth from the Iran Constellation of Aquarius, "whose stars shine brighter for us than for themselves." (From the book of the Initiates, referring to the planetary era that we began to live in).

The tendency of Nature, in all its vibratory levels and in all its spheres of evolution, is towards SYNTHESIS, the indescribable power that must create the feeling of unity within the human heart. SYNTHESIS has a deeply spiritual meaning and is related to the mystical Life of SHAMBALLA and the electric Fire of the Lord of the World. Great cosmic powers gravitate over the Earth today. One of these very powerful energies, channelled by that Great Being that we esoterically define as "The Avatar of Synthesis", is constantly acting on the planetary Centre of Shamballa, the Centre where the Will of God is known. Another of these great currents of energy, coming from the Great SIRIAN Sun, is acting preferably on the Hierarchy of Masters and Initiates, the planetary Centre of the Love of God, through a splendid spiritual Entity that in terms of the Ashrama we call "The Spirit of peace". Another minor current, although no less important, also coming from the great Aquarian impulse, links Shamballa with Humanity, the planetary Centre where God exercises His Creative Intelligence, vivifying the highest spiritual centre in many human beings and acting definitely at certain specific levels of Nature, awakening there and putting into activity "certain currents of devic life" related to the creative fire that springs from the bowels of Nature and that esotericists call "Serpentine or Kundalini Fire", which must develop in many human beings. the higher centres of their etheric, psychic and spiritual constitution and prepare them for the great Mystery of Initiation. This new current of energy comes to us through the intercession of that indescribable planetary Being that we call the "Lord Buddha", thus constituting the third link or connection of the Great Lord of Aquarius with the planet Earth.

We thus have three very powerful currents of cosmic energy already acting on the aura of our world, namely: a current of the first Ray, of Will, of Resolution and of Purpose of Life, which reaches us through intermediate of the Avatar of Synthesis; another of the second Ray, of Love, Compassion and inclusive Wisdom, which is regulated by the Spirit of Peace and the third, which through the Lord Buddha, and as a function of the third Ray, of Active Intelligence or Creative Activity, It is already acting in a very direct and appreciable way in the consciousness of many human beings. This third type of energy comes to us with an increasingly powerful impulse during the "Wesak Mystical Festival" that is celebrated annually, coinciding with the full moon of the sign of Taurus, in a certain sacred place in the Himalaya Mountains.

The importance of these comments lies in the fact, recognized and proven by many esotericists and internally sensed by all people of recognized good will in the world, that the three great currents of energy referred to are currently centralized in Christ, Lord of infinite Love. and "Favourite Son of the Father", our Solar Logos, (a direct allusion is made here to His condition as Bodhisattva or Cosmic Intermediary), in order to prepare Him for the planetary event of initiating with His objective and recognizable presence the greater activity of Aquarius. in relation to our planet. These words may seem strange and meaningless to many, but it would be interesting to try to recognize the meaning implicit in the terms "SAVIOR and REDEEMER" assigned to Christ in his inclusive role as "MEDIATOR", at the cost of an infinite sacrifice that our mind is unable to understand, between Humanity and Shamballa, between the world of men and the Kingdom of God.

When Christ, "Teacher of Masters, of Angels and of Men," is contemplated from the spiritual world and using the powers of higher perception, his human form disappears, the one that he still maintains due to His karmic connection with the world of men. and appears as a radiant five-pointed star that shines with a very intense blue colour and radiating from each of its vertices the indescribable qualities of Love, Understanding, Wisdom, Compassion and Sacrifice that it guards in Its heart as an inheritance and precious gifts from the Solar Logos. for the human kingdom and as the supreme hope of peace and brotherhood for the future of men.

If internal perception is sharpened and spiritual evolution allows it, it is seen that this dazzling star radiates from the centre of a yellow Protection Triangle, but of a hue indescribable to mortal eyes, which distinguishes for the trained esotericist and for the perfect disciples of the Buddha plane, that of the highest Unity, the most inclusive Love and the most transcendent Wisdom. This triangle is constituted mystically and following a cosmic layout or design, by the three Great Beings previously described: The Avatar of Synthesis, the Spirit of Peace and the Lord Buddha, who radiate through the star of Christ the infinite qualities of their respective Lives and which are those that are eternally distilled from the Heart of the Solar Logos: The Will of Being, Love without measure and creative Intelligence.

The set thus formed constitutes again for the spiritual disciple, for the attentive observer, the symbolic figure to which we have frequently referred in the pages of this book and from which every possible Mystery of Realization flow; the CHALICE and the WORD. In this defined case, Christ, with His immaculate Life and using the incredibly subtle vehicles that keep Him voluntarily united to the karma of humanity and the hearts of all men, constitutes Himself as the CHALICE and the three Great Lords as the WORD of Revelation., which age after age is poured out on the life of Nature as a supreme hope of redemption and which at this time and in the form of CELESTE WATER, is poured into the most mystical and purest of the Cups or Chalices of our planet.

If you carefully follow the entire process as it has developed up to this point, you will realize that currently and despite all the apparent contradictions, the Light of Mystery and the Testimony of Grace are closer than ever to the anguished heart of humanity. Radical changes are therefore expected everywhere and we will have to prepare especially so that this Light does not blind us or alter the infinite grandeur of this outpouring of Grace.

The living force of the Mystery and the Power that renews all things are now more than ever within the reach of all men and women of good will. We just have to make an effort to live attentive to "the signs of the times" that are already marking in the spiritual history of humanity some pages of opportunity, beauty and harmony that are impossible to describe. Aquarius, the Celestial Water Bearer, is already pouring out on our world that "Water of life" to which Christ had referred so many times, foreseeing in the deep recesses of the

Mystery the golden age that we are only now beginning to live. All the "thirsty" people on Earth now have the opportunity to drink, to taste in their most mystical inner depths the infinite freshness of that water of life and strength, love and balance that must forever quench the thirst of all desire. , of all knowledge and even of redemption itself. May the sincere prayer of all the pilgrims on Earth who try to reach God be this affirmative Mantram that must consummate within their hearts the glory of his best dreams and illusions:

MAY THE LIBERATING LIGHT OF THE BUDDHA

THE INFINITE LOVE OF THE SPIRIT OF PEACE

AND THE INDESCRIPTIBLE POWER OF THE SYNTHESIS AVATAR

RESTORE GOD'S PLAN ON EARTH.