

**ALICE BAILEY**

# **INITIATION, HUMAN & SOLAR**

**TREATISE ON THEOSOPHY AND ESOTERICISM**

**Alice Bailey**

# **Initiation, Human & Solar: Treatise on Theosophy and Esotericism**

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# **The Constitution of Man**

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The constitution of man, as considered in the following pages, is basically threefold, as follows:—

### **I. The Monad, or pure Spirit, the Father in Heaven.**

This aspect reflects the three aspects of the Godhead:

- |                        |                  |
|------------------------|------------------|
| 1. Will or Power       | The Father.      |
| 2. Love-wisdom         | The Son.         |
| 3. Active Intelligence | The Holy Spirit. |

and is only contacted at the final initiations, when man is nearing the end of his journey and is perfected. The Monad reflects itself again in

### **II. The Ego, Higher Self, or Individuality.**

This aspect is potentially

- |                            |  |
|----------------------------|--|
| 1. Spiritual Will          | Atma.                                      |
| 2. Intuition               | Buddhi, Love-wisdom, the Christ principle. |
| 3. Higher or abstract Mind | Higher Manas.                              |

The Ego begins to make its power felt in advanced men, and increasingly on the Probationary Path until by the third initiation the control of the lower self by the higher

is perfected, and the highest aspect begins to make its energy felt.

The Ego reflects itself in

### III. The Personality, or lower self, physical plane man.

This aspect is also threefold:

1. A mental            lower manas.  
body

2. An                    astral body.  
emotional  
body

3. A physical        the dense physical and the  
body                    etheric body.

The aim of evolution is therefore to bring man to the realisation of the Egoic aspect and to bring the lower nature under its control.

# **Introduction**

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Before entering upon the subject matter of the following articles on Initiation, on the Paths that open before the perfected man, and on the Occult Hierarchy, certain statements may be made which seem essential for the judicious study and comprehension of the ideas submitted.

It is to be recognised that throughout this volume facts are alleged and definite statements made which are not susceptible of immediate proof by the reader. Lest it be inferred that the writer arrogates to herself any credit or personal authority for the knowledge implied she emphatically disavows all such claims or representations. She cannot do otherwise than present these statements as matters of fact. Nevertheless, she would urge those who find somewhat of merit in these pages that they be not estranged by any appearance of dogmatism in the presentation. Nor should the inadequacy of the personality of the writer act as a deterrent to the open-minded consideration of the message to which her name happens to be appended. In spiritual issues, names, personalities, and the voice of external authority, hold small place. That alone is a safe guide which holds its warranty from inner recognition and inner direction. It is not, therefore, material whether the reader receive the message of these pages as a spiritual appeal in an idealistic setting, a presentation of alleged facts, or a theory evolved by one student and presented for the consideration of fellow students. To each it

is offered for whatever of inner response it may evoke, for whatever of inspiration and of light it may bring.

In these days of the shattering of the old form and the building of the new, adaptability is needed. We must avert the danger of crystallisation through pliability and expansion. The "old order changeth," but primarily it is a change of dimension and of aspect, and not of material or of foundation. The fundamentals have always been true. To each generation is given the part of conserving the essential features of the old and beloved form, but also of wisely expanding and enriching it. Each cycle must add the gain of further research and scientific endeavour, and subtract that which is worn out and of no value. Each age must build in the product and triumphs of its period, and abstract the accretions of the past that would dim and blur the outline. Above all, to each generation is given the joy of demonstrating the strength of the old foundations, and the opportunity to build upon these foundations a structure that will meet the needs of the inner evolving life.

The ideas that are elaborated here find their corroboration in certain facts that are stated in the occult literature now extant. These facts are three in number, and are as follows:—

(a) In the creation of the sun and the seven sacred planets composing our solar system, our Logos employed matter that was already impregnated with particular qualities. Mrs. Besant in her book, "Avataras," (which some of us think the most valuable of all her writings, because one of the most suggestive), makes the statement that "our solar system is builded out of matter already existing, out of

matter already gifted with certain properties ..." (page 48) . This matter, therefore, we deduce, held latent certain faculties that were forced to demonstrate in a peculiar way, under the law of Cause and Effect, as does all else in the universe.

(b) All manifestation is of a septenary nature, and the Central Light which we call Deity, the one Ray of Divinity, manifests first as a Triplicity, and then as a Septenary. The One God shines forth as God the Father, God the Son, and God the Holy Spirit, and these three are again reflected through the Seven Spirits before the Throne, or the seven Planetary Logoi. The students of occultism of non-Christian origin may call these Beings the One Ray, demonstrating through the three major Rays and the four minor, making a divine Septenary. The Synthetic Ray which blends them all is the great Love-Wisdom Ray, for verily and indeed "God is Love." This Ray is the indigo Ray, and is the blending Ray. It is the one which will, at the end of the greater cycle, absorb the others in the achievement of synthetic perfection. It is the manifestation of the second aspect of Logoic life. It is this aspect, that of the Form-Builder, that makes this solar system of ours the most concrete of the three major systems. The Love or Wisdom aspect demonstrates through the building of the form, for "God is Love," and in that God of Love we "live and move and have our being," and will to the end of aeonian manifestation.

(c) The seven planes of Divine Manifestation, or the seven major planes of our system, are but the seven subplanes of the lowest cosmic plane. The seven Rays of which we hear so much, and which hold so much of interest



and of mystery, are likewise but the seven sub-rays of one cosmic Ray. The twelve creative Hierarchies are themselves but subsidiary branches of one cosmic Hierarchy. They form but one chord in the cosmic symphony. When that sevenfold cosmic chord, of which we form so humble a part, reverberates in synthetic perfection, then, and only then, will come comprehension of the words in the Book of Job: "The morning stars sang together." Dissonance yet sounds forth, and discord arises from many systems, but in the progression of the aeons an ordered harmony will eventuate, and the day will dawn when (if we dare speak of eternities in the terms of time) the sound of the perfected universe will resound to the uttermost bounds of the furthest constellation. Then will be known the mystery of "the marriage song of the heavens."

The reader is also asked to remember and weigh certain ideas prior to taking up the study of Initiation. Due to the extreme complexity of the matter it is an utter impossibility for us to do more than get a general idea of the scheme; hence the futility of dogmatism. We can do no more than sense a fraction of some wonderful whole, utterly beyond the reach of our consciousness,—a whole that the highest Angel or Perfected Being is but beginning to realise. When we recognise the fact that the average man is as yet fully conscious only on the physical plane, nearly conscious on the emotional plane, and only developing the consciousness of the mental plane, it is obvious that his comprehension of cosmic data can be but rudimentary. When we recognise the further fact, that to be conscious on a plane and to have control on that plane are two very different conditions, it

becomes apparent how remote is the possibility of our approximating more than the general trend of the cosmic scheme.

We must recognise also that danger lies in dogma and in the hide-bound facts of textbooks, and that safety lies in flexibility, and in a shifting angle of vision. A fact, for instance, looked at from the standpoint of humanity (using the word "fact" in the scientific sense as that which has been demonstrated past all doubt and question) may not be a fact from the standpoint of a Master. To Him it may be but part of a greater fact, only a fraction of the whole. Since His vision is fourth and fifth dimensional, His realisation of the place of time in eternity must be more accurate than ours. He sees things from above downwards, and as one to whom time is not.

An inexplicable principle of mutation exists in the Mind of the Logos, or the Deity of our solar system, and governs all His actions. We see but the ever changing forms, and catch glimpses of the steadily evolving life within those forms, but as yet have no clue to the principle which works through the shifting kaleidoscope of solar systems, rays, hierarchies, planets, planes, schemes, rounds, races, and sub-races. They interweave, interlock, and interpenetrate each other, and utter bewilderment is ours as the wonderful pattern they form unfolds before us. We know that somewhere in that scheme we, the human hierarchy, have our place. All, therefore, that we can do is to seize upon any data that seems to affect our own welfare, and concerns our own evolution, and from the study of the human being in the three worlds seek to understand somewhat the macrocosm.

We know not how the one can become the three, the three become the seven, and so proceed to inconceivable differentiation. To human vision this interweaving of the system forms an unimaginable complexity, the key to which seems not to be forthcoming. Seen from the angle of a Master we know that all proceeds in ordered sequence. Seen from the angle of divine vision the whole will move in harmonious unison, producing a form geometrically accurate. Browning had hold of a part of this truth when he wrote:

"All's change, but permanence as well"... and continued:

"Truth inside, and outside, truth also; and between each, falsehood that is change, as truth is permanence."

"Truth successively takes shape, one grade above its last presentment..."

We must remember also that beyond a certain point it is not safe nor wise to carry the communication of the facts of the solar system. Much must remain esoteric and veiled. The risks of too much knowledge are far greater than the menace of too little. With knowledge comes responsibility and power,—two things for which the race is not yet ready. Therefore, all we can do is to study and correlate with what wisdom and discretion may be ours, using the knowledge that may come for the good of those we seek to help, and recognising that in the wise use of knowledge comes increased capacity to receive the hidden wisdom. Coupled also with the wise adaptation of knowledge to the surrounding need must grow the capacity for discreet

reservation, and the use of the discriminating faculty. When we can wisely use, discreetly withhold, and soundly discriminate, we give the surest guarantee to the watching Teachers of the race that we are ready for a fresh revelation.

We must resign ourselves to the fact that the only way in which we can find the clue to the mystery of the rays, systems, and hierarchies, lies in the study of the law of correspondences or analogy. It is the one thread by which we can find our way through the labyrinth, and the one ray of light that shines through the darkness of the surrounding ignorance. H. P. Blavatsky, in "The Secret Doctrine," has told us so, but as yet very little has been done by students to avail themselves of that clue. In the study of this Law we need to remember that the correspondence lies in its essence, and not in the exoteric working out of detail as we think we see it from our present standpoint. The factor of time leads us astray for one thing; we err when we attempt to fix stated times or limits; all in evolution progresses through merging, with a constant process of overlapping and mingling. Only broad generalities and a recognition of fundamental points of analogy are possible to the average student. The moment he attempts to reduce to chart form and to tabulate in detail, he enters realms where he is bound to err, and staggers through a fog that will ultimately overwhelm him.

Nevertheless, in the scientific study of this law of analogy will come a gradual growth of knowledge, and in the slow accumulation of facts will gradually be built up an ever-expanding form, that will embody much of the truth. The student will then awake to the realization that after all the

study and toil he has at least a wide general conception of the Logoc thoughtform into which he can fit the details as he acquires them through many incarnations. This brings us to the last point to be considered before entering upon the subject proper, which is:

That the development of the human being is but the passing from one state of consciousness to another. It is a succession of expansions, a growth of that faculty of awareness that constitutes the predominant characteristic of the indwelling Thinker. It is the progressing from consciousness polarised in the personality, lower self, or body, to that polarised in the higher self, ego, or soul, thence to a polarisation in the Monad, or Spirit, till the consciousness eventually is Divine. As the human being develops, the faculty of awareness extends first of all beyond the circumscribing walls that confine it within the lower kingdoms of nature (the mineral, vegetable and animal) to the three worlds of the evolving personality, to the planet whereon he plays his part, to the system wherein that planet revolves, until it finally escapes from the solar system itself and becomes universal.

# Initiation Defined

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The question anent initiation is one that is coming more and more before the public. Before many centuries pass the old mysteries will be restored, and an inner body will exist in the Church—the Church of the period, of which the nucleus is already forming—wherein the first initiation will become exoteric, in this sense only, that the taking of the first initiation will, before so very long, be the most sacred ceremony of the Church, performed exoterically as one of the mysteries given at stated periods, attended by those concerned. It will also hold a similar place in the ritual of the Masons. At this ceremony those ready for the first initiation will be publicly admitted to the Lodge by one of its members, authorised to do so by the great Hierophant Himself.

Four words defined.

When we speak of Initiation, of wisdom, of knowledge, or of the probationary Path, what do we mean? We use the words so glibly, without due consideration of the meaning involved. Take, for instance, the word first mentioned. Many are the definitions, and many are the explanations to be found as to its scope, the preparatory steps, the work to be done between initiations, and its result and effects. One thing before all else is apparent to the most superficial student, and that is, that the magnitude of the subject is such that in order to deal with it adequately one should be

able to write from the viewpoint of an initiate; when this is not the case, anything that is said may be reasonable, logical, interesting, or suggestive, but not conclusive.

The word Initiation comes from two Latin words, in, into; and ire, to go; therefore, the making of a beginning, or the entrance into something. It posits, in its widest sense, in the case we are studying, an entrance into the spiritual life, or into a fresh stage in that life. It is the first step, and the succeeding steps, upon the Path of Holiness. Literally, therefore, a man who has taken the first initiation is one who has taken the first step into the spiritual kingdom, having passed out of the definitely human kingdom into the superhuman. Just as he passed out of the animal kingdom into the human at individualisation, so he has entered upon the life of the spirit, and for the first time has the right to be called a "spiritual man" in the technical significance of the word. He is entering upon the fifth or final stage in our present fivefold evolution. Having groped his way through the Hall of Ignorance during many ages, and having gone to school in the Hall of Learning, he is now entering into the university, or the Hall of Wisdom. When he has passed through that school he will graduate with his degree as a Master of Compassion.

It might be of benefit to us also if we studied first the difference or the connection between Knowledge, Understanding, and Wisdom. Though in ordinary parlance they are frequently interchanged, as used technically they are dissimilar.

Knowledge is the product of the Hall of Learning. It might be termed the sumtotal of human discovery and experience,

that which can be recognised by the five senses, and be correlated, diagnosed, and defined by the use of the human intellect. It is that about which we feel mental certitude, or that which we can ascertain by the use of experiment. It is the compendium of the arts and sciences. It concerns all that deals with the building and developing of the form side of things. Therefore it concerns the material side of evolution, matter in the solar systems, in the planet, in the three worlds of human evolution, and in the bodies of men.

Wisdom is the product of the Hall of Wisdom. It has to do with the development of the life within the form, with the progress of the spirit through those ever-changing vehicles, and with the expansions of consciousness that succeed each other from life to life. It deals with the life side of evolution. Since it deals with the essence of things and not with the things themselves, it is the intuitive apprehension of truth apart from the reasoning faculty, and the innate perception that can distinguish between the false and the true, between the real and the unreal. It is more than that, for it is also the growing capacity of the Thinker to enter increasingly into the mind of the Logos, to realise the true inwardness of the great pageant of the universe, to vision the objective, and to harmonise more and more with the higher measure. For our present purpose (which is to study somewhat the Path of Holiness and its various stages) it may be described as the realisation of the "Kingdom of God within," and the apprehension of the "Kingdom of God without" in the solar system. Perhaps it might be expressed as the gradual blending of the paths of the mystic and the



occultist,—the rearing of the temple of wisdom upon the foundation of knowledge.

Wisdom is the science of the spirit, just as knowledge is the science of matter. Knowledge is separative and objective, whilst wisdom is synthetic and subjective. Knowledge divides; wisdom unites. Knowledge differentiates whilst wisdom blends. What, then, is meant by the understanding?

The understanding may be defined as the faculty of the Thinker in Time to appropriate knowledge as the foundation for wisdom, that which enables him to adapt the things of form to the life of the spirit, and to take the flashes of inspiration that come to him from the Hall of Wisdom and link them to the facts of the Hall of Learning. Perhaps the whole idea might be expressed in this way:

Wisdom concerns the one Self, knowledge deals with the not-self, whilst the understanding is the point of view of the Ego, or Thinker, or his relation between them.

In the Hall of Ignorance the form controls, and the material side of things has the predominance. Man is there polarised in the personality or lower self. In the Hall of Learning the higher self, or Ego, strives to dominate that form until gradually a point of equilibrium is reached where the man is controlled entirely by neither. Later the Ego controls more and more, until in the Hall of Wisdom it dominates in the three lower worlds, and in increasing degree the inherent divinity assumes the mastery.

Aspects of initiation.

Initiation, or the process of undergoing an expansion of consciousness, is part of the normal process of evolutionary development, viewed on a large scale, and not from the standpoint of the individual. When viewed from the individual standpoint it has come to be narrowed down to the moment wherein the evolving unit definitely apprehends that (by dint of his own effort, aided by the advice and suggestions of the watching Teachers of the race) he has reached a point wherein a certain range of knowledge of a subjective nature, from the physical plane point of view, is his. It is in the nature of that experience wherein a pupil in a school realises suddenly that he has mastered a lesson, and that the rationale of a subject, and the method of procedure, are his to use intelligently. These moments of intelligent apprehension follow the evolving Monad throughout his long pilgrimage. What has been misinterpreted somewhat at this stage of comprehension is the fact that at various periods the emphasis is laid on different grades of expansion, and always the Hierarchy endeavours to bring the race to the point where its units will have some idea of the next step to be taken.

Each initiation marks the passing of the pupil in the Hall of Wisdom into a higher class, marks the clearer shining forth of the inner fire and the transition from one point of polarisation to another, entails the realisation of an increasing unity with all that lives and the essential oneness of the self with all selves. It results in a horizon that continuously enlarges until it includes the sphere of creation; it is a growing capacity to see and hear on all the planes. It is an increased consciousness of God's plans for

the world, and an increased ability to enter into those plans and to further them. It is the effort in the abstract mind to pass an examination. It is the honour class in the Master's school, and is within the attainment of those souls whose karma permits and whose efforts suffice to fulfil the aim.

Initiation leads to the mount whence vision can be had, a vision of the eternal Now, wherein past, present, and future exist as one; a vision of the pageant of the races with the golden thread of pedigree carried through the many types; a vision of the golden sphere that holds in unison all the many evolutions of our system, deva, human, animal, vegetable, mineral, and elemental, and through which the 1 pulsating life can be clearly seen beating in regular rhythm; a vision of the Logoic thoughtform on the archetypal plane, a vision that grows from initiation to initiation until it embraces all the solar system.

Initiation leads to the stream that, once entered, sweeps a man onward until it carries him to the feet of the Lord of the World, to the feet of his Father in Heaven, to the feet of the three-fold Logos.

Initiation leads to the cave within whose circumscribing walls the pairs of opposites are known, and the secret of good and evil is revealed. It leads to the Cross and to that utter sacrifice which must transpire before perfect liberation is attained, and the initiate stands free of all earth's fetters, held by naught in the three worlds. It leads through the Hall of Wisdom, and puts into a man's hands the key to all information, systemic and cosmic, in graduated sequence. It reveals the hidden mystery that lies at the heart of the solar system. It leads from one state of consciousness to another.

As each state is entered the horizon enlarges, the vista extends, and the comprehension includes more and more, until the expansion reaches a point where the self embraces all selves, including all that is "moving and unmoving," as phrased by an ancient Scripture.

Initiation involves ceremony. It is this aspect that has been emphasised in the minds of men, perhaps a little to the exclusion of the true significance. Primarily it involves the capacity to see, hear, and comprehend, and to synthesise and correlate knowledge. It does not necessarily involve the development of the psychic faculties, but it does entail the inner comprehension that sees the value underlying the form, and recognises the purpose of pervading circumstances. It is the capacity that senses the lesson to be learnt from any given occurrence and event, and that by means of these comprehensions and recognitions effects an hourly, weekly, yearly growth and expansion. This process of gradual expansion—the result of the definite effort and strenuous right thinking and living of the aspirant himself and not of some occult teacher performing an occult rite—leads to what one might term a crisis.

At this crisis, which necessitates the aid of a Master, a definite act of initiation is performed, which (acting on a particular centre) produces a result on some one body. It keys the atoms to a certain pitch, and enables a new rate of rhythm to be attained.

This ceremony of initiation marks a point of attainment. It does not bring about attainment, as is so often the misconception. It simply marks the recognition by the

watching Teachers of the race of a definite point in evolution reached by the pupil, and gives two things:—

1. An expansion of consciousness that admits the personality into the wisdom attained by the Ego, and in the higher initiations into the consciousness of the Monad.

2. A brief period of enlightenment wherein the initiate sees that portion of the Path that lies ahead to be trodden, and wherein he shares consciously in the great plan of evolution.

After initiation, the work to be done consists largely in making that expansion of consciousness part of the equipment for the practical use of the personality, and in mastering that portion of the path that has yet to be traversed.

The place and effect of initiation.

The ceremony of initiation takes place on the three higher sub-planes of the mental plane, and on the three higher planes, according to the initiation. The five-pointed star, at the initiations on the mental plane, flashes out above the head of the initiate. This concerns the first initiations which are undergone in the causal vehicle. It has been said that the first two initiations take place upon the astral plane. but this is incorrect, and the statement has given rise to a misunderstanding. They are felt profoundly in connection with the astral and physical bodies and the lower mental, and affect their control. The chief effect being felt in those bodies the initiate may interpret them as having taken place on the planes concerned, as the vividness of the effect and the stimulation of the first two initiations work out

largely in the astral body. But it must ever be remembered that the major initiations are taken in the causal body or—dissociated from that body—on the buddhic plane or atmic plane. At the final two initiations which set a man free from the three worlds, and enable him to function in the body of vitality of the Logos and wield that force, the initiate becomes the five-pointed star and it descends upon him, merges in him, and he is seen at its very centre. This descent is brought about by the action of the Initiator, wielding the Rod of Power, and puts a man in touch with the centre in the Body of the Planetary Logos of which he is a part, and this consciously. The two initiations called the sixth and seventh take place on the buddhic and atmic planes; the five-pointed star "blazes forth from within Itself," as the esoteric phrase has it, and becomes the seven-pointed star; it descends upon the man and he enters within the flame.

Again, the four initiations, prior to that of the adept, mark respectively the attainment of certain proportions of atomic matter in the bodies—for instance, at the first initiation one-fourth atomic matter, at the second one-half atomic matter, at the third three-quarters atomic matter, and so on to the completion. Since buddhi is the unifying principle (or the welder of all), at the fifth initiation the adept lets the lower vehicles go, and stands in his buddhic sheath. He creates thence his body of manifestation.

Each initiation gives more control on the rays, if one may so express it, although this does not adequately convey the idea. Words so often mislead. At the fifth initiation, when the adept stands Master in the three worlds, He controls more or less (according to His line of development) the five rays

that are specially manifesting at the time He takes the initiation. At the sixth initiation, if He takes the higher degree, He gains power on another ray, and at the seventh initiation He wields power on all the rays. The sixth initiation marks the point of attainment of the Christ, and brings the synthetic ray of the system under His control. We need to remember that initiation gives the initiate power on the rays, and not power over the rays, for this marks a very definite difference. Every initiate has, of course, for his primary or spiritual ray one of the three major rays, and the ray of his Monad is the one on which he at length gains power. The love ray, or the synthetic ray of the system, is the final one achieved.

Those who pass away from the earth after the fifth initiation, or those who do not become Masters in physical incarnation, take their subsequent initiations elsewhere in the system. All are in the Logoic Consciousness. One great fact to be borne in mind is, that the initiations of the planet or of the solar system are but the preparatory initiations of admission into the greater Lodge on Sirius. We have the symbolism held for us fairly well in Masonry, and in combining the Masonic method with what we are told of the steps on the Path of Holiness we get an approximate picture. Let us enlarge somewhat:—

The first four initiations of the solar system correspond to the four "initiations of the Threshold," prior to the first cosmic initiation. The fifth initiation corresponds to the first cosmic initiation, that of "entered apprentice" in Masonry; and makes a Master an "entered apprentice" of the Lodge on Sirius. The sixth initiation is analogous to the second

degree in Masonry, whilst the seventh initiation makes the Adept a Master Mason of the Brotherhood on Sirius.

A Master, therefore, is one who has taken the seventh planetary initiation, the fifth solar initiation, and the first Sirian or cosmic initiation.

At-one-ment, the result of initiation.

A point that we need to grasp is that each successive initiation brings about a more complete unification of the personality and the Ego, and on higher levels still, with the Monad. The whole evolution of the human spirit is a progressive at-one-ment. In the at-one-ment between the Ego and the personality lies hid the mystery of the Christian doctrine of the Atonement. One unification takes place at the moment of individualisation, when man becomes a conscious rational entity, in contradistinction to the animals. As evolution proceeds successive at-one-ments occur.

At-one-ment on all levels—emotional, intuitional, spiritual and Divine—consists in conscious, continuous functioning. In all cases it is preceded by a burning, through the medium of the inner fire, and by the destruction, through sacrifice, of all that separates. The approach to unity is through destruction of the lower, and of all that forms a barrier. Take, in illustration, the web that separates the etheric body and the emotional. When that web has been burned away by the inner fire the communication between the bodies of the personality becomes continuous and complete, and the three lower vehicles function as one. You have a somewhat analogous situation on the higher levels, though the parallel cannot be pushed to detail. The intuition corresponds to the



emotional, and the four higher levels of the mental plane to the etheric. In the destruction of the causal body at the time of the fourth initiation (called symbolically "the Crucifixion") you have a process analogous to the burning of the web that leads to the unification of the bodies of the personality. The disintegration that is a part of the arhat initiation leads to unity between the Ego and the Monad, expressing itself in the Triad. It is the perfect at-one-ment.

The whole process is therefore for the purpose of making man consciously one:—

First: With himself, and those in incarnation with him.

Second: With his higher Self, and thus with all selves.

Third: With his Spirit, or "Father in Heaven," and thus with all Monads.

Fourth: With the Logos, the Three in One and the One in Three.

Man becomes a conscious human being through the instrumentality of the Lords of the Flame, through Their enduring sacrifice.

Man becomes a conscious Ego, with the consciousness of the higher Self, at the third initiation, through the instrumentality of the Masters and of the Christ, and through Their sacrifice in taking physical incarnation for the helping of the world.

Man unites with the Monad at the fifth initiation, through the instrumentality of the Lord of the World, the Solitary Watcher, the Great Sacrifice.