

THE DEVAS: Part 2

By Duane Carpenter

Some are on the teaching ray, and hold for your wise instruction much lore about the manipulation of the occult laws of nature, the laws that govern evolutionary progress, and closely allied with them are the devas of the concrete knowledge, the fifth ray devas. These latter are paramount in importance in this five-fold evolution of ours for they go to the building of the mind. They are principally found on mental levels and wield concrete thought matter for the instruction of the masses, directing thought forms, sending great masses of ideas and aiding the Hierarchy in their work of raising man from concrete to abstract mental levels, the immediate problem.¹

1. Introduction: Sound

2. Devas in the Externalization Program

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1. Introduction: Sound

Sound, we are told in the esoteric teachings, is the originating power that creates all form life in its wide variety of manifestation. Sound is also the great destroyer bringing at the end of the final cycle all existence, (be it the tiny atom or a complete solar system) back to its original primal state of pure undifferentiated being. Between these two stupendous states of creation and dissolution there are seven lesser notes, rays of light and vibration frequencies that must be recognized and transcended in humanity's march towards perfection. H.P. Blavatsky expressed this concept

eloquently in the Voice of the Silence, verse 41, when she said, "Before thou set'st thy foot upon the ladder's upper rung, the ladder of mystic sounds, thou hast to hear the voice of thy inner God in seven manners." One of the essential requirements to treading the spiritual path of yoga lies in the capacity of the student to develop perfect occult hearing and sight on the inner planes of his own spiritual being.

No person can claim to understand reality or the one true self unless he has first seen his inner bodies shining and heard his inner sheaths vibrating. All great religious and metaphysical systems speak of these interior states of light and sound. Christianity speaks of the one Original Word; The Hindu Upanishads, the Soundless Sound; in Buddhism, the clear light of the Void. All advanced yogic systems have the same reference to inner esoteric sound and light.

Let us list several of the more important:

Mantra Yoga: Esoteric recognition and utilization of sound.

Nadar Yoga: The yoga of the inner sound current.

Tummo Yoga: or the yoga of the inner Heat (heat, light and sound esoterically considered are synonymous terms).

Kriya Yoga: The yoga of the inner sound current and the circulation of the inner fires.

Laya Yoga: The yoga of the chakras or fiery force centres.

Daoist Yoga: The macro-microcosmic circulation of inner sound and light.

Agni Yoga: The yoga of fiery synthesis. When the chakra system becomes infused with spiritual energy from on high, the "solar man" will blaze forth in all of his glory.

We have been told that the Hierarchy of adepts withdrew from physical contact with

humanity because of certain violations during the time of Atlantis. It must be recognized that the Masters remain ever accessible to those disciples and initiates who can make the necessary alignments. There is no time period in the history of the race that some advanced system of yogic discipline has not existed for man's opportunity to liberate himself, serve perfectly and find his eternal home in the centre of his being.

Not since the time of the Buddha has an opportunity to undergo the initiatory experience been so widely available to those who want to apply themselves and make the added extra effort. Between 1975-2025 we have a new cycle of opportunity that has been called by the Tibetan as a "gathering of the Arhats" within the outer world of men. Part of this externalization process will be the training of those advanced disciples in the techniques of energy recognition and manipulation. The recognition of the Deva Kingdom and their unique contribution of light and sound will be an intimate part of this work.

The goal of discipleship training according to the Tibetan Master Djwhal Khul has changed from soul consciousness to something deeper, broader and far more inclusive. The new teachings were given out along the following lines:

1. The building of the rainbow bridge, the Antahkarana.
2. The nature of the intuition and its development as it supercedes the mind in its two aspects: concrete and abstract, lower and higher.
3. The nature of life as the Monad expresses it [Divine Will].²

The emphasis of the future teachings for the advanced of the race will be on the will aspect of divinity intelligently understood and lovingly applied. The Tibetan also indicated that the majority of the teachings for which he was responsible for communicating (1914-1949) were written for advanced disciples most of whom would not make their appearance until the last quarter of this century. We have been told that as disciples we must escape from

maya, at the 1st initiation on etheric levels, glamour at the 2nd initiation on the astral plane and illusion at the 3rd initiation as it exists on the lower mental plane. All these difficulties are the result of humanity at different stages of evolution responding to the Deva Kingdom incorrectly. Much emphasis has been placed on the intelligent understanding of God's systems of laws and ethics and much progress made in the comprehension of the nature of love. Little has been brought forth on the nature of the will. Only as man develops his will (personal, egoic and divine) does he learn the method by which he can finally break free from the powerful grip of the devas which have kept him a prisoner of the planet. The involutory devas that make up our threefold lower personality vehicles, and the three lower levels of the planet, care not what master they serve and are swept into our system to create the wide variety of form life that we experience. Until that central spark of spiritual will (which is potentially present at the center of the student's being and exists at the heart of all the chakras and psychic centres) is galvanized into activity, we are not free and cannot spiritually free others.

Before the devas in their serried ranks can be transcended they first have to be recognized and controlled. It is by an intelligent, loving act of will that this work can be initiated. It is this science of form manipulation and building that must be mastered by the advanced of the race who desire to undergo the initiatory experience. It is only through the Science of Telepathy, the Science of Impression and Invocation that this process of transmutation can proceed with any intellectual clarity and detailed accuracy. It is only through these allied sciences that the chakra or force centers can be activated in their fourth-dimensional capacity and their allied service potentials fully developed. Through the scientific development of the will in all of its many facets, the disciple learns the method whereby he may force his perceptions into the periphery of those initiating causes, or energy streams of which he presently knows nothing, but without

whose assistance this magical process of redemption cannot take place. H.P.B. pointed out in *The Secret Doctrine*, that if you want to speak to the gods you must learn their language. And what is their method of communication or language? They are numbers, color-light, sound and geometry - esoterically understood. Meditation, a science we will explore in some depth is essentially a forcing process in which the meditator attempts by an act of intelligent will through the use of these mediums just outlined) to speed up or hasten his contact with higher evolutions, understand their greater purpose and plans, and assist in the externalization process.

We have already discussed in Part I of this article (*Journal of Esoteric Psychology* Vol. 5, Number 1, 1989) the general nature of the devas, their relationship to the three-fold lower man and their place in the Macrocosmic-Microcosmic system. It is upon this earlier information that we will now expand. The method of contact with the deva evolution must be made accessible to the advanced student without any essential loss to their high origin or true spiritual standing within the divine scheme of things. Any review of contemporary literature on this subject of the devas will confirm the prevailing gross oversimplification of their nature, work and method of contact.

2. Devas in the Externalization Program

The recognition of the deva or angelic evolution is a major facet of the Externalization of the Hierarchy. By the release of those denizens of the etheric, astral, mental and buddhic planes, the Christ will effect a great cleansing and purification of the lower kingdoms. Some of the Masters and their work with the devas can be classified as follows:

Master Morya: Ray I

While the Christ is generally considered to

be the head of the 2nd ray ashram and the chief executive for the externalization program, it is often overlooked that the Master Morya, working within the central stream of Shamballic force, is the subjective head of all the ashrams. The Christ wields the Rod of Initiation at the 1st and 2nd initiations. It is the Master M. who, as a direct representative of the Lord of the World, controls Agni, the high fire devas which are invoked at the 3rd initiation and beyond. Christ, K.H., and Master Jesus are responsible for most of the teachings to disciples along the 2nd ray line. Master Morya, working in connection with Master R. and a number of other Masters, is the initiating impulse behind the development of all new 1st and 7th ray occult and initiatory schools now forming.

Master Morya inspires national executives in all branches of the Great Work. He manipulates the powerful streams of force emanating from the Deva Lord Agni, and stimulates the higher head centers and base of the spine, through activation of kundalini, of all intuitive statesmen and 1st ray disciples. The devas he works with are predominantly gold, flame, and white.

The Christ: Ray 2

The Christ works with the devas of the high astral plane through second ray ceremony and ritual. This can be seen working out through churches, cathedrals, temples and all groups who work with this magnetic and cohesive force. These devas of the emotional plane are primarily of a rose and blue hue. We have been informed that this energy of the 6th ray is slowly being eclipsed by the influence of the incoming 7th ray violet as a major approach to divinity. Because our solar system is 2nd ray in nature and humanity is still polarized predominately in its astral body these sixth ray devas of the blue and rose will influence man's astral nature positively for an extended period. Eventually the devas of the astral plane will be superceded by the radiant yellow devas of the buddhic plane. In working

with his own group of disciples the color most frequently given by the Tibetan for alignment and uplifting solar plexus energy into the heart center is rose. The rose of aspiration eventually culminates in the white of complete purification. After the 3rd initiation, a very advanced group of green devas are available to work through the astral body of the initiate.

Serapis: Master of the fourth Ray.

This member of the Hierarchy stands behind the great artistic movements within the world that are concerned with the beautification and perfection of form. We will know when this great fourth ray has done its work when the outer forms become so ethereal and luminous that the inner light that those forms veil will shine clearly through. Most of this Master's efforts and attention is given to the manipulation of the deva evolution and perhaps this is the reason why so little is known of his work. It has been said that the fourth ray, from humanity's standpoint, is the most luminous of the energies. This is because it is the first level upon which the formless levels (1st, 2nd, and 3rd rays), make impact. Here, through the process of occult friction, the fourth level is fanned into a brilliant fire of radiant heat and light. The fourth ray is also the soul ray of humanity. Bright lemon yellow is the color attributed to the fourth ray.

It is an important consideration when making these broad and general outlines on some of the Masters and their specialized area of work that we keep in mind that all Masters of the Wisdom work in a triple fashion (having triadic force at their disposal) and that their work interpenetrates, overlaps and blends with all other ashrams.

Master Hilarion: 5th Ray

He works with those who are developing the intuition. He has under observation all those who are psychics of the higher orders and works with certain devas of the astral plane. The colors of those devas are rose and

blue on the astral, yellow on the buddhic and blue on the monadic levels.

Jesus: Master of the 6th Ray

It is well known that the Master Jesus has worked extensively with the 6th ray devas of the astral plane. For this new cycle we are entering, he will work predominantly with the violet devas of the 7th order. It is the destiny of the Master Jesus to guide, and of Christianity (which is for all practical purposes a bridging religion) to have its intense emotional idealism guided by the advanced of the race into a more scientific and intellectual recognition of divinity. Included within these new approaches to divinity will be the ability to invoke and record devic force on the various planes. The predominant color of the devas of the astral plane are blue and rose. This sixth ray influence will not simply cease to exist because the 7th ray is rising in ascendancy but become so modified (as its influence cycles out by the influx of Aquarian force) as to become and constitute for the average minded spiritual person a completely new approach to divinity. This new religious orientation for the masses of men will not deny or repress intense emotional aspiration but intelligently refine it to its highest point of expression so that it may reflect perfect love, as it exists on the plane of buddhi (fourth).

Master Rakoczi: 7th Ray

Upon Master Rakoczi, who has temporarily undertaken the responsibilities of the Mahachohan (3rd Ray Master) during this new cycle of activity, will fall much of the responsibilities of this 7th ray work. The violet 7th ray "devas of the shadow," can only be manipulated safely within the group ceremonial setting. Each Master is the custodian of certain mantric sounds which are devic in origin and are used in the respective initiation for which they are responsible. We may also look forward to new and more progressive forms of ritual and ceremonial

work. With the aid of the deva kingdom the emerging spiritual interests of humanity will be guided into a more rhythmic and controlled approach to divinity.

The Tibetan Master Djwhal Khul

D.K. is commonly identified with many 2nd ray projects such as World Goodwill, the New Group of World Servers, Full Moon meditations, etc. One other important area of work for which he is not well known, and for which he has been made responsible, is to be a main liaison officer for the externalization program. It is here in this area he is coordinating many of the Masters' activities in a clear and intelligent manner. The strong affiliation the Tibetan has with the Master M. is often overlooked. In listing the newer truth for which he was responsible in *The Rays and Initiations* (pg. 251) it might be of interest for the student to note that topping his list (numbered 1-7) is the teachings on Shamballa, and information as to the nature of the Will of the Logos. D.K. works with certain groups of devas of the ethers. It is with their help that many of the ills of humanity are being healed.

3. Meditation: The Method of Contact

If we can postulate that devic life is simply energy in its wide variety of forms, then we can easily understand that all ill health, sickness or disease (be it physical-etheric, emotional or mental) is the result of the improper distribution of devic force circulating throughout the chakra or force system within man or the planet. There is either too much energy going through a certain chakra and consequently the organism suffers from over-stimulation, or not enough and thereby it suffers from atrophy. Meditation is the method par-excellence by which man is put in touch with the deva evolution and the subjective side of life. When the forces that manipulate the outer forms are recognized, when cause and effect are linked together not merely through

theoretical outlines but by direct irrefutable experience, then and only then will spiritual health come about through right balance and continuity of consciousness.

How any system operates (be it the grand macrocosm or the tiny microcosm of our own individual selves) is dependant on our ability to understand how that organism (be it physical or psychic) was built, is sustained, and will eventually be destroyed. All is energy.

Studying character development and human behavior is the main preoccupation of contemporary psychology and forms a useful foundation from which to expand into the more esoteric side of reality. Eventually the disciple having done the preliminary work of personality integration will discover his higher and more expanded energy bodies and learn the techniques of energy transference in which energy and force situated in the centers below the diaphragm are directed to centres above the diaphragm.

The scientific transference of different grades of devic life from the lower centres to the higher in a certain geometric order can only be safely undertaken in the meditative state. This work should be considered the apotheosis of esotericism and should be sought by all those who are in preparation for the initiatory experience.

Meditation when rightly practiced reveals a number of important recognitions not easily understood unless proficient in this art. Let us enumerate a number of the more important:

1. Meditation reveals an important astrological key because it puts the meditator in direct alignment with the emanating source of spiritual life long before those higher forms of creativity become absorbed or diminished by the form side of life. It also reveals the cyclic opportunities through which these powerful devic forces, emanating from planetary, solar and cosmic sources are available for our use. All energy manifests itself in rhythm and cycles. He who can unlock the divine relationship and mystery between

numbers, color and sound will find the opportunity for release from the anarchy and chaos that exists on the lower planes and find much opportunity for service.

2. Meditation is the key to understanding esoteric healing because it clarifies how disease and disharmony are the result of the wrong distribution of forces within any system, and that by an intelligent act of loving will within the meditative state those energies within that system can be harmonized and restored to full or free expression. The Tibetan has pointed out that through their techniques of scientific meditation the Christ and certain of his high initiates will orientate and assist members of humanity towards a number of important recognitions. Some of these contributions that will be assisted by the deva kingdom are:

a. They will teach man to see etherically, and this they will do by heightening human vibration by interaction with their own.

b. They will give instruction in the effect of color in the healing of disease, and particularly the efficiency of violet light...

c. They will also demonstrate to the materialistic thinkers of the world the fact that the super-conscious world exists and that angels and men who are out of incarnation and possess no physical bodies can be contacted and known.

d. They will train human beings in the knowledge of the superhuman physics...

e. They will teach humanity how rightly to nourish the body and to draw from the surrounding ethers the requisite food..

f. They will also teach human beings as individuals and as a race to expand

their consciousness to include the super-physical... separating the veil of the temple which divides the physical plane from the unseen world..By the growth of the intuitional and telepathy and the increasing comprehension of the power of color and sound will the work of the Christ and of the great Ones be contacted and understood.³

The phenomena of man's self-consciousness (which psychology has classified, for lack of a better understanding, as the subconscious, conscious, and super-conscious states) are really different qualities of devic life that are at work in response to the indwelling will or spirit and whose sole purpose is to galvanize all life forms into higher and more ethereal expressions of divinity. Even the lower forms of elemental and devic life that hinder spiritual expression in the shorter cycle are fulfilling often blindly, some aspect of higher will.

It is by this same process that the mineral kingdom eventually through long cycles of evolution and devic influence becomes a new classification or species we call the vegetable kingdom; and that the vegetable kingdom eventually merges into the animal kingdom and the animal into individualized human consciousness. It is only by the assistance of the devas that base instincts can be raised through divine condensation to the level of creative intelligence and the mind in all of its many facets to the pinnacle of spiritual love and divine will.

It is only in the meditative state that the deva kingdom can be contacted, and the one primary question of how one form of life can be slowly expanded or developed into what appears as a totally new and more dynamic organism answered. Meditation reveals the nature of Fohat, the missing link between mind and matter, the missing link between inner subjective reality and outer gross forms. The influence of the seven rays and the devic force they convey may be easily recognized within humanity by certain outer qualities of character development or personality traits. The real or inner man must eventually become

known by the meditator and revealed as certain emanating sounds or colored hues of light within ones different chakras or sheaths. The Tibetan qualified this concept when he said:

*Every individual vibrates to some particular measure. Those who know and who work clairvoyantly and clairaudiently find that all matter sounds, all matter pulsates, and all matter has its specific color. Each human being can therefore be made to give forth some specific sound; in making that sound he flashes into color, and the combination of the two is indicative of some measure which is peculiarly his own. Every unit of the human race is on some one of the seven rays; therefore some one color predominates, and some one tone sounds fourth; infinite are the gradations and many the shades of color and tone.*⁴

Astral clairaudience and clairvoyance, which is the subject of such wide interest within the spiritual community at this time, can only be safely undertaken when the disciple or student is safely situated on the high mental plane, otherwise one's development can become inundated by an endless series of glamor and illusions.

Devic vibrations are essentially living strands of magnetic light and electrical sound that emanating from cosmic and solar Sources, descend to the furthest bounds of the Divine System and by means of the elasticity of their own nature create the occult bridges that allow consciousness to expand from one plane or ray to another without a break in continuity. This is why occultly following the One Path of Return we see the four rays of attribute eventually become merged into the three primary rays of aspect and the three triadic rays become the two (1st and second ray force) and these two rays finally culminate in the eternal one or original initiating primal ray. Too apt is the student to overly concretize this process that is characterized by continuous movement and spiritual continuity. Let us explore in the meditative state how this

magical process takes place.

When progressing on the spiritual path the meditator's attention first experiences an exhilarating state of emptiness or pause of silence between two worlds, the outer world of form and the inner world of formless spirit. This silence is only temporary and is not an indication of a high state of achievement. Contrary to popular belief, there is no true emptiness or silence anywhere in the universe short of pralayaic absorption. It is this high pralayaic state of pure undifferentiated being that Buddhism calls "the unborn, the uncreated, the great womb of eternal darkness from which all life and consciousness proceeds." It is only this that we may accurately call "a place of great peace" or what H.P.B. designated the "Sound of Silence." This state of Divine Will can only be understood in its higher nature by the Masters of the 5th degree and beyond.

Eventually within the meditative state the student recognizes the low and distant hiss associated with the tuning of the etheric ear. This creative recognition of inner or subjective sound is the first contact with the deva kingdom and their electrical and magnetic constitution. This creative contact, however tenuous, is a milestone and pivotal point on the Great Path of Return. Now the student of meditation knows conclusively and beyond all theoretical outlines the energy source that infuses and animates atomic and molecular substance. From a dull whitish glow, clairvoyant perception of the etheric body eventually expands into the higher subplanes of purple and varying shades of violet. Solar prana emanating from the sun, which sustains and purifies the etheric body of the planet, is recognized as a golden orange light and emits a sound not unlike the low undertone of rushing water. Noting this etheric phenomenon but directing his attention towards higher levels, the student eventually recognizes his own emotional and lower mental note.

Although the sound of these notes will depend and be qualified by one's own unique ray combinations and coloring, they have often

been compared to the distant murmur of water, the loud falling of rain, the power of many streams cascading, and the final climax or crescendo of all these progressively dynamic states of conscious perception into one all pervading oceanic roar. Mystic literature, both East and West, is full of descriptions of these different levels of phenomenon ranging from flutes, harps, violins, conches, bells, thunder, etc. On the astral and lower mental planes and through the devas that animate those principles, one eventually finds his group brothers' and sisters' personality note. The sum total of these lesser devic sounds (The physical-etheric, emotional and lower mental notes) eventually become absorbed and dominated by the personality note.

In time the student ascends higher on the evolutionary arch and recognizes the note of his own divine Ego which is situated on the high mental plane. The "Lost Word" is now restored as the Solar Angel radiates through the lower attentive man, revealing the nature of the spiritual kingdom and the true destiny of man and all the lower kingdoms. The lack of recognition of the soul note constitutes the crises that many masonic and ceremonial organizations are now undergoing. If ritualistic magic in any of its diverse forms is not directed by those individuals who are soul infused and have an intimate understanding of this lost word, all work of this nature will be empty and meaningless.

The Tibetan qualifies this important revelation of the soul note:

*The sound of many waters will cease (astral plane). Then the sound of AUM which is symbolically spoken of as the "roaring of a blazing fire" and which is the sound of the mental plane will take its place. The word of the soul cannot be given except in the secret place of initiation.*⁵

The OM and A.U.M. are the closest exoteric approximations that can be revealed as to the essential nature of the soul on its own plane. The Tibetan however has advised the student to use the OM because it is essentially

an expression of the 2nd aspect of deity and that the A.U.M. has a strong 3rd ray or matter connotation. (See The Rays and Initiations Vol. 5, pgs 51-6 for additional clarification) At the third initiation the emphasis once again changes; the "A" or father aspect of sound begins to slowly peel fourth directing the initiate towards a whole new range of advanced recognitions. Hence one can see the need to intone the OM in the right key, rhythm, or with the right interior concentration for any important effects to take place.

As one's meditation deepens and his sense of hearing and inner sight becomes more highly developed his egoic group note peals fourth linking him with all other divine souls within the greater body of a Heavenly Man. From the high mental plane to the buddhic and eventually the atmic, the disciple ascends in a blaze of radiating sound and light. Sub-plane by sub-plane, level after level man elevates himself until he faces the one initiator, the Logos himself. Exploding with devastating power the One Great Sound of "AAA" now peals fourth from the gates of Shamballa. In a flash of awesome identification, man refuses for all time to be a prisoner of the cosmic physical plane and ascends out of the tomb of matter.

When the word of power is known and rightly used the bridge is rapidly built.⁶

All this takes place because man develops the scientific ability to discriminate between different qualities of devic vibration, light and sound. The idea of movement or expansions of consciousness along waves of living sound or colored rays of light (remember color and sound are interchangeable) is far more literal than one might suppose.

The aphorism "Traveling on Wings of Sound" can be interpreted as more than some vague poetic metaphor, but one of the major keys to all occult expansions. If we may take the liberty to formulate this highly occult and esoteric process in the vocabulary of the personality we can say that there is no bridge

that cannot be built, no road that cannot be traveled on the inner planes of one's spiritual being if the disciple understands the science of sound and how each level of reality, however humble in the early stages of its recognition, penetrates through devic vibration to the next higher level. Let us give a simple example of this principle.

Devas on the astral plane will have a natural affinity for a greater and more powerful group of devas of the buddhic plane, who will in turn have a natural affinity to those devas who work on monadic levels. Devas who work on the monadic plane are direct expression of those devic lives who preside on the cosmic astral plane, etc. This same analogy or relationship can also be made on the other six levels equally.

The disciple who has done the preliminary work but is overly dominated by a wide variety of mental complexities and personality details must eventually tune his "etheric ear" and discover the simple audible devic life stream that will lead him to the Source of all life. It has been said that the average spiritual aspirant cannot "occultly hear" because he simply does not know how to listen. He is so full of his own knowledge and power, so entranced with his own sweet voice that he is incapable of tuning into the subtler grades of devic life. The Tibetan emphasized the need to recognize an inner silence:

One of the primary conditions that a disciple has to cultivate in order to sense the plan and be used by the Masters, is solitude. In solitude the rose of the soul flourishes; in solitude the divine self can speak; in solitude the faculties and graces of the higher self can take root and blossom in the personality. In solitude also the Master can approach and impress upon the quiescent soul the knowledge that he seeks to impart, the lessons that must be learnt, the method and plan for work that the disciple must grasp. In solitude the Sound is heard.⁷

There are 7 major Rays of divine sound and light each of which has 7 sub-tones making the 49 colors or words that relate to the 49 builders of the sacred fire. There are 7 initiations for humanity; at each initiation a key color and note flashes and sounds forth. It is only in the recognition of these various notes that the bridges into higher levels can be recognized and scientifically built.

4. Meditation: Practical Application

Having outlined the importance of meditation in the recognition and manipulation of devic vibration, let us continue to enumerate several important areas that relate towards an individualized meditative approach.

The occultist knows that to sit passively in the meditative state with high aspirations hoping something will happen of a constructive and positive nature is of little value in an Aquarian Age. The Eastern types of passive meditation that are taught here in the West are to a very large degree inappropriate for the Western type of polarization and can create in many situations a negative state in which unwanted forces may enter the meditator's aura. It has been pointed out that the development of an Easterner should be the head center, having already developed somewhat his heart center, and the Westerner, who has already developed his lower mind should be focused in his heart center. The only way to achieve either goal safely is to first bring one's polarization onto the high mental plane. It is only from this superior position that the necessary outlines can be understood and the work scientifically initiated. It is the astral plane that constitutes the great test to the majority of students treading the spiritual path. An intense emotional nature puts the student who meditates easily in touch with a host of lower psychic glamor and prevents the true soul light from shining through. Passive forms of meditation without mental clarity and personal grounding are dangerous and can direct the student into a number of difficult

areas not easily remedied. Let us create a brief outline of the work to be done:

- A.** In meditation, after drawing all of his forces up onto the mental plane the student sounds the OM audibly in the head, accustoming himself on the physical plane to the closest approximation to the inner egoic note. This is somewhat paradoxical since the student may not as yet know the note of his soul. It is for this reason the student is asked to familiarizing himself with the OM, and eventually discover a color for visualization purposes and a mantric note that most closely approximates his or her own personality and soul rays. Enunciating the OM verbally is useful in the opening phase of the mediation because of its positive effect on the lower vehicles but it is not sufficient to organize or move mental matter.
- B.** The OM is next sounded inaudibly onto the high mental plane. This is a crucial factor for the penetration of casual levels.
- C.** Having stabilized the lower vehicles and attained this point of active mental invocation, the mind (maintaining its positive polarization) then becomes still like a limpid pool - listening. This curious active receptive point of tension of the mental principle will only be fully understood when we realize there are five levels of mental energy or activity. The first lower two are characterized by the generation of thought-forms that literally have a certain shape, size and dimension. The higher three are formless and characterized simply by the quality of potent fiery devic energy. Only by making the mind receptive to these higher three formless planes does the occultist achieve soul consciousness.
- D.** When the divine Ego on its own plane hears our invocative cry and sees we have prepared a place for positive entry, he will turn his gaze towards the lower

man and release Solar Fire. The disciple, if only for a brief moment at first, is then left with an indelible impression of that ecstatic note of his soul. It is this sonorous and creative sound and its unique coloring that he will need to know and remember if future communications with his Angel are to be reproduced in an ordered and rhythmic manner.

The Antahkarana or Rainbow bridge has now been tenuously built between the integrated personality and the soul on its own plane and although much work still remains there is now something real or spiritually tangible upon which the disciple can now fix his attention. The recognition of one's personality and egoic note is a prime factor in drawing the meditator's attention away with greater speed and control from distractions that are taking place continually on the lower levels. Just as two thoughts cannot exist simultaneously within a person's mind, it is also psychologically impossible for the human mind to detach itself from its normal outer field of experience without first anchoring itself inwardly in another higher reality. One proficient in the art of meditation aligns his attention with a higher form of life and begins slowly over extended periods of time to re-polarize himself on that expanded level permanently. Eventually the meditator can fully reactivate the mind and the lower brain and train himself not just to receive these higher casual impressions but to be able to do so while simultaneously "thinking in the light of his own soul's luminosity." It is in this way thought-form building can take on a new power and versatility. A thought form without the radiance of the soul fails to have the dynamic medium (color, vibration, sound), or the ray or beam of light upon which it can travel or be projected beyond one's personal aura. This is the secret of working with the devas or how telepathic communications can exist between those individuals who are working out the plans of the Hierarchy and are in constant communication amongst themselves. These

individuals exist within a subjective grid of timeless lighted substance we call for the lack of a better word the soul.

In some unpublished papers of Alice A. Bailey given by the Tibetan Master in 1919 he gives a rare invocation and alignment, (The only one in all of his works), where specific instructions are given to contact the Deva Kingdom. It should be used along with the allied information given through these papers on the devas only after sufficient contact with the soul is established.

*In visualizing the deva, you make a mental statement of the matter at issue, and ask for guidance. Then, in silent waiting, raising the consciousness as high as may be, inner conviction of the solution will gently come. Having intuitively grasped it, you may then employ the reasoning faculty and apply the solution to the matter at hand. When your intuition and your reason agree, then put in practice the advice donated.*⁸

Some mystical types through long and protracted meditations can be put temporarily in touch with their Solar Angels, but, lacking the specific techniques or the mental comprehension of how this whole process works, they are often incapable of causing its reoccurrence in some clear and coherent fashion. The mystic's failure to control this process of ascension must be compensated by a complete withdrawal from the smallest distractions within his outer life. The occultist who is trained in the techniques of energy transference knows that the inner solitude and sound must also be found but it must be recognized amidst the activities of everyday life if a complete cure of society and the world is to be permanently effected. To the trained occultist solitude can be found in the power of his concentration which, when highly developed, will by law and natural inclination powerfully narrow one's point of focus and exclude all distractions, and will remove the need for reliance upon some geographical

retreat environment.

Steeped in centuries of mystical lore and aflame with emotional aspiration many students of the Ageless Wisdom search endlessly for the perfect mountain peaks upon which they can commune with God - overlooking the simple yet highly esoteric fact that the true cragged peaks and mountains of initiation are all within. No matter how long our physical travels or wide our spiritual journeys, we must always come back to ourselves - to that obscure Spiritual Self that lies waiting in the silence to be recognized and revealed.

In the meditative state the occultist does not simply shut his eyes and passively gravitate into more ethereal realms, but through the invocation of spiritual sound and light draw down actively into the personality those forces and energies that are required for the redemptive process to take place. The lower concrete mind working in conjunction with the soul is used in two overlapping but distinctly different types of focus:

1. By using the concrete mind positively through active creative visualization its normal propensity for distraction is illuminated. Through its use a line or cable of creative light is scientifically projected from the personality onto soul levels.
2. Only when the higher sounds and notes emanating from the mental and buddhic planes are recognized can the lower mind safely add to its active upward focus a new and dynamic type of receptivity. Only at this point in the magical work is the disciple in a safe position to become open and receptive to the dynamic down flow of causal light and sound into the etheric body and lower mind. Because we are essentially speaking of a process of energy receptivity or transference it is not easily recognized where the lower mind must make this pivotal but important change from active to active-passive.

What we have just outlined is a paradox

that all disciples must eventually work out in the crucible of their own individual experience. Without continuous mental focus the alignment to higher levels cannot be initiated and one's polarization can easily descend onto the astral plane, which is the path of least resistance to most students. Yet if the mind is allowed to dominate throughout the complete invocative/evocative process, one can never reach that dynamic point of stillness or receptivity in which powerful soul and causal forces can Row down into the lower man.

We have been taught that physical purity, emotional calm and mental clarity are prerequisites for true occult meditation. Our ability to control our thinking process should never be the result of a forcing process by the personality's own power of individual will. It should be the result of the conformity of one's individual will with the will of the Divine Ego. When egoic life descends into the personality its unique quality of light-sound will automatically clear the mental ovoid of all limiting thoughts or overly concretized forms. This is equally true of the emotional body; fears or states of irritation and depression are not controlled simply by the integrated personality alone. The threefold lower man, having done the preliminary discipline or work, creates an open and unimpeded channel between himself and the soul. It is this transforming power and light of the soul that sweeping down from higher levels, drives out unwanted devic and elemental vibrations from his lower sheaths, bodies or centres.

The Tibetan has pointed out that until the third initiation each person is possessed by three lower elemental forms of life. These elementals take up their habitat in the three lower vehicles, the physical-etheric, astral and lower mental vehicles and have a diametrically different path of involutory development than the indwelling solar-man, and will use (until transmuted) the three-fold lower man to work out their own will or purpose. Building in higher sub-atomic devic substance and throwing out lower elemental forms of lesser life within the sheaths or chakra system is

symbolized occultly by a wheel of energy that, turning in two distinctly different directions, eventually turns upon itself and becomes a sphere of burning radiating life.

Egoic alignment, where the mind becomes receptive to the soul's impulse, can take place only after long and protracted concentration and should not be confused with the passive condition the aspirant creates in his astral body. Alignment is the culmination of long cycles of mental activity and building, the other, an attempt to bypass or skip the mental plane in the intense emotional longing to be at one with God.

Contrary to the opinions of conventional schools of psychology, the endless problems plaguing the human race cannot be eliminated or controlled by merely understanding the personality nature. Man needs the intervention of the soul that lies (for all practical considerations) outside of his normal field of experience. The discovery of the personality and Egoic notes is the true light found at the end of the proverbial tunnel.

Esoterically all magical work of the soul can be gauged by the quantity and quality of spiritual energy (high devic vibration) which the disciple can evoke and draw into his various centers and how long he may hold that fiery point of tension until his objective and goal are reached. In time the disciple becomes so familiar, so completely identified, with the soul's note, light and vibratory frequency that the personality fuses with it and all the lesser sounds of the personality fade out.

Spiritual revelation is not something we create personally but something that is potentially present at all times and that we may align with by means of certain manipulations of force implemented by the lower man in conjunction with the soul's impulse. It seems somewhat paradoxical to the uninitiated that the not-self (the personality) has the capacity to seek and find the real or Spiritual Self. This, however, is only a part of the great illusion. The personality, for all of its limitations, is a reflection of the real Spiritual Man who presides on the higher planes and

contains latently the spiritual germ of the higher within itself. Until the lower man awakens to this Spiritual Self and knows these truths directly, he is forced, unfortunately, to identify with the lower and more restrictive self.

It must ever be kept in mind that the note of or key to the greater is first found in the lesser. This is why any attempt to suppress the energy or force of the lower centers below the diaphragm (so typical of sixth ray religions) is fraught with peril. The only sure way to liberation and perfect world service is to transmute and elevate the lower into the higher. Contrary to popular belief, during the initiatory experience we do not find a new Self totally divorced from what we have always identified as the old self, but find that our common and familiar personality identifications are fused with a whole new series of creative experiences and energy contacts. The mystic often interprets the revelatory experience as a "going up or away from the personal" the occultist interprets the initiatory experience as a "pulling energy down into and through the personality."

5. Meditation: Macrocosmic

It has been pointed out by the esoteric teachings that because God is in a state of meditation all of His corporate parts who comprise that vast system (although on a lesser scale and often unconscious of that greater creative process) will also be found to share in that same creative state. We know that all life or reality is composed of a series of energy relationships. All rays, all bodies, planes or sheathes are composed of atoms of force. This wide variety of atomic life does not exist independently of other life forms or each other, but will automatically by law have an affinity or relationship with those life forms on all other levels, be they on a more expanded level or a lesser.

We have explored how sound and color relate towards the individual in the meditative state and how this relationship relates to the

plane of the soul. Let us now expand this outline and see how these key qualities of color and sound relate towards the greater macrocosmic system. A few key quotations by the Tibetan will suffice. (The aspirant and neophyte may find little of value in these higher outlines. To the occultist who applies these relationships to his own spiritual work, these correspondences become a field of future recognitions and revelations. God must first be intellectually defined before he can be safely and scientifically penetrated. The key to all invocative work in the Aquarian Age we are now entering lies in the statement that "energy follows thought.")

One permanent cosmic Ray of our Logos Himself, and the sub-rays of his ray permeate His entire system. Six other cosmic Rays, animating other systems, influence ours, finding their reflections in the sub-rays of our logic Ray. To these six cosmic influences our Heavenly Men respond. They absorb the influence, being centres in the body logic, pass it through Their schemes, circulate it through Their own centres (chains), and transmit it on to other schemes, coloring it with Their Own peculiar shade and qualifying it by Their own peculiar tone or note... From scheme to scheme, from chain to chain, and from globe to globe, this force or quality passes and circulates, both adding, and at the same time abstracting, and returns to its focal point with two noticeable differences:

- a. The radiating heat is intensified.*
- b. The qualitative character or color is increased.⁹*

A tabulation by the Tibetan further clarifies this theme of circulating energy from macrocosmic levels down into our planetary system in its fourth aspect (there are six other additional relationships that can be made on the six other levels, 1-3 and 5-7)

...I would suggest to all occult investigators the close study and scrutiny of the following manifestations in time and space:

1. The 4th Creative Hierarchy • The human
2. The 4th scheme • Our earth's scheme
3. The 4th chain • The earth chain
4. The 4th globe • Our planet
5. The 4th kingdom • The human
6. The 4th round • The first human round
7. The 4 Kumaras • Embodiers of humanity
8. The 4th plane • The buddhic, the human goal
9. The 4th ether • The physical correspondence of the buddhic plane

One fundamental sound is responded to by all these varied factors; it is the note that is the cause of their existence and the basis of their being. This note, if sought for and found, will bring into close alliance all of these factors till they are blended into a great occult unity; it will bring likewise into cooperation the band of devas who are the essences of the fourth human principal.¹⁰

Bringing this alignment down onto lower levels where humanity lives moves and has its personal being we see how this divine circulation of fourth level energy (qualified by color, vibration and sound), eventually finds its place of grounding and expression on the fourth sub-plane within man's own etheric body.

The Fourth Ether of the physical-etheric plane.

- a. It is the ether that the violet ray uses as a medium.
- b. The fourth ether is that whereof the majority of the etheric bodies are made.
- c. The fourth ether is largely the principal sphere of influence of the "devas of the shadow" or those violet devas which are closely concerned with the physical

evolution of man.

- d. It is the etheric sphere within which, at a little latter date, the human and deva evolutions will touch. (mitten in 1925)
- e. From this fourth etheric sphere the dense physical bodies are created.
- f. It is the sphere of physical individualization....
- g. This fourth ether... has to be completely mastered and controlled by every unit of the human family before the end of this round.
- h. It is the sphere wherein the initiations of the threshold are undergone, and the fivefold initiations of the physical plane are entered upon.

As knowledge of the four types of ethers is available, as the vibratory action of these ethers is realized, and as the details concerning their composition, utilization, light-bearing capacity, and the various angles from which they may be studied become known then paralleling knowledge anent the corresponding four cosmic ethers will be forthcoming. Much concerning them may be deduced from the already apprehended facts which relate to the four solar physical ethers. [Logoic, Monadic, Atmic, and Buddhic planes]¹¹

By looking at this fourth human etheric plane we can see how it applies in practical ways toward new discoveries that can be looked for in the immediate future of man's evolving sensitivity to the new and more expanded.

Taking this analogy one step further we can find an important hint that the Tibetan gives that will, if used in a practical way, give us the opportunity to direct ourselves towards these interior states of subjective recognition.

...The basis of all manifested phenomena is the enunciated sound, or the word spoken with power, that is, with the full purpose of the will behind it. Herein, as is known, lies the value of meditation, for meditation

produces eventually that inner dynamic purpose and recollection, or that internal ideation which must invariably precede the uttering of any creative sound...

1. The Great Word, as sounded by the Logos of the solar system, and communicated to Him by His superior
2. Three words committed by the Solar Logos to each of the three Logoi as follows;
 - a. The sacred A to Shiva, He who embodies the spirit or will aspect...
 - b. The sound U to Vishnu, God the Son...
 - c. The sound M to Brahma, Who...links in active intelligence spirit and form.
3. Seven Great Words, again based on the sacred three sounds A.U.M. These produced creation, or the manifestation of the seven planes of our solar system. They are committed not to human entities, but to the seven great Devas or Raja-Lords who are the ensouling lives of a plane; hence in the various initiations their collaboration is necessary, before these key words can be committed to the initiate.¹²

Let us now conclude this correspondence. We know one of the major goals for the advanced disciple is at this time the recognition of his personality and soul rays and that these recognitions will eventually lead to hierarchal or buddhic consciousness. If we know that buddhic energy or force is most closely approximated or conveyed by the great devic note *MI*,¹² and that this principle of love is embodied in the planetary logos Mercury an important hint is conveyed. If we know this fourth ray of buddhi is carried forth primarily through the deva Lord Indra (the fourth plane), we can also understand the subsidiary devas (Raja-Devas, Agnishvatta-Devas), to name a few of the key ones, that She will work through. If we add to this relationship the fact that this fourth ray or principle of Buddhi has the colored light hue of lemon-yellow and works through the fourth plane which is

designated by the Tibetan as the color violet¹⁴ and is the true plane upon which the Hierarchy exists, much will be revealed to the discriminating disciple. With a one pointed focus, and through the laws of analogy, the disciple must follow the path of return to original initiating causes. According to the Tibetan, the Law of Correspondence is infallible if approached from a scientific point of study.

In this short series of quotations we have explored fourth level relationships from the Grand Macrocosm down to solar levels and eventually impacting man's etheric body on the fourth sub-plane. All of the seven levels or rays can be worked out in the same analogous manner.

It must be realized that the seven colored hues of light (the seven notes and vibration frequencies that proceed or emanate from out of this mysterious void of pure darkness which we call the Divine Will) are found on all the various levels from the highest to the lowest (the seven divine rays and seven planes) but in different degrees of quality and potency. This is the secret to the continuity of the whole divine system and how (through color, sound and number) every ray or plane is connected to every other greater or lesser plane or ray. The Tibetan has clearly stated that the seventh sub-plane of any level of spiritual life is transitional and becomes the first sub-plane of the next level. Each plane and each sub-plane which is numerically allied embodies the same type of force. The serious student should reflect on this fact for it might explain and bring together into a more comprehensive whole a number of isolated facts on the rays and planes. We must remember that each plane or ray is characterized by one predominant note or colored hue of light but will have in its constitution six additional secondary or subsidiary notes or colored rays of light. Every one of the seven rays or planes of our solar system and their corresponding notes or vibration frequencies should be visualized as a miniature rainbow of creative sound and color that is but a small part of an even greater

Existence Who is also known by His own unique coloring and sound. According to the Tibetan our solar system seen clairvoyantly from etheric levels is an immense Blue Lotus with seven centres and forty-nine major vibrant petals. The student should realize that it is the nature of the lower mind to define, to separate, and to divide so that an intellectual understanding of the various principles and laws upon which the whole system is built can be theoretically comprehended. This approach is necessary, useful, and according to law; but, eventually, there must be a synthesis of all this information on the high mental plane and a recognition through the meditative state of how the whole system is connected together by devic force or energy.

The concept of static or clearly delineated levels or planes, bodies, and rays, although useful in the past and forming a necessary foundation, will one day give way to the sweeping panorama of creative cycles of motion and energy patterns - multi-dimensional alignments that do not begin or end with our written words, simple tabulations or charts but through the direct intuitive comprehension reveal Life in all of its facets as one grand sweeping panorama of electrical and magnetic fire.

If we know the seven subsidiary sounds which emanate from this divine triplicity (A.U.M.), or even general approximations and that these seven sounds are direct expressions of the Seven Ray Lords (Planetary Logoi) of our solar system, this information will reveal the seven corresponding Egoic Groups and their unique notes upon which all of the human family in its wide variety are found. From this information any individual who knows his personality and soul rays, their unique coloring and sound, and is in preparation for the initiatory experience can develop specialized techniques of alignment which will speed this transformational process scientifically and with a certain amount of accuracy. With this understanding of the nature of God and the constitution of man comes the opportunity to build on a lesser scale

with the same principles and laws that animate the Logos, the Christ and the soul on their own higher level.

This article on the Deva Kingdom constitutes part of the general curriculum of the University of the Seven Rays' Telepathic Communicators Group. A more practical and bridging set of instructions and meditative techniques are given in this group work. This group is coordinated by Duane Carpenter and Mary Esther Andrews in Boston, MA. We invite comments and inquiries by those individuals and groups interested in research and experimentation along these lines.

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