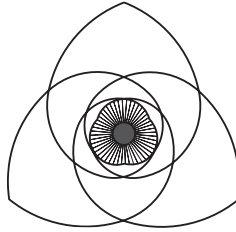


# A TREATISE ON MIND



VOLUME 7

## The Constitution of Shambhala

PARTS B and C

### *Other Titles in the Series*

#### *The I Concept*

Volume 1: The 'Self' or 'Non-self' in Buddhism

Volume 2: Considerations of Mind - A Buddhist Enquiry

Volume 3: The Buddha-Womb and the Way to Liberation

#### *Cellular Consciousness*

Volume 4: Maṇḍalas - Their Nature and Development

Volume 5: An Esoteric Exposition of the Bardo Thödol (Part A)

Volume 5: An Esoteric Exposition of the Bardo Thödol (Part B)

#### *The Way to Shambhala*

Volume 6: Meditation and the Initiation Process

Volume 7: The Constitution of Shambhala (Part A)



VOLUME SEVEN



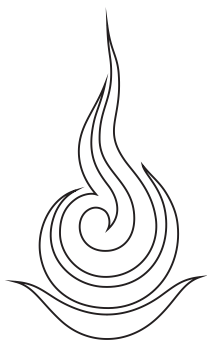
The Constitution of  
**Shambhala**

PARTS B and C

BODO BALSYS

UNIVERSAL DHARMA  
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permission of the publisher.

Āḥ!

Homage to the Lord of Shambhala.  
Inconceivable, inconceivable, beyond thought  
is the bejewelled crown of this most excelled Jina.  
He whose Eye has taught many Buddhas.  
And who will anoint the myriad,  
that in the future lives will come.  
As I bow to His Feet my Heart's afire.  
Oh, this Bliss, this Love for my Lord  
can barely be borne on my part.  
It takes flight as the might of the Dove.  
The flight of serene *nirvāṇic* embrace.  
The flight of Light so bright.  
The flight of Love so active tonight.  
The flight of enlightenment for all to come to  
their mind's Heart's attire.

Obeisance to the Gurus!  
To the Buddhas of the three times.  
To the Council of Bodhisattvas, *mahāsattvas*.  
To them I pledge allegiance.

Om Hūm! Hūm! Hūm!

## **Dedication**

Thanks to my students, past, present and future, and in particular to those that have helped in the production of this Treatise.

Om

## **Acknowledgments**

Special thanks to Angie O’Sullivan, Kylie Smith,  
Ruth Fitzpatrick and Rob MacDonald  
for their efforts in making this  
series possible.

Om

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# Preface

This treatise investigates Buddhist ideas concerning what mind is and how it relates to a concept of a 'self'. It is principally a study of the complex interrelationship between mind and phenomena, from the gross to the subtle—the physical, psychic, supersensory and supernal. This entails an explanation of how mind incorporates all phenomena in its *modus operandi*, and how eventually that mind is liberated from it, thereby becoming awakened. Thus the treatise explores the manner in which the corporeally orientated, concretised, intellectual mind eventually becomes transformed into the Clear Light of the abstracted Mind; a super-mind, a Buddha-Mind.

*A Treatise on Mind* is arranged in seven volumes, divided into three subsections. These are as follows:

## The I Concept

Volume 1. *The 'Self' or 'Non-self' in Buddhism.*

Volume 2. *Considerations of Mind—A Buddhist Enquiry.*

Volume 3. *The Buddha-Womb and the Way to Liberation.*

## Cellular Consciousness

Volume 4. *Maṇḍalas - Their Nature and Development.*

Volume 5. *An Esoteric Exposition of the Bardo Thödol.*

(This volume is published in two parts)

The Way to Shambhala

Volume 6. *Meditation and the Initiation Process.*

Volume 7. *The Constitution of Shambhala*

(This volume is published in two parts)

*The I Concept* represents a necessary extensive revision<sup>1</sup> of a large work formerly published in one volume. Together the three volumes investigate the question of what a ‘self’ is and is not. This involves an analysis of the nature of consciousness, and the consciousness-stream of a human unit developing as a continuum through time. It will illustrate exactly what directs such a stream and how its *karma* is arranged so that enlightenment is the eventual outcome.

The first volume analyses Prāsaṅgika lines of reasoning, such as the ‘Refutation of Partless Particles’, and ‘The Sevenfold Reasoning’ in order to derive a clear deduction as to whether a ‘self’ exists, and if so what its limitations are, and if not, then what the alternative may be. The analysis resolves the historically vexing question of how—if there is no ‘self’—can there be a continuity of mind that is coherently connected in an evolutionary manner through multiple rebirths.<sup>2</sup> In order to arrive at this explanation, many of the basic assumptions of Mahāyāna Buddhism, such as Dependent Origination and the two truths are critically analysed.

The second volume provides an in-depth analysis of what mind is, how it relates to the concept of the Void (*śūnyatā*) and the evolution of consciousness. The analysis utilises Yogācāra-Vijñānavādin philosophy in order to comprehend the major attributes of mind, the *saṃskāras* that condition it, and the laws by means of which it operates.

The enquiry into the nature of what an ‘I’ requires comprehension of the properties of the dual nature of mind, which consists of an empirical and abstract, enlightened part. As a means of doing this, the *ālayavijñāna* (the store of consciousness-attributes) is explored, alongside the entire philosophy of the ‘eight consciousnesses’ of this School.

Volume three focuses on the I-Consciousness and the subtle body, by first utilising a minor Tantra, *The Great Gates of Diamond Liberation*,

---

1 The book was inadequately edited hence contains many errors and grammatical mistakes that have been corrected in this treatise.

2 My earlier work *Karma and the Rebirth of Consciousness* (Munshiram Manoharlal, Delhi, 2006) lays the background for this basic question.

to investigate the nature of the Heart centre and its functions, then the *chakras* below the diaphragm. This is necessary to lay the foundation for the topics that will be the subject of the later volumes of this treatise concerning the nature of meditation, the construction of *maṇḍalas*, and the yoga of the *Bardo Thödol*.

The focus then shifts to investigate where the idea of a self-sustaining I-concept or ‘Soul-form’ may be found in Buddhist philosophy, given the denial of substantial self-existence prioritised in the philosophy of Emptiness. Following this, the pertinent chapters of the *Ratnagotravibhāga Śāstra* are examined in detail so that a proper conclusion to the investigation can be obtained via the *buddhadharma*. This concerns an analysis of how the *ālayavijñāna* is organised, such that the rebirth process is possible for each human consciousness-stream, taking into account the *karma* that will eventually make each human unit a Buddha. In relation to this the ontological nature of the *tathāgatagarbha* (the Buddha-Womb) must be carefully analysed, as well as the organising principle of consciousness represented by the *chakras*. I thus establish that there is a form that appears upon the domain of the abstract Mind. I call this the Sambhogakāya Flower. The final two chapters of this volume principally define its characteristics.

The second subsection, *Cellular Consciousness* is divided into two parts. Volume four deals with the question of what exactly constitutes a ‘cell’ metaphysically. The cell is viewed as a unit of consciousness that interrelates with other cells to form *maṇḍalas* of expression. Each such cell can be considered a form of ‘self’ that has a limited, though valid, body of expression. It is born, sustains a form of activity, and consequently dies when it outlives its usefulness. This mode of analysis is extended to include the myriad forms manifest in the world of phenomena known as *saṃsāra* including the existence and functioning of *chakras*.

Volume five deals with the formative forces and evolutionary processes governing the prime cells (that is, *maṇḍalas* of expression), and the phenomenon that governs an entire world-sphere of evolutionary attainment. This is explored via an in-depth exposition of the *Bardo Thödol* and its 42 Peaceful and 58 Wrathful Deities. The text also incorporates a detailed exposition concerning the transformation of *saṃskāras* (consciousness-attributes developed through all past forms of activity) into enlightenment. The entire path of liberation enacted

by a *yogin* via the principles of meditation, forms of concentration, and related techniques (*tapas*, *dhāraṇīs*) is explained. In doing so, the soteriological purpose of the various wrathful and theriomorphic deities is revealed. This volume is published in two parts. Part A explores chapter 5 of the *Bardo Thödol* concerning the transformation of *saṃskāras* via meditating upon the Peaceful and Wrathful Deities. This necessitates sound knowledge of the force centres (*chakras*) and the way their powers (*siddhis*) awaken. Part B deals with the gain of such transformations and the consequence of conversion of the attributes of the empirical mind into the liberated abstract Mind.

The third subsection, *The Way to Shambhala*, is also in two parts. They present an eclectic revelation of esoteric information integrating the main Eastern and Western religions. Volume six is a treatise on meditation and the Initiation process.<sup>3</sup> The meditation practice is directed towards the needs of individuals living within the context of our modern societies.

Volume six also includes a discussion of the path of Initiation as the means of gaining liberation from *saṃsāra*. The teaching in Volume five concerning the conversion of *saṃskāras* is supplementary to this path. The path of Initiation *is* the way to Shambhala. As many will choose to consciously undergo the precepts needed to undertake Initiation in the future, this invokes the necessity of providing much more revelatory information concerning this kingdom than has been provided hitherto.

How Shambhala is organised is the subject of volume seven, which details the constitution of the Hierarchy of enlightened being<sup>4</sup> (the Council of Bodhisattvas). It illustrates how the presiding Lords who govern planetary evolution manifest. This detailed philosophy rests on the foundation of the information provided in all of the previous volumes, and necessitates a proper comprehension of the nature of the five Dhyāni Buddhas. To do so the awakening of the meditation-Mind, which is the objective of *A Treatise on Mind*, is essential.

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3 The word Initiation is capitalised throughout the series of books to add emphasis to the fact that it is the process that makes one divine, liberated. It is the expression of divinity manifesting upon the planetary and cosmic landscape.

4 The word 'being' here is not pluralised because though this Hierarchy is constituted of a multiplicity of beings, together they represent one 'Being', one integral awakened Entity.

### How to engage with this text

In this investigation many new ways of viewing conventional Buddhist arguments and rhetoric shall be pursued to develop the pure logic of the reader's mind, and to awaken revelations from their abstract Mind. New insights into the far-reaching light of the *dharma* will be revealed, which will form a basis for the illustration of an esoteric view that supersedes the bounds of conventionally accepted views. Readers should therefore analyse all arguments for themselves to discern the validity of what is presented. Such enquiry allows one to ascertain for oneself, what is logical and truthful, thus overcoming the blind acceptance of a certain dogma or line of reasoning that is otherwise universally accepted as correct. Only that which is discovered within each inquiring mind should be accepted. The remainder should however not be automatically discarded, but rather kept aside for later analysis when more data is available—unless the logic is obviously flawed, in which case it should be abandoned. There is no claim to infallibility in the information and arguments presented in this treatise, however, they are designed to offer scope for further meditation and enquiry by the earnest reader. If errors are found through impeccable logic, then the dialectical process may proceed. We can then accept or reject the new thesis and move forward, such that the evolution of human thought progresses, until we all stand enlightened.

This treatise hopes to assist that dialectical evolution by analysing major aspects of the *buddhadharma* as it exists and is taught today, to try to examine where errors may lie, or where the present modes of interpretation fall short of the true intended meaning. The aim is also to elaborate aspects of the *dharma* that could only be hinted at or cursorily explained by the wise ones of the past, because the basis for proper elaboration had not then been established. This analysis of *buddhadharma* will try to rectify some of the past inadequacies in order to explore and extend the *dharma* into arenas rarely investigated.

There will always be obstinate and dogmatic ones that staunchly cling to established views. This produces a reactive malaise in current Buddhist ontological and metaphysical thought. However, amongst the many practitioners of the *dharma* there are also those who have

clarified their minds sufficiently to verify truth in whatever form it is presented, and will follow it at all costs to enlightenment. The Council of Bodhisattvas heartily seek such worthy ones. The signposts or guides upon the way to enlightenment have changed through the centuries, and contemporary practitioners of the *dharma* have yet to learn to clearly interpret the new directions. The guide books are now being written and many must come forth to understand and practice correctly.

If full comprehension of such guide books is achieved those *dharma* practitioners yearning to become Bodhisattvas would rapidly become spiritually enlightened. Here is a rhyme and reason *for* Buddhism. The actual present dearth of enlightened beings informs us that little that is read is properly understood. The esoteric view presented in this treatise hopes to rectify this problem, so as to create better thinkers along the Bodhisattva way.

The numbers of Buddhists are growing in the world, thus Buddhism needs a true restorative flowering to rival that of the renaissance of debate and innovative thinkers of the early post-Nāgārjunian era. In order to achieve this it must synthesise the present wealth of scientific knowledge, alongside the best of the Western world's philosophical output.

Currently the *buddhadharma* is presented as an external body of knowledge held by the Buddha, Rinpoches, monks and lay teachers. This encourages practitioners to hero worship these figures and to heed many unenlightened utterances from such teachers, based on a belief system that encourages people to *uncritically* listen to them and adopt their views. When enlightened teachers *do appear* and find consolidated reasons for firing spiritual bullets for the cause of the enlightenment of humanity, then all truth can and will be known. The present lack of inwardly perceived knowledge from the fount of the *dharmakāya* on the part of many teachers blocks the production of an arsenal of weapons for solving the problems of suffering in the world. Few see little beyond the scope of vision in what they have been indoctrinated to believe, allowing for only rudimentary truths to be understood. While for the great majority this suffices, it is woefully inadequate for those genuinely seeking Bodhisattvahood and enlightenment. The cost to humanity in not being given an enlightened answer as to the nature of awakening, is profound.

We must go to the awakening of the Head lotus to find the most established reasoning powers. Without the 1,000 petals of the *sahasrāra padma* ablaze then there is little substance for proper understanding, little ability to hold the mind steady in the dynamic field of revelation that the *dharmakāya* represents. How can the unenlightened properly understand Buddhist scriptures, when there is little (revelation) coming from the Head centres of such beings? Much still needs to be taught concerning the way of awakening this lotus, and to help fill the lack is a major purpose of *A Treatise on Mind*.

Those who intend to reach enlightenment must go beyond the narrow sectarian allegiances promoted by many strands of contemporary Buddhism. Buddhism itself unfolded in a dialectical context with other heterodox Indian (and Chinese etc) traditions, and prospered on account of those engagements. When one sees the unfolding of enlightened wisdom in such a fashion, the particular information from specific schools of thought may be synthesised into a greater whole. Each school has various qualities and types of argument to resolve weaknesses in the opposing stream of thought. This highlights that there are particular aspects in each that may be right or wrong, or neither wholly right or wrong. Through this process we can find better answers, or if need be, create a new lineage or religion which is expressive of a synthesis of the various schools of thought.

The Buddha did not categorically reject the orthodox Indian religious-philosophical ideas of his time, nor did he simply accept them—he reformed them. He preserved the elements that he found to be true, and rejected those ‘wrong views’ which lead to moral and spiritual impairment. If the existing system needs reformation it becomes part of a Bodhisattva’s meditation. The way a reforming Buddha incarnates is dependent on how he must fit into such a system. Thus he is essentially an outsider incarnating into it to demonstrate the new type of ideas he chooses to elaborate. If there is a lot of dogmatic resistance to the presented doctrine of truth, then a new religion is founded. If there is some acceptance then we see reformation. There is always room for improvement, to march forward closer to enlightenment’s goal, be it for an individual or for a wisdom-religion as a whole. There is a need for reform throughout the religious world today.

By way of a hermeneutical strategy fit for this task, we ought look no further than the Buddha himself. The Buddha proposed that all students of the *dharma* should make their investigations through the *Four Points of Refuge*. These are:

1. The doctrine is one's point of refuge, not a person.
2. The meaning is one's point of refuge, not the letter.
3. The sacred texts whose meaning is defined are one's point of refuge, to those whose meaning needs definition.
4. Direct awareness is one's point of refuge, not discursive awareness.<sup>5</sup>

These four points can be summarised or rephrased as: the doctrine (*dharma*), true or esoteric meaning, right definition, and direct awareness are one's point of refuge, not adherence to sectarian bias, semantics, the dialectics of non-fully enlightened commentaries, or to illogical assertions. What may be long held to be truthful, but is not, upon proper analytical dissection, needs rectifying. Also, in other cases, a doctrine or teaching may indeed be correct, but the current interpretation leaves much to be desired, and hence should be reinterpreted from the position of a more embracive or esoteric view.

Hopefully this presentation finds welcoming minds that will carefully analyse it in line with their own understandings of the issues, and as a consequence build up a better understanding of the nature of what constitutes the path to enlightenment. Their way of walking as Bodhisattvas should be enriched as a consequence.<sup>6</sup>

### **Concerning the two volumes on the Constitution of Shambhala**

Tackling such an abstruse subject as what constitutes the 'kingdom of God', Shambhala, can by direct empirical logic be considered to be beyond the experiential level of the reader, a matter of speculation. However, to the Initiate, the high level Bodhisattva, such is not so, but rather a matter

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5 Griffith, P.J., *On Being Buddha, The Classical Doctrine of Buddhahood*, (Sri Satguru Publications, New Delhi, 1995), 52.

6 Many quotes from Alice Bailey will be used, with permission from Lucis Trust. It was stipulated that quotations from Alice Bailey's books should not be reproduced except by permission from the Lucis Trust which holds copyright.



of internal revelation, and subjective experience, albeit at a far higher level than is normally attainable by meditators. Disciples have to be taught appropriate meditation practices by awakened ones, the guides that have travelled to Shambhala and know the methodology (the Initiation process) that can lead the gifted (*karma* ripened) student to Shambhalic domains. An ability to withstand high energisations is certainly a prerequisite.

Much of this dual volume may be difficult to follow by those not familiar with the esoteric doctrines revealed telepathically over a thirty year period (1919-1949) by an enlightened Tibetan Rinpoche (D.K.) via his Western amanuensis, Alice Bailey. Those teachings continued from that originally provided by H.P. Blavatsky. The foundational teachings are provided in their works, as well in my earlier writings. The reader unfamiliar with this doctrine may do well to start with the book *Initiation, Human and Solar*, published under Alice Bailey's name. Being enlightened, D.K.'s works are authoritative, as were the writings of the enlightened Buddhist philosophers of the past, such as Nāgārjuna, Dharmakīrti, Asaṅga.

Buddhist readers need to expand their vision, to comprehend what it is that 'lies beyond' empirical deductions of what constitutes an 'awakened Mind'. They must also open their minds to a greater spiritual universe than just the relatively parochial field of orthodox Buddhism. Consequently, the philosophy contained in these two volumes constitutes an esoteric expansion of what they can discover by pursuing the *buddhadharma*. Now they must also learn the context of the 'ear-whispered truths'- the reason why Buddhas and Bodhisattvas are portrayed with long earlobes, and why the main symbol of Milarepa is him sitting with his right hand behind his ear, in the gesture of listening.

Those familiar with Bailey's writings should not jump to preconditioned conclusions, the comfort zone of empirical 'esoteric' knowledge (as 'blinded occultists'), but rather awaken to far vaster insights than was before possible to them. They must consequently comprehend better what constitutes the path of Initiation, in order to be able to directly vision what exists upon the inner realms, and the domain of the Masters of Wisdom, the significance of the Ashrams to which they belong. They must also consequently better comprehend the nature of the way of group evolution. Much revelatory information is provided in these two volumes, and much else besides needing to be

comprehended related to the inner universe known to the Masters, and those that are resident or frequent visitors to the Halls of Shambhala. The time for such further revelation is nigh, because those that are being prepared to travel the Initiation path need to rightly cognise what constitutes the path and processes ahead of them.

Those relatively new to such information need to read with an open mind, and be prepared to continue later studies of the source material from the quoted books, as well as the earlier teachings provided in this series. Basic teachings are also provided in our website from that should prove valuable to the novice. Similarly a glossary exists therein explaining some of the more abstruse Sanskrit words and esoteric terminology.

Western esotericists need to comprehend Buddhist doctrines with far greater cognisance than they do, as the new Initiation tree demands a higher level of awakening of the higher Mind than previously needed. *Antaḥkaraṇas* (consciousness links) need to be projected to this domain, and Buddhist philosophy represents a major means to do so. The *antaḥkaraṇas* arise *automatically via the effort* needed to appropriately comprehend such philosophic fare. This is an important consideration now requested by the Lodge of Masters for those wishing attainment for higher Initiations than the second. Buddhists must also broaden their thinking to incorporate this new revealed esoteric doctrine if enlightenment is to be wrought by them. The goalposts to enlightened standing have been raised significantly since when the revered *yogin* Scholars and Tantric Masters gained their awakening. The path to liberation does not stagnate, it moves onwards and upwards, and ever more is required by applicants thereto, as humanity also have moved onwards as they evolved further intellectual capabilities and knowledge of the material universe via the rise of empirical science. In this way East meets West in meditation and upon the Initiation path. Consequently the old ways will not make enlightened beings out of Buddhists, because the sources of *adharma* (erroneous thinking) existing in their texts and which they follow, as pointed out in this series and in the book *Karma and the Rebirth of Consciousness*.

It is consequently well worth the effort for those new to these teachings, as well as to the adherents of orthodox religions, agnostics, and even materialist thinkers, to read with an open mind. Much can be gained thereby, and if they apply logical, meditative thought then pathways may open in the mind producing revelations. Let each reader

ascertain truth for him/herself, or for what may resonate as such, and be free to reject that which does not. Consequently no claims are made that what is contained in these pages is the final authoritative truth, simply that they present postulates and concepts for later verification via the meditation Mind. If then validated one can move on to further awareness. If not, then one must ascertain the reasons why in the mind and proceed accordingly.

For a guide to understanding the pronunciation of Sanskrit words, please visit our website

<http://universaldharma.com/resources/pronounce-sanskrit/>

Our online esoteric glossary also provides definitions for most of the terms used in this treatise.

<http://universaldharma.com/resources/esoteric-glossary/>

My eyes do weep as I stare into this troubled world,  
 For I dare not place my Heart in my brother's keep.  
 He would grapple that Heart with hands so rough  
 So as to destroy the fabric of its delicate stuff.  
 Oh to give, to give, my Heart does yearn,  
 But humanity must its embracive,  
 Humbling, pervasive scene yet to learn.  
 To destroy and tear with avarice they know,  
 But little care to sensitive rapture they show.  
 How to give its Blood is my constant fare,  
 For that Love to bestow upon their Hearts I bemoan.  
 But they hide their Hearts behind mental-emotional walls.  
 No matter how one prods these walls won't fall,  
 So much belittling emotional self-concern prop their bastions.  
 Oh, how my eyes do weep as I stare.  
 I stare at their fearsome malls and halls.  
 That lock Love out from all their abodes  
 And do keep them trapped in realms of woe.

Om Maṇi Padme Hūm

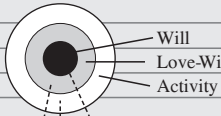

<b>Plane ādi</b>			
Logoic Will - Father			}
<b>Plane anupādaka</b>	The Monad (Buddha-Mind)		
Logoic Love - Son		Will Love-Wisdom Activity	Three levels of Dharmakāya
			}
<b>Ātmic plane</b>			
Logoic Activity - Mother		Ātmic permanent atom	The spiritual triad
<b>Buddhic plane</b>			
	Buddhic permanent atom		}
<b>Higher mental plane</b>			
		Mental permanent atom Sambhogakāya Flower (Causal body/Soul) Tathāgatagarbha (Buddha Womb)	}
<b>Lower mental plane</b>		Mental unit	}
<b>Astral plane</b>		Astral permanent atom	Mechanism of rebirth
<b>Physical plane</b>		Physical permanent atom	}
Etheric subplanes			
			First ether
			Second ether
			Third ether
			Fourth ether
<b>Dense subplanes</b>			Gaseous
			Liquid
			Dense

Table 1. Seven subdivisions of the cosmic dense physical plane<sup>7</sup>

7 Adapted from Chart VIII in *A Treatise on Cosmic Fire*, 817, by A.A. Bailey.

**The *Deva* Builders.**

Singing, chanting, orchestrations,  
with many beats and rhymes,  
the *deva* hosts have gathered,  
three and thirty milliards  
from each direction coming  
to the heavenly Temple forming,  
to the Throne of the One  
Who Sits, now Awakening  
from serene slumber heralding  
a new *manvantaric* dawning.  
Its the army of the Voice,  
the greater and lesser Builders  
summoning the Elements five,  
with their continuous choral pealing.  
Busily, busily building  
the homes, skins, and husks  
of the foraging lives evolving,  
the various plays they've undertaken,  
the dawning of Māyā's seductions  
to the dusk of illusioned mire;  
where'ere there's any great act unfolding,  
the stages of the actors they're forming,  
no time or space exempted.  
Heaven and hell realms  
and all other worlds just beginning,  
stars and constellations beyond imagining,  
all of which the Builders are making  
out of their own bodily natures growing.  
With Earthy fires do brownies,  
gnomes, and elementals aspire.  
The Watery field do the sprites,  
fairies, undines, and mermaids enjoy;

salamanders and *manasa devas*  
as the Fiery Element do play.  
Cloud spirits and the *arūpa deva* forms  
of the Air do fly.  
The greater Rāja Lords of the Aether  
ruling all that conspires.  
Their domain is the great Womb  
of the Mother of this World  
from which all transpires -  
elemental mineral wills in motion,  
floral offerings dazzling in the air,  
animal lives they've sired,  
the substance of men's devotions,  
everything desired and consumed,  
gratifying their endless commotions.  
Your bodily form's own substance  
is as dancing little lives  
weaving karmic patterns  
of past actions streaming,  
energy fields interrelated,  
interpenetrating and co-existent,  
many sheaths of *deva* substance  
all beings have taken.  
Even thoughts are composed  
of evolving little lives attracting  
all other lives as demanded  
by colourings, qualities and patterns  
of the thought projected.  
All playing, dancing and whirling  
within the One great Mind evolving.  
The lesser within the greater  
together constituting  
the mighty angels controlling  
all sentient activity,

wherever the mind nature is growing.  
Within His Mind as Mind patterns  
they are forming, and  
with enlightened men  
are together unfolding  
as parallel Lives, like lovers courting,  
together as Novas becoming,  
consumed in a marriage,  
producing the Divine Son,  
Who as 'God' is awakening  
and ruling a bright new beginning,  
so That Life and the Lives continue  
spiralling on a journey never-ending.

# Deva and Hierarchical Interrelationships

## Part One: General considerations

### General considerations on *devas*

The interrelationship between the *devas* and Hierarchy is synonymous to that between the Throat and Heart centres. The Throat centre channels the Fiery energies of mind/Mind that is the cause of all phenomenal appearance. This is the creative potency embodied by the *deva* evolution. The Heart centre governs the development of the Love that merges all into a unity. This is the purpose of the human kingdom (of the Sambhogakāya Flower). The human kingdom represents the expression of the consciousness-principle, whereas the *devas* represent the embodied forms. They are the intelligent units that produce all of the diversity in Nature, which consciousness utilises to produce expansive revelations of awareness. The Ājñā centre blends the qualities of both kingdoms, and directs the combined *prāṇas* to the Head centre. The Solar Plexus centre represents the forces of the great Mother (the *devas*) governing all of Nature's kingdoms. It therefore is the field of testing for the human kingdom, representing the substance that they must control and transmute on the path of travelling to the Heart.

The Heart centre (Hierarchy) fuses the rapprochement between the human and the *deva* states of expression. It produces the non-dual state of awareness known to the enlightened. Each human unit has his/her *deva* complement, or guardian angel, and they evolve with the respective human unit. The points of interrelation, of marriage and eventual consummation, concern the path of Initiation, from the



second to the fourth Initiation. At the sixth Initiation there is a complete fusion of *deva* and human elements into a non-dual bliss, and thus the Chohan evolves from out of both kingdoms. This concerns the mystery of Monadic evolution.

The *devas* represent the feminine correspondences to the members of Hierarchy, who by comparison are considered masculine. The feminine are *manasically* creative, nurturing the awakening of consciousness and are immediately receptive to the directives of the desire principle and manipulative wills of humans, as well as to the Rāja Lords of their own kingdom. They are a parallel evolution to ours, and embody the substance of all that we are and utilise as thoughts. Much about them has been already provided in the earlier volumes to this series (especially in relation to the manifestation of *karma*), therefore needs not to be repeated here.

Further information can be derived from the works of Alice Bailey, for there is little else available, other than the elementary texts by such authors as Geoffrey Hodson and the Findhorn people, which are more in the line of clairvoyant investigations. Bailey's *A Treatise on Cosmic Fire* (1,367 pages) is the major textbook on the subject of the nature of the *devas*. The title 'Cosmic Fire' immediately informs us as to what effectively this text aims to elucidate, for the Fiery element (mind/Mind) is what *devas* embody. In fact they are the substance of all of the planes of perception through which we evolve. Much of what is written below concerning *deva* and Hierarchical interrelationships is adapted from the section in that book headed 'Thought and Fire Elementals' (pages 550-1026).

Broadly speaking, the Master D.K. states that there are two main types of *devas*:

a. *Solar Devas — the greater Builders.*

Essentially they are builders of the forms that embody the principle of conscious evolution (as is the Sambhogakāya Flower), and are distributors of systemic vitality (*prāṇa*). They embody the substance of the abstracted planes of perception.

b. *Lunar Pitris — the lesser Builders.*

They are the progenitors of the form, substance *per se*, and embody

the sum of the domains of illusion, the lower mental, astral and dense physical planes.

The Solar Devas relate to the forces centred above the diaphragm pertaining to the awakening of the Heart centre. They are the distributors of Life and Light, are self-conscious, and are at or have evolved past the human stage in development.

The Lunar Pitris pertain to the forces below the diaphragm, focussed upon the Solar Plexus centre. They feed and nourish the vicissitudes of the ever-changing form. They have yet to evolve to the stage of being intelligent unities, which corresponds to the self-consciousness of a human unit. They embody the sum of *samsāra* in which our threefold personality lives, moves and has its being.

The substance of each of the planes of perception is presided over by a great Deva Lord. Here we must view them as agents of *karma*, for the substance of the planes is the effect of the weaving together of karmic streams of force. Such *karma* emanates from and resolves into the *ātmic* plane. It is the plane of the Third Logos, the great Mother, the feminine aspect of Deity, as are the *devas*. This plane is ruled directly by that Great Deva Lord we term the Mother of the World. She is the Great presiding Mother of all, for from Her 'Womb' all that we know of and have come to view as 'real' has come to be. All *deva* lives within our planetary Scheme can be considered an aspect of Her Form.

Under Her stand the great Deva Lords governing the four planes of perception below *ātma*. *A Treatise on Cosmic Fire* gives us the names to these Rāja Lords: Indra, Agni, Varuna and Kshiti. At first one's consideration is to view them as governing the cosmic *buddhic*, mental, astral and physical planes respectively. I shall however restrict my account to the systemic physical plane, wherein these great Lords have their subordinates, that manifest their reflected attributes.

- Indra (Jupiter)—buddhic plane. The Lord of all electrical or *prāṇic* phenomena. He rules the dispensation of the Element Air.
- Agni (Uranus)—mental plane. Lord of Fire, seen in all its attributes, levels, and forms of expression. Agni is thus the presiding Lord over the dispensation of this Element.
- Varuna (Neptune)—astral plane. Lord of the Waters, of all forms

of moisture, the oceans, and spheres of sensation.

- Kshiti (Saturn)—physical plane. Lord of the Earthy Element, of every thing that has concretised, tangible substance, and its etheric counterpart.

Each of these Deva Lords manifest in a triple fashion or energy qualification, with a sevenfold application.

- *Class A devas* disseminate *electric Fire*, the Fire of Life, representing the central Spiritual Sun, dynamic energy. The focus of this Fire as a spiritual impulse or Purpose is upon the first sub-plane of each of the planes of perception.
- *Class B devas* disseminate *solar Fire*, the Fire of consciousness, the energy from the Heart of the Sun, the potency of the seven Rays. The focus is upon the second, third, and fourth sub-planes of each of the planes of perception, and is seen as the light of consciousness radiating through the form.
- *Class C devas* disseminate *Fire by friction*, the Fire of activity, of the physical visible sun. This refers to ‘the seven great fires or active heat of intelligent substance’.<sup>1</sup> This Fire manifests specifically upon the fifth, sixth, and seventh sub-planes of each of the planes of perception.

These three classes of *devas* are found applicable to any of the main groups of *devas*. There are thus 7 x 7 groupings of *deva* lives qualified by these three types of Fire.

Generally speaking, the *devas* can be classified as aspects of Agni, Lord of Fire, who embodies the substance of the cosmic mental plane. This basic substance underlies the sum of the manifest universe, for all is an effect of cosmic Mind, of the Thought of the Logoic Thinker. The impulse of Mind is therefore the inherent preconditioning in all that is, and is therefore why the Anthropic Principle is one of the major theories of many modern physicists to try to rationalise why the universe is so fine-tuned to support the evolution of consciousness. All atoms of substance are expressions of the Fiery *deva* Lives constituting the

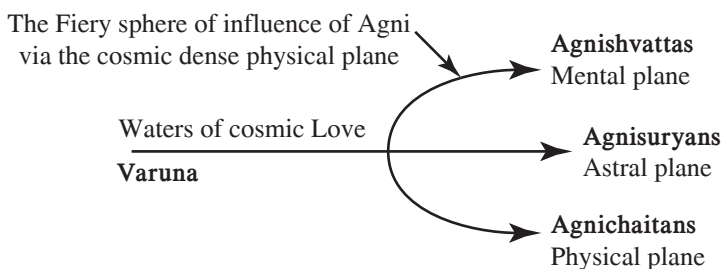
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<sup>1</sup> A.A. Bailey, *A Treatise on Cosmic Fire*, 628.

body of manifestation of Agni. These Builders exist in serried ranks of increasingly potent Hierarchical order, continuously building the changing attributes of His Thought process. (Or that of any other thinker when the lesser members of these Fiery *devas* are taken into account.)

The three lower systemic planes in which we reside as personalities (the mental, astral and physical) are but the reflections of that associated with the corresponding cosmic planes, the sphere of activity of the Logoic Personality. All our seven systemic planes are but the subdivisions of the cosmic dense physical (ruled by the Deva Lord Kshiti). As a consequence of Agni's overall rulership of the realms of form, all *devas* that come under His administration are prefixed with His name. The *devas* governing the lower systemic planes are thus called:

- Agnishvattas, embodying the substance of the mental plane. (The fifth or gaseous sub-plane of the cosmic dense physical plane.) The ruler of this plane being Agni.
- Agnisuryans, embodying the substance of the astral plane. (The sixth or watery sub-plane of the cosmic dense physical plane.) The ruler of this plane is Varuna.
- Agnichaitans, embodying the physical plane (the seventh or concrete sub-plane of the cosmic dense physical plane). The ruler of this plane is Kshiti.



**Figure 1. Varuna's trident**

Because our solar system is of the second order, where the principle of Love-Wisdom is specifically developed, so accordingly the energy of Varuna dominates. Hence the Waters of cosmic Love manifests

in the form of a trident, which Neptune (Poseidon), the God of the oceans, wields. In the Roman era Neptune is the mythological persona of Varuna. All that are aspiring to master the Waters are subjectively (via meditation) given similar tridents, allowing them to effectively control the *devas* of their three-fold personality.

### ***Devas and the astral plane***

Both human and *deva* units constitute the Bodies of manifestation of all solar or planetary Logoi. The *deva* kingdom represent the *iḍā nāḍī* and the human the *piṅgalā nāḍī* streams within their bodies of manifestation. Because they embody substance, in contradistinction to the energies of the *chakras* (which deal with consciousness, and therefore are expressions of a human kingdom) the *devas* are far more numerous. They are galvanised into activity by means of the forces manifesting via the *chakras*, thus forms are built.

Hierarchy is specifically focussed upon the development of what represents the Soul-aspect of all manifested Life, with the way that the petals of the nine-fold Sambhogakāya Flowers (for instance, with respect to humanity) unfold in time and space. (This idea must extend also to their correspondences for a planetary or solar Logos.) The overriding cycles that govern the evolution of consciousness are therefore the focus. The Hierarchical vision is upon the streams of the Elements and eddies of Fire, their limits of expression, and opportunities for clarification of the Fiery eddies within the solar Form. The *devas* are that Fire and are involved with the embodiment of the atomic substance of all living things. They also embody the vehicle of the *nāḍī* system that allows the flow of the *prāṇas* of Life. They are the forces that build the structures of the flow of consciousness, whereas Hierarchy directs that flow. Hierarchy therefore represents the great directing centres of force within the Body Logoi.

The Class C *devas* specifically embody the substance of the planes and are not directly concerned with the evolution of the fourth kingdom in Nature (humanity). In our solar system they basically derive from the seven major stars of the Pleiades (the Seven Sisters)—Alcyone, Maia, Electra, Merope, Taygeta, Celaeno and Sterope, and to a lesser degree from other constellations with a feminine name, such as Virgo and Cassiopeia.

Hierarchy directly work with the middle grouping (Class B) the Watery *devas* (Agnisuryans), as they are most closely allied to the Love principle. In their higher ranks these *devas* herald principally from Sirius, (Canis Major) the source of primordial *karma* to our System.

Below are some quotes from *A Treatise on Cosmic Fire* on the Agnisuryans, the astral plane *devas*.

Consciousness expands through contact, through intelligent appreciation of that which is contacted, and through realisation of that which is to be gained through a specific contact. That which is contacted depends upon reciprocal vibration, and the place therefore of desire (which concerns going out after sensation) and of feeling (which is the reflex of that desire) is of real importance; They put man constantly in touch—even though he realises it not—with deva substance of some kind or another. Even when man has reached a relatively high stage of evolution, the demonstration of that point of attainment is seen in the type of not-self which he contacts; it is only when he is an initiate that he begins to approximate, and to know the meaning of the essential unity which lies at the heart of Being, and to comprehend the oneness of the Universal Soul, and the Unity of that subjective Life which secretes itself behind form of every kind. It should never be forgotten that the matter aspect is found on all planes; also that forms are ever to be found, until the solar ring-pass-not is transcended and the Logos escapes from His present limitation. Owing to this the *devas* of the astral plane assume a very important place in the three worlds.

Previously, we considered them in a fivefold aspect, dividing them into five groups. At this point we will limit our consideration to the relationship of self-conscious units such as Man and the planetary Logos to this *deva* substance. A great distinction exists between man and his prototype, a Heavenly Man.<sup>2</sup>

The astral plane plays a very real part in the evolution of man, having a close connection with one of his principles. Astral matter and vibration is one of the controlling factors in the lives of the great majority of people. To the Heavenly Man, astral matter corresponds to the liquid portion in the physical body of man, and is for Him therefore no principle.

The astral plane is man's principal battle-ground and the area of his most intense field of sensation, — mental sensation (esoterically

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2 A planetary Logos.

understood) — is for him as yet only a possibility. The astral body is the seat of man's most violent vibration, and these vibrations are a potent cause of his physical plane activities. If man only realised it, the devas of the astral plane at present very largely control what he does and says, and his goal of evolution (his immediate goal) is to liberate himself from their control in order that he, the real Ego or thinker, may be the dominating influence. To be explicit, and thus to illustrate this point: the little elemental lives which form the body of the emotions, and the positive life of any evolutionary deva (who through similarity of vibration) is linked to any particular man and who gives to him an astral body of a coherent and positive power, are as yet practically in control of the majority. Man usually does as his desires and instincts prompt him. If his evolutionary deva is of a high order (as will be the case in a highly developed man) the vibration will be high, and the desires and instincts will be good and exoterically right. Nevertheless, if the man is controlled by them, he is as yet under deva influence, and must free himself. If the deva life is of a low order, the man will demonstrate low and vicious instincts, and desires of a vile calibre.

If these remarks are rightly apprehended, some understanding will come of what is meant when the deva evolution is spoken of as being a “parallel evolution” to that of man.<sup>3</sup>

The difference between the great *devas* that are intelligence personified and humans is presented by D.K. below:

- a. Man is demonstrating the aspects of divinity. The devas are demonstrating the attributes of divinity.
- b. Man is evolving the inner vision and must learn to see.  
The devas are learning the inner hearing and must learn to hear.
- c. Both are as yet imperfect, and an imperfect world is the result.
- d. Man is evolving by means of contact and experience. He expands.  
The devas evolve by means of the lessening of contact. Limitation is the law for them.
- e. Man aims at self-control. The devas must develop by being controlled.
- f. Man is inherently Love,—the Force which produces coherency. The devas are innately intelligence,—the force which produces activity.

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3 A.A. Bailey, *A Treatise on Cosmic Fire*, 661-663.

- g. The third type of force, that of Will, the balancing equilibrium of electrical phenomena, has to play equally upon and through both evolutions, but in the one it demonstrates as self-consciousness, and in the other as constructive vibration.

In the Heavenly Man these two great aspects of divinity are equally blended, and in the course of the mahamanvantara the imperfect Gods become perfect. These broad and general distinctions are pointed out as they throw light upon the relationship of Man to the devas.

The devas of the physical plane, though divided into the three groups A, B, C, are under another grouping spoken of as “the Devas of the Seventh Order.” The seventh order is peculiarly linked to the devas of the first order on the first plane. They are the reflectors of the mind of God of which the first order is the expression, and manifest it as it has worked through from the archetypal plane. The seventh order of *devas* is directly under the influence of the seventh Ray, and the planetary Logos of that Ray works in close co-operation with the Raja-Lord of the seventh plane. As the goal of evolution for the devas is the inner hearing, it will be apparent why mantric sounds and balanced modulations are the method of contacting them, and of producing varying phenomena. This seventh order of devas is the one with which the workers on the left hand path are concerned, working through vampirism and the devitalisation of their victims. They deal with the etheric bodies of their enemies, and by means of sounds affect *deva* substance, thus producing the desired results. The white Magician does not work on the physical plane with physical plane substance. He transfers His activities to a higher level, and hence deals with desires and motives. He works through devas of the sixth order.

The devas of the sixth order are those of the astral plane, and are the devas who have the most to do with the forces which produce the phenomena we call love, sex impulse, instinct, or the driving urge and motive which demonstrates later on the physical plane in activity of some kind. The positive vibration set up on the astral plane produces results on the physical and that is why the White Brother, if He works with the devas at all, works only on the astral plane and with the positive aspect.<sup>4</sup>

Work upon the astral plane necessitates dissipating the world’s glammers and astral fogs by rightly educating people to think correctly,

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4 Ibid., 666-668.



thus countering the murky colouring and forms of evil intent associated with the dark brother. Right education is an important mechanism to liberate those that are susceptible to dark thought projections. Appropriately commanding the Watery *devas* with *manasic* input helps to wash clean the mud and gloom of the massed base desires, selfish and separative attitudes of humanity. Working with the greater *deva* Lords helps one to command streams of *devic* lives for errands of vitalised healing and transforming activity. The quote below should elucidate a little more this fascinating subject:

We will briefly enumerate the principal groups of Agnisuryans on the systemic astral plane, as they, in their totality, form the body of manifestation of the great *devas* or Raja-Lord of the plane.

*First. The Raja-Lord of the Plane*, the great *deva* Varuna, Who is the central Life of the substance of the astral plane of our planetary scheme. He is Himself an outpost of consciousness of that greater *deva* Who embodies the substance of the solar astral plane, or the sixth subplane of the cosmic physical plane. He again in His turn reflects His prototype, that great cosmic Entity Who ensouls the cosmic astral plane.

*Second. Seven great Devas*, who are the positive force of each of the seven subplanes of the systemic astral plane.

*Third. Various groups of devas*, performing different functions carrying out varying activities, and producing constructive results. They might be enumerated as follows, bearing in mind the fact that we are but touching upon a few of the many groups, and that there are numbers whose name is utterly unknown to man and would be unintelligible if mentioned:

1. Those *devas* who form the permanent atomic substance of all the Monads, both in and out of physical incarnation. They are divided into seven groups according to the Ray of the Monad.
2. Those *devas* who form the “liquid” aspect in the physical body of the planetary Logos and of the solar Logos. They are myriads in number, and include *deva* existences ranging all the way from those who ensoul the astral plane, and the astral currents of the highest religious and aspirational nature, to the little water spirits which are reflections of such astral entities precipitated in watery physical matter.

3. A group of devas, who form the desire body of that great entity who ensouls the animal kingdom. They are the total karmic manifestation (divorced from mentality) of animal desire in its incentive impulsive aspect.
4. Certain devas who—being of the third order—form the Heaven of the average orthodox Christian or believer of any faith. Another group—being the seventh order—form the Hell for the same class of thinker.
5. Those devas who form the astral life of any thought-form. These we will deal with later when studying thought-form construction.
6. A mysterious group of devas intimately connected at this time with the sex expression in the human family on the physical plane. They are a group who are, at this juncture, swept into being, and they embody the fire of sex expression as we understand it. They are the impulse, or instinct, back of physical sex desire. They were peculiarly dominant in the fourth root-race, at which time sex conditions reached a stage of unbelievable horror from our point of view. They are gradually being controlled, and when the last of the Lemurian Egos has passed into the fifth root-race they will be slowly passed out of the solar system altogether. They are connected with the passional “fire” of the solar Logos and with one of His centres in particular; this centre is being gradually obscured and its fire transferred into a higher centre.
7. There is also a group of devas connected with the Lodge of Masters, whose work it is to build the aspirational forms towards which average man may aspire. They are divided into certain groups—three in number—connected with science, religion and philosophy, and through these groups of *deva* substance the Heads of the three departments reach men. It is one of Their channels for work. The Master Jesus is particularly active at this time along this line, working in collaboration with certain adepts on the scientific line, who—through the desired union of science and religion—seek to shatter the materialism of the west on the one hand and on the other the sentimental devotion of the many devotees of all faiths. This is made possible now through the passing out of the sixth Ray and the coming in of the seventh. It should be borne in mind by all students when considering the planes, plane substance and energy that they are in a condition of flux and change all the time.

The matter of all planes circulates, and cyclically certain portions become more energised than others; the matter of the planes is thus under a threefold influence, or—to word it otherwise—deva substance is subjected to a threefold cyclic stimulation:

1. *Ray stimulation*, dependent upon any Ray being in or out of power. It is inter-systemic and planetary.
2. *Zodiacal stimulation*, which is an extra-systemic stimulation, and is also cosmic and cyclic.
3. *Solar stimulation*, or the impact of direct solar force or energy upon the substance of a plane; this emanates from the “Heart of the Sun” and is peculiarly potent.

All the planes are subjected to this threefold influence but in the case of the buddhic and the astral planes, the force of this third stimulation is very great. The adepts—working in conjunction with the great devas—utilise cyclic opportunity to effect definitely constructive results.

8. A group of devas closely connected with the mysteries of initiation. They form what is esoterically called the “path of the Heart,” and are the bridge between the astral and the buddhic planes. They are in no way connected with the permanent atoms in the causal body, but are very definitely associated with the central tier of petals in the egoic lotus, or with the “petals of love.” Force interacts between these three petals on the one hand, and the devas who form the “Path of the Heart” upon the other, those who are the bridge of astral-buddhic matter whereby initiates of a certain mystic type make the “great approach.”
9. Devas of all degrees and vibratory capacity who make up the bulk of the desire forms of every kind.
10. The devas of transmutative force. They are a peculiar group of devas who embody the “fires of transmutation” and are called by various names, such as:

The furnaces of purifications.

The melting of elements.

The gods of incense.

It is impossible to enumerate more now, and likewise profitless and it has only been deemed advisable to bring these many types

of deva substance to the notice of students on account of the pre-eminent importance of the astral body in the three worlds. It is by the domination of these deva lives, and the “transmutation of desire” into aspiration, and by the purificatory fires of the astral plane that man eventually succeeds in attaining buddhic consciousness.

It has been the recognition of the cleansing power of the occult fluids—water and blood—that has led to the emphasis laid by Christians (even though erroneously interpreted) upon these two.<sup>5</sup>

### The *devas* and humanity

We should now consider the *devas* that have the closest relationship to humanity, in that they are the ones most frequently consciously contacted. This is because they embody the substance within which the human personality plays out its karmic role. First we have the Agnichaitans that come under the jurisprudence of Lord Kshiti, specifically those of the etheric sub-planes.<sup>6</sup>

There are three principal groups of Agnichaitans:

- Group A. Those of the first etheric sub-plane—the sum total of the elemental lives incarnate into atomic matter on the physical plane, esoterically understood.
- Group B. Those of the second, third, and fourth etheric sub-planes. They are the substance of those planes and the transmitters of *prāṇa*.
- Group C. Those of the lowest three sub-planes. They are the *devas* who are the essences of all that is tangible, visible and objective.

*Group C Agnichaitans* are very destructive where humanity is concerned for they embody the final, thus most intense physical vibration of the past solar system. Through the resultant heat of their activity the surface of the earth is changed during certain cycles, producing volcanic activity, and the effects of tectonic plates, where the continents are raised and submerged. These Agnichaitans are the alchemists of the lower regions, concerned with the formation of metallic ores, minerals

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5 A.A. Bailey, *A Treatise on Cosmic Fire*, 676-679.

6 As this section is largely derived from *A Treatise on Cosmic Fire*, so further detail can be obtained therein.

and crystals. They are connected with the central fires in the bowels of the earth, the basic fire that warms and nourishes the physical forms in all kingdoms of Nature, and consequently *kuṇḍalinī*. Thus we have:

1. The Elementals of dense matter, ruled by Vulcan, the god of the forge. All dense matter and physical forms are elemental lives constructed of living substance and are controlled by intelligent *deva* architects. There are dwarf-like subterranean entities living very deep in the caves of the depths of the earth. The physical body of the earth is similar to our own body, with its cavities, energy channels and organs. There are entities embodied as those organs. It should be emphasised here that the true forms of humans are etheric in constitution. Our physical body is not a principle of our consciousness-expression. It does not belong to us, it is borrowed from these elemental lives, does not evolve with us, and has already gained its evolutionary perfection. It is largely an automaton of the energies and forces flowing through the ethers.
2. The Elementals and lesser *devas* of liquid matter. They are ruled by Neptune. These *devas* pour out in service to the vegetable and animal kingdoms and find liberation via the action of the Fire *devas*. The veins, arteries and heart veil the clue to the nature of the three types of liquid *devas*. Note that there are fairies, gnomes and elves to be found in gaseous and liquid matter as well as etheric. They cast a veil of glamour over their objective manifestation, and may be seen to take a physical form.
3. *Devas* of the gaseous sub-plane. This sub-plane is ruled by Saturn. They are the *devas* of Fire (salamanders) and are divided into four groups—red, orange, yellow, and violet. (Which approximate the *devas* of the fourth ether.) Contact with these *devas* is seen in the discovery of wireless communication, radar, radioactivity, etc. The noise of the cities and of wars has produced a serious condition among the gaseous *devas*, for sound is the agent of all magical and alchemical work and destroys as well as creates. Note that birds are especially allied to the *deva* evolution, and many *devas* who desire to pass into the human kingdom, and can develop the necessary facilities, do so via birds.

Group B *Agnichaitans* are denoted the *devas* of the shadows and are the builders of the etheric bodies of all sentient lives. They are the transmitters of *prāṇa* and build between the mineral, plant, animal and human kingdoms the correspondence to the *antaḥkaraṇa* (consciousness-links), which is therefore the channel for the transmission of life from a lower kingdom into a higher one. These *devas* consist of every colour, but their prevailing hue is violet—dark purple on the fourth ether, lighter purple (violet) for the third ether, light violet on the second, and translucent lavender on the first ether.

They will be very important in the coming Aquarian age, which will be governed by the seventh Ray, corresponding to the violet hue that governs the ethers. These *devas* are consequently among the first that humanity will be able to consciously contact and work with, for this is an era wherein a closer interrelation between the two kingdoms will again be possible. Indeed, it is deemed essential, thus the reason for the impartation of the material in this chapter. Continuous refinement and sensitisation of the physical eyes, through adaptation of a vegetarian diet, and refined aesthetic meditative lifestyles by the many, will make this contact possible. Also, the development of increasingly sensitive cameras and photographic techniques will make it possible to actually photograph these angelic forms. Communication from them will also be recorded.

These *devas* will also come to the fore in the field of healing, as healers working consciously under their guidance will begin to produce the seeming miracles that will make chemical therapy obsolete, to be viewed as a product of the ‘dark age’. The field of healing is thus in for a major revolution in techniques, but not without a fight by the present materialistically-minded medical practitioners, who have entrenched their attitudes into all aspects of modern society with the assistance of the legislative and governing bodies of the world.

Various groups of *devas* are to be contacted on the etheric plane. First, upon the *fourth ether* there are six groups of violet *devas*. They fall into two divisions.

- a. The lesser Builders that form the etheric doubles of all that can be seen and is tangible on the dense physical plane. They work under direction from the greater Builders and exist in vast hosts, thus are virtually omnipresent. They are called ‘the listening *devas*’, for

they are the ones who pick up that particular note and tone from the transmitters of the Sound (from the first atomic etheric sub-plane) conditioning the physical plane. These commands assist them to gather the substance from any material form, as these *devas* have 'ears but see not'. They thus respond blindly to higher directives.

- b. Those that work in close cooperation with the second division, the Elementals of the dense physical body, 'the seeing Elementals'. They exist in the matter of the three lower sub-planes and can see on the objective plane in the occult sense, which always implies an analogy between sight and knowledge.

The listening *devas* gather the material, the seeing elementals take that gathered material and build it into any specific form. Their basic path of attainment lies in feeling and in the education associated with perfecting the physical body in its two departments. They exist in many groups according to their point in evolution, some of which are:

1. The builders of the human vehicle. This is the highest group of the lesser Builders.
2. The builders of the forms in the three kingdoms of Nature in their two divisions.
3. The builders of the planetary etheric web.
4. The builders of the etheric body of the planetary Entity.
5. The builders of the planetary form.
6. The builders of the etheric doubles of everything created by humanity. They are forced karmically to act in conjunction with humans. Therefore they are the substance of magical and psychic activity, and will come into prominence during the Aquarian age when people make definite contact with them. Hopefully such contact will not result in similar abuses of this creative power, as happened in Atlantis.

They will therefore not come into predominance in human vision until the new era has been sufficiently progressed. The second Ray cycle must be active, making people much more loving and less selfishly oriented. The new forms of clairvoyance that will develop will be of a higher order, where people are much wiser and have developed their

minds to properly interpret and direct, rather than being dominated by massed desires and emotional incentives. The present education in the way that the power of money is ruthlessly exploited by the avaricious ones that are our financial elite, will have produced an effect in those who have seen their living styles massively degraded through enforced austerities, impoverishment and destitution. They will adapt to needing less material encumbrances, hence many will attune to subjective states of awareness, closer to Nature's beneficence, after emotional turmoil has been controlled. The reasons behind the resource driven basis for the world wars will also have become widely known, hence many will seek out the truth behind all physical plane activities, by governments and their peers. Such enquiry will naturally lead many to delve deeper into the causes of things, hence will discover more esoteric sources of information that will awaken their perceptions to a wider universe than that taught to them by the present materialists that govern our educational systems. Also the effects of the new reformed United Nations and its educational policies will help to produce a world freed from the militarism of a hegemon. The gain will be an international peace without fear-engendering propaganda via the mass media, allowing people to pursue investigative studies in a more healthy mental environment that stimulates progressive thinking. Consequently, a better psychic atmosphere will have been established that will allow the many forms of new era educational teachings, such as this book, to be broadcast. All of this and more will make the publication of genuine information concerning contact with *devas* feasible, without incurring the dire consequences that happened in ancient Atlantis.

Many will still fall victim to dark brotherhood methods, but there will be a large number of guardians of the white lore that will battle such evil doing and selfish manipulation of devic forces by using occult methods. The evil effect of magical incantation, massed wilful manipulation and self-centred psychic aggrandisement will thus not control the human landscape. Cooperation and co-endeavour with the *devas* will be sought instead, to receive the benefit of their healing effect, auric stimulation and the new science that will evolve in the future. It is interesting to contemplate the transition period during the next few hundred years, as humans begin to become aware of these *devas*, scientifically and occultly. The educational process Hierarchy



demonstrates to rightly inform humanity as to the widespread 'magical' benefits that such contact will produce will manifest in many ways, especially as more true clairvoyants incarnate. Gifts of healing, levitation of physical objects and of air transport, and new forms of generation of electricity, of 'free energy', will be the result.

Upon the *second ether* the green *devas* of the vegetable kingdom exist in the two abovementioned divisions. They are of high development and can be contacted principally along the lines of magnetism. The greater *devas* of this order preside over the magnetic spots of this planet and guard the solitude of the forests. They have a close affinity with the violet *devas*, and will become increasingly revealed as the forthcoming feminine dispensation of Hierarchy gathers pace. Their path of service lies in the magnetisation of sacred places, power points upon the earth (minor *chakras*) where many of the new age temples and healing localities will be situated, as well as the rejuvenation of the psychic atmosphere caused by the many forms of human pollution. They are concerned with the vitalisation, health and proper nourishment of the human body, according to what *karma* allows. In this respect D.K. states:

One of the great errors into which the human family has fallen has been the endeavour to administer mineral drugs to man for medicinal purposes. It has resulted in a combination of deva substance which was never intended. The relation of man to the lower kingdoms, and particularly to the animal and mineral, has brought about a peculiar condition in the deva world and has tended to complicate deva evolution. The use of animal food (and the use of minerals as medicine to a lesser degree) has produced a commingling of deva substance, and of vibrations which are not attuned to each other. The vegetable kingdom is in a totally different situation, and part of its karma has lain in the providing of food for man; this has resulted in a needed transmutation of the life of that kingdom into the higher stage (the animal) which is its goal. The transmutation of vegetable life takes place necessarily on the physical plane. Hence its availability as food. The transmutation of the life of the animal into the human takes place on kama-manasic levels. Hence the non-availability, esoterically understood, of the animal as food for man.<sup>7</sup>

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7 A.A. Bailey, *A Treatise on Cosmic Fire*, 645-646.

Imbuing animal food produces an influx of obsessive *deva* lives (Elementals, ‘devils’) associated with the expression of *kāma-manas* (the desire-mind). Accompanied by mineral substances many forms of sicknesses are thus facilitated. Add the above to the callous widespread massacre of the world’s forest reserves, the consequent onset of desertification upon many populated areas, and one will see how exceedingly difficult is the work of the healing *devas* and of Hierarchy in this respect. The oncoming of the new second Ray era necessitates building healthy bodies for proper reception of the first, second and seventh Ray energies that will drive humanity onwards and upwards into realms sublime, to build the New Jerusalem on the earth. A developed sensitivity to *devic* plight is a necessity in this new era of ceremonial aptitude, cooperative endeavour and loving understanding, of magnetic interaction between one and all. People should do all they can to understand the nature of the *devas* and broadcast that knowledge, facilitating affinity with them and for the preservation of the vegetable kingdom so necessary for our well-being.

Under this group work the fairies and elves, the radiant little beings who inhabit the woods and fields, who build the fauna—vegetables, flowers and fruits. Then we have the Elementals who embody the basic stuff of Life. Associated with them are the lesser *devas* governing magnetism, talismans and crystals, as well as the greater *devas* vitalising the sacred spots and religious sites. There are also the landscape *devas* vitalising the general panorama.

Embodying the substance of the *third ether* we have the white *devas* of the air and water. They preside over the atmosphere and work with certain aspects of electrical phenomena. They will thus come more frequently under human control. They also embody the seas, rivers, lakes and streams. From among them, at a certain stage of their evolution, some become the guardian angels. Each unit of the human family has such an angel. They help protect the person from certain effects of the dark brotherhood and of *deva* potencies not intended for the individual. They also assist in the karmic adjudication for the individuals in their care, ensuring that the right conditionings manifest so that people can evolve according to the way decreed for them. This necessitates understanding of the nature of group Law and group interrelationships. Western religious art abounds in a memory of this type of *deva*.

The *devas* of the third ether also control water and air Elementals and much that concerns the ocean life. In this instance we have the sylphs and water fairies. D.K. states that the *devas* of the ethers carry on their foreheads a translucent symbol in the form of a crescent moon, which distinguishes them in appearance from astral *devas*.

Group A Agnichaitans embody the *first ether*. These *devas* transmit the creative mantras from Logoi and Masters. They take the vibratory sound coming from the cosmic astral plane and by passing it through their bodies transmit it to the sub-planes of the cosmic dense physical plane. There are seven of these transmitters, who manifest the atomic (ethereal) physical body of the Rāja Lord Kshiti. Esoterically, these seven form (in their lower differentiations on etheric levels) the sum total of the etheric centres of the human kingdom. Being embodiments of electric Fire they are the concentrated creative force of the sub-planes, the origin of the objective side of physical manifestation. Consequently they are expressions of the seven Breaths of the creative Logos on the physical plane.

## Deva Songs

*Deva* songs everywhere.  
*Deva* songs resounding.  
*Deva* songs without a care,  
*Deva* songs rebounding.  
 Come sing *deva* songs with me,  
 They'll lead you to realms astounding.  
*Deva* memory everywhere.  
 Ring *deva* chimes/rhymes through the air.  
 Ring them out - your heavenly fare.  
 Sing them with me everywhere.  
 Sing out the new Day dawning.  
*Deva* eyes everywhere do stare.  
*Devas* sing sounds of light.  
*Devas* sing out the Heavenly delight.  
 Great choral *devas* come forth in might.  
 Come forth Michael, Raphael, Uriel, Rivendiel,  
 Samuel, Galadriel, Ezekiel, Ariel,  
 the Agnichaitans, Agnisuryans, Agnishvattas,  
*devas* of the air, waters, and all woodland folk fair.  
 Come all ye faithful, joyful and serene,  
 Come all my lovers, Mothers, daughters of Selene.  
 Come to be our saviours and servers of all things seen.  
 Come to be embodiments of karmic streams and cycles unseen.  
 Come to work with humanity for the epoch of evil to clean.  
 Come to assist the labour of the world Mother so dear,  
 Come to inform the substance of the Aquarian age be here.  
 Come to impetus the new civilisation of men and *devas* so near,  
 cooperating joyfully merging and marrying,  
 - two life streams as Heart<sup>1</sup> and Mind<sup>2</sup> coalescing,  
 Humanity the masculine and the *deva* kingdom his wife,  
 thus the Heavenly bride descends to meet her groom,  
 soon with an enlightened stance we lovers will meet your boon,  
 enlightenment will come to all, say goodbye to the moon,

all will stand in light brighter than the sun,  
 for the Hierarchy is here to serve 'God's' Mead,  
 drink, drink, be merry for our cosmic journey now to seed.

Hallelujah be to all good citizens of our spiral galaxy of stars  
 'The holy city, new Jerusalem' has come down  
 'from God out of heaven, prepared  
 as a bride adorned for her husband',<sup>3</sup> humanity so grand.  
 The space age has begun and we travel via Jupiter,  
 Venus, or by Mars,  
 to the Pleiades, Orion, but Sirius is at first not far,  
 we travel to the 'other shore'<sup>4</sup> to the cosmic Waters,  
 we travel in great arcs, Steeds of Light, and do band  
 as a star system, our new home as Gods we create  
 and become the mythology of a new humanity  
 sired by us through our wives of great delight,  
 for the *devas*, the great Archangels, Seraphim and Cherubim  
 are the power of our new-found Might.

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1 Humanity.

2 The *deva* kingdom.

3 See Rev 21:2.

4 From *The Heart Sūtra*, the heart of the *Prajñāpāramita Sūtra*, which is translated as: 'Gone, gone, gone beyond, gone to the other shore, Oh enlightenment. So let it be'.