

SACRIFICING SOULS - The Impulse of Giving

EP-II, 92/3: "The sacrifice of the solar angels brought the fourth kingdom in nature into being. The "returning nirvanis" (as they are called in esoteric literature), with deliberation and full understanding, took human bodies in order to raise those lower forms of life nearer to the goal. These were and are ourselves. The "Lords of Knowledge and Compassion and of ceaseless persevering Devotion" (who are ourselves) chose to die in order that lesser lives might live, and this sacrifice has made possible the evolution of the indwelling consciousness of Deity. This consciousness, having worked its way through the subhuman kingdoms in nature, needed the activity of the solar angels to make further progress possible. Herein lies

- a. Our service to God, through sacrifice and death;
- b. Our service to other souls, through deliberate self-sacrificing purpose;
- c. Our service to other forms of life in other kingdoms.

When man arrives at a better understanding of the etheric body and its seven force centres (which are all related to the seven rays, and in their expression show the seven characteristics and techniques which are here tabulated anent the rays) then some further light can intelligibly be thrown upon the nature of the seven types of electrical phenomena which we call the seven rays.

On the Path of Return and in connection with the process of detachment, which marks the progress of the soul towards release and the ending of the period of appropriation, certain passages in *A Treatise on White Magic* give clearly the intended [Page 84] technique. They are as follows, and are found on pages 288 and 289.

Ray One:—"Let the Forces come together. Let them mount to the High Place, and from that lofty eminence, let the soul look out upon a world destroyed. Then let the word go forth: 'I still persist!'"

Ray Two:—"Let all the life be drawn to the Centre, and enter thus into the heart of Love Divine. Then from that point of sentient Life, let the soul realise the consciousness of God. Let the word go forth, reverberating through the silence: 'Naught is but Me!'"

Ray Three:—"Let the army of the Lord, responsive to the word cease their activities. Let knowledge end in wisdom. Let the point vibrating become the point quiescent, and in all lines gather into One. Let the soul realise the One in Many, and let the word go forth in perfect understanding: 'I am the Worker and the Work, the One that Is.'"

Ray Four: — "Let the outer glory pass away and the beauty of the inner Light reveal the One. Let dissonance give place to harmony, and from the centre of the hidden Light, let the soul speak: Let the word roll forth: 'Beauty and glory veil Me not. I stand revealed. I am.'"

Ray Five: — "Let the three forms of energy electric pass upward to the Place of Power. Let the forces of the head and heart and all the nether aspects blend. Then let the soul look out upon an inner world of light divine. Let the word triumphant go forth: 'I mastered energy for I am energy Itself. The Master and the mastered are but One.'"

Ray Six: — "Let all desire cease. Let aspiration end. The search is over. Let the soul realise that it has reached the goal, and from that gateway to eternal Life and cosmic Peace, let the word sound: 'I am the seeker and the sought. I rest!'"

Ray Seven: — "Let the builders cease their work. The Temple is completed. Let the soul enter into its heritage and from the Holy Place command all work to end. Then in the silence subsequent, let him chant forth the Word: 'The creative [Page 85] work is over. I, the Creator, Am. Naught else remains but Me.'"

II. The Seven Laws of Soul or Group Life Pages 85

We come now to a section of our study of the soul and its life which is of real moment to all who live (or begin to live) and function as conscious souls, through definite alignment and at-one-ment. This section will, however, be relatively abstruse to all those whose lives are centred in the personality. Down the ages, the Scriptures of the world and those who have attempted to elucidate them, have been occupied with imparting to humanity an understanding of the nature of those qualities and characteristics which should distinguish all true believers, all true aspirants and all sincere disciples, whether Christian or otherwise. The teaching has always been given in terms of good behavior and of right action, and therefore given in terms of effects, produced by inner causes which have not always been specified. Basically, all such virtues, good inclinations and attempted sound qualities represent the emergence into expression upon the physical plane of certain energies and tendencies, inherent in the soul itself. These, in their turn, are governed by energies and laws which are of a nature different from those governing personalities. It is important to emphasise this and to bear in mind that the powers of the soul, as they are appearing in the world today, constitute (in their working out) a body of phenomena which would have been regarded as magical, impossible and superhuman several centuries ago. The discoveries of science, the adaptation of the laws governing matter and directing material energy to the service and the growing needs of mankind, the subtle and delicate apparatus of the human body and the steadily increasing sensitivity of [Page 86] the human mechanism, have brought about a world consciousness and a civilisation which — in spite of its glaring defects, all based on the separative and selfish attitudes of the personalities through which the soul has yet to work —

are a guarantee of the innate divinity of man, with all that may be inherent in, and inferred from that phrase.

What has not yet been grasped is that these emerging "godlike" qualities, these beneficent characteristics, and the slowly appearing virtues of humanity are only indications of hidden potentialities, which have not been scientifically studied. The qualities of goodness are so called because they are, in essence, the energies controlling group relations; the powers, called superhuman, are fundamentally the powers which express group activity, and the virtues are only effects of group life, rightly handled, which are attempting to express themselves on the physical plane. The growing science of social relations, of social responsibility, or coordinated civic life, of scientific economics and of human inter-relations, the steadily developing sense of internationalism, of religious unity, and of economic interdependence, are all of them indications of the energies of soul life upon the physical plane, and within the human family. Hence the conflict of ideals in the world today; hence the massed dualism which produces such bewilderment; hence the compromises and hence the inconsistencies. Here is to be found the cause of all the divergencies in the world of civilised ideals, and the conflicting and widely differing motives which impel people of good motive and intention and of high principle into antagonistic activities.

Two sets of principles are to be found controlling human life – the selfish and the unselfish, the individual good and the group good, the objective goal and the subjective goal, the material incentive and the spiritual impulse, national patriotism [Page 87] and the world ideal, separative religious belief and the federation of religions, and all the many massed dualities which simply indicate the realism of people who are personalities (integrated and separative) or of souls (aligned and group-conscious). Here is the major divergence in the world today; with the weight of the power on the side of separation, as it is the line of least resistance, and of critical differentiations. A balancing of the two will gradually take place, with the weight of world idealism gradually shifting into the realm of soul unification, until eventually (but not for quite a while) the emphasis of world thought will be definitely and permanently on "the side of the angels." Note the occult truth of that familiar phrase. Therefore we can look for the new laws, governing soul life, which is group life, to begin to function and make their presence felt. This will at first increase the world difficulty; hence the need to make the meaning of these laws clear, their objectives simple and their potencies understandable.

1. The Law of Sacrifice Pages 87/109

The section upon which we now enter in our studies will be difficult and controversial. The thread which will guide us out of the bewildering maze of thought into which we must perforce enter, is the golden one of group love, group understanding, group relations and group conduct.

Exoteric Name	Esoteric Name	Symbol	Ray Energy
The Law of Sacrifice.	The Law of those who choose to die.	A rosy Cross with a golden bird.	Outpouring fourth ray, at-one-ing energy.

This law of sacrifice, which is the first of the laws to be grasped by the human intelligence, and is therefore the easiest for man to understand (because he is already governed by it [Page 88] and, therefore, aware of it) came to its first major expression during this slowly disappearing age, the present age, the Piscean age. This law has always been functioning and active in the world, for it is one of the first of the inner subjective laws to express itself consciously, and as an active ideal, in human life. The theme of all the world religions has been divine sacrifice, the immolation of the cosmic Deity through, the process of universal creation, and of the world Saviours, by Their death and sacrifice as a means of salvation and eventual release and liberation. Such is the blindness and such is the contaminating influence of the lower separative man, that this divine law of sacrifice is wielded with the selfish intent of personal and individual salvation. But the travestied truth remains the unsullied truth on its own plane, and this dominant world law governs the appearing and the disappearing of universes, of solar systems, of races and of nations, of world leaders and world rulers, of incarnating human beings and of revealing Sons of God.

Let us see if we can interpret or define the true significance of this law, which is in reality the expression of a divine impulse, leading to a defined activity, with its consequent and subsequent results and effects. It was this aspect of sacrifice which led to the creation of the worlds and to the manifestation of the divine Creator.

It might help to a better understanding of the Law of Sacrifice if it were expressed through synonymous words and terms.

a. THE SIGNIFICANCE OF THE LAW OF SACRIFICE, Pages 88,96

It means the impulse of giving. The whole secret of the doctrines of "the forgiveness of sins" and of the "at-onement" lies hid in this simple phrase. It is the basis of the Christian doctrine of love and sacrifice. Hence the emphasis [Page 89] laid, in the Piscean Age and through the influence of Christianity, upon just these two things, – forgiveness and atonement. That man, as usual, distorted and misinterpreted the teaching and the truth, and that it fell, as does all else at present, under the glamour and illusion of the astral plane, plus the Piscean influence, is true. Man's thought dominated and distorted the ideal and produced such a damnable doctrine as the elect of God, the chosen of the Lord, or the sole people to benefit by the sacrifice and death of the great Son of God, and who pass, due to the merits of that vicarious death, into a state of bliss in heaven, simply because of an emotional choice, which ignores millions of those who have made no such choice, nor had the opportunity to do so. The

symbolic activity of the great Teacher of Nazareth will be properly understood and its significance will be properly appreciated only when group implications are more carefully studied, the meaning of sacrifice and of death come into their rightful place in the human consciousness, and the law of giving, with all that that entails, is correctly understood and applied. Those who thus sacrifice are:

The Solar Deity who gave His life to the universe, to the solar system, to the planet, and the manifested worlds consequently appeared. The cosmic Deity has likewise done the same. But what does this mean to us? Naught, except a symbol. It was His impulse, His will, His desire, His incentive, His idea and purpose to appear. The creative act then took place, and the process of manifestation began its cyclic evolutionary existence. The Cosmic Christ was crucified upon the cross of matter, and by that great sacrifice opportunity was offered to all evolving lives in all kingdoms of nature and in all created worlds. Thus they could progress. The work, in space and time, and the stupendous march of living beings towards an at present unrealised goal, began. We can [Page 90] give no reason for the choice made by Deity thus to act. We do not know His ultimate purpose or plan; and only aspects of His technique and method begin to appear to the illuminated mind. It has been hinted by Those Who know so much more than we, owing to their longer life cycle and experience, that some glimmering of that eternal and cosmic Intent is beginning to dawn in the consciousness of Those who have taken some of the higher initiations. Their nature must necessarily remain incomprehensible to mankind. All that the intelligent human being can grasp as he looks back over the history of the planet (as far as modern history can give it to him) is that there has been:

1. Progress in the human power to be conscious.
2. A growing and paralleling refinement of the forms of life in the various kingdoms of nature.
3. An intensification of conscious activity, on a developing scale of rapid living, that tends constantly to transcend time as we know it.
4. An expanding realisation of progress from one dimension to another, until today we talk in terms of a fourth dimensional state of consciousness and can grasp the fact that five or six dimensions are beautifully possible.
5. An increasingly scientific control of the elements in which we live, and of the forces of nature. Today we talk in terms of air mastery just as five hundred years ago (when such a thing was deemed impossible) they talked in terms of the mastery of oceans. We are offsetting the gravitational pull of the earth so that we can "fly into the face of the sun."
6. From the instinctual life of sense consciousness in material forms, we have progressed to the intellectual life of self-conscious human beings and to the intuitive [Page 91] realizations of those who are beginning to function as superhuman entities.

All this has been brought about as the result of the determined, conditioned activity of a Great Life, Which chose to make a major sacrifice and to be crucified upon the cardinal Cross of the Heavens, and thereby pass through a cosmic initiation; Which, from our minor and relatively uninformed angle, stands today crucified upon the fixed Cross in the Heavens, and through the medium of the mutable Cross is nevertheless producing changes in the evolutionary cycle, increasing refinement of form, and that intensification of life which distinguishes His creation.

A study of those expressed objectives—

1. A development of consciousness.
2. A refining of forms.
3. An intensification of realized life.

will convey to the earnest student a meagre understanding of the lowest aspects of the divine purpose. The wonder of the idea staggers human imagination. If this is a statement of fact, and if these ideas are but the expression of still deeper and more beautiful cosmic purposes, may not the goal be realised as being far beyond human computation, when its lowest expression embraces the highest intuitive and abstract concepts of which the most elevated human consciousness is capable? I commend this thought to your deep consideration.

It will be apparent, therefore, why it is the energy of the fourth ray which is related to this Law of Sacrifice, and who in this fourth planetary scheme and in our fourth globe, (the earth globe) so much emphasis is laid upon this Law of Sacrifice, "the Law of those who choose to die." The fourth ray [Page 92] of conflict (conflict with a view to eventual harmony) is at present not one of the manifesting rays, yet—in the light of the larger cycle—this ray is a major controlling factor in our earth evolution and in the evolution of our solar system, which is one of the fourth order. The realisation of this may indicate why our little planet, the Earth, is of such apparent importance in the solar system. It is not simply because we choose to think so and thus feed our own arrogance, but it is so primarily because the fourth ray of conflict and this first law are—in time and space—dominating factors in the fourth kingdom in nature, the human kingdom. Our planet, the fourth in the series of divine expression with which we are associated, has a peculiar relation to the position of our solar system in the series of solar systems which constitute the body of expression for The One About Whom Naught May Be Said.

It must never be forgotten that this fourth ray of conflict is the ray whose energies, rightly applied and understood, bring about harmony and at-one-ment. The result of this harmonising activity is beauty, but it is a beauty that is achieved through struggle. This produces a livingness through death, a harmony through strife, a Union through diversity and adversity.

The sacrifice of the solar angels brought the fourth kingdom in nature into being. The "returning nirvanis" (as they are called in esoteric literature), with deliberation and full

understanding, took human bodies in order to raise those lower forms of life nearer to the goal. These were and are ourselves. The "Lords of Knowledge and Compassion and of ceaseless persevering Devotion" (who are ourselves) chose to die in order that lesser lives might live, and this sacrifice has made possible the evolution of the indwelling consciousness of Deity. This consciousness, having worked its way through [Page 93] the subhuman kingdoms in nature, needed the activity of the solar angels to make further progress possible. Herein lies

- a. Our service to God, through sacrifice and death;
- b. Our service to other souls, through deliberate self-sacrificing purpose;
- c. Our service to other forms of life in other kingdoms.

All this involves the death and sacrifice of a Son of God, a solar angel, for, from the angle of Deity, descent into matter, manifestation through form, the taking of a body, extension of consciousness through the process of incarnation, are all occultly considered to be death. But the angels "chose to die, and in dying, lived." Through their sacrifice, matter is lifted up into Heaven. It is this theme which fills the pages of *The Secret Doctrine*, and which is discussed in greater elaboration in *A Treatise on Cosmic Fire*. The sacrifice of the angels, the death of the Sons of God, the immolation of the mystic Christ, the crucifixion in time and space of all living entities, called souls – this is the theme of those books. This is the mystery hinted at in the world of Scriptures, and this is the secret of the ages, which is only discovered by the souls of men as each of them enters individually into conscious relation with his own soul and discovers that which he has joyously done in the past, and so arrives at the realisation of that supreme sacrifice which he made with deliberation. In the early dawn of time itself and which, at some point in his career as a soul on earth, he consciously and symbolically re-enacts for the benefit of other souls, in order to hasten their progress towards their goal. Then comes a life wherein, in some form or another, he portrays or works out within himself, but also before the watching world, that great symbolic drama which we call

The Sacrifice of a World Saviour. This is the theme of the [Page 94] historical romance of all those great Sons of God who down the ages, have arrived at an understanding of the significance of the divine purpose of God, of the Word incarnated through a planet, of those solar angels who are themselves, the Word incarnate through a human form. Whether they enact this drama, as did the Christ, so as to present to man the symbolism of death and sacrifice, or whether they enact this drama, as did the Buddha, so as to demonstrate to man the sacrifice and death of personal desire (to mention only two of the manifested Sons of God, the Christ and the Buddha), the theme remains the same, – the death of that which is lower in order to release that which is higher, or – on a larger scale – the death of that which is higher in the order and scale of being, in order to release that which is lower.

But the lesson needs to be learned (and it is the lesson which man is now engaged in learning) that death as the human consciousness understands it, pain and sorrow loss and, disaster, joy and distress, are only such because man, as yet, identifies himself with the life of the form and

not with the life and consciousness of the soul, the solar angel, whose awareness is potentially that of the planetary Deity, Whose greater awareness (in His turn) is potentially that of the solar Deity. The moment a man identifies himself with his soul and not with his form, then he understands the meaning of the Law of Sacrifice; he is spontaneously governed by it; and he is one who will with deliberate intent choose to die. But there is no pain, no sorrow, and no real death involved.

This is the mystery of illusion and glamour. From these two imprisoning factors all World Saviours are free. They are not deceived. It is well, in passing, to point out here that in the New Age, we shall enlarge our concept of this term World Saviour. At present we apply it predominantly to those souls who emerge upon the teaching ray, the second or [Page 95] Christ ray. They enact the drama of salvation. But this is an error, due to the overpowering emotional glamour of the Piscean Age. This astral influence has its roots in the past Atlantean civilisation, which preceded ours. In that age, the astral body was the subject of attention. Much that happens today, and which may develop, has its roots in that aspect of energy. Seeds sown at that time are now brought to flower. This is very good and necessary, even if distressing in experience.

But the World Saviours must be recognised as coming forth to serve the race, with sacrifice of some kind along many lines and in many forms. They may be great rulers, or dictators, politicians, statesmen, scientists and artists. Their work is the work of salvage, of restitution, or renovation and revelation, and, through the sacrifice of themselves, they accomplish it. As such, they must be recognised for what they are. Now they are misunderstood, misinterpreted, and judged by their mistakes more than by their aims. But they are dedicated souls. They rescue; they lift; they integrate; they illumine; and the net result of their work, from the angle of ultimate history, is good.

This Law of Sacrifice and the impulse to give can also be traced throughout every kingdom in nature. It is typified for us in the basic sacrifices which take place between the various kingdoms. The essential qualities of the minerals and chemicals of the earth are an instance in point. They are needed by other forms of life and are donated to man through the medium of the vegetable kingdom and through the water which he drinks, and thus, even in the first and densest kingdom in nature (whose consciousness is so far removed from ours) does this process of giving hold good. But the tracing of this Law of Sacrifice in the subhuman kingdoms is not possible [Page 96] here, and we must confine our attention to the world of human living and consciousness.

b. THE WORK OF SALVAGE OR SALVATION Pages 96/103

The Law of Sacrifice means also salvage and underlies all the evolutionary processes and particularly does this emerge into clear significance in the human family. The instinct to betterment, the urge to progress (physical, emotional and intellectual), the effort to ameliorate conditions, the tendency to philanthropy which is so rapidly taking hold of the world, and the

sense of responsibility which does make men realise that they are their brother's keeper, are all expressions of this sacrificial instinct. This factor, though not unrecognised by modern psychology, is of far wider significance than has yet been realised. This instinctual tendency is the one that itself governs the Law of Rebirth. It is the expression of a still greater factor in the creative process. It is the major determining impulse which impelled the Soul of God Himself to enter into form life; which impels life, upon the involutory arc, to progress down into matter, producing thus the immanence of God. It is that also which drives humanity forward into its wild struggle for material well-being. It is that too which urges man eventually to turn his back upon the "world, the flesh and the devil," as the New Testament puts it, and orient himself to the things of spiritual import. The prodigal son sacrificed the Father's home when he chose to wander forth into the far country. He wasted and sacrificed his substance through the use he made of the experience of life on earth, until he had exhausted all his resources and there was naught left but the eventual sacrifice of what he held so dear, but had discovered to be so unsatisfying. For these things of lesser values, he had sacrificed the higher values, and had to return again whence he came. Such is the life story of all the [Page 97] sons of God who came into incarnation, as given to us under the symbolism of the Bible. But the theme in all the world Bibles is the same.

This urge to sacrifice, to relinquish this for that, to choose one way or line of conduct and thus sacrifice another way, to lose in order eventually to gain, — such is the underlying story of evolution. This needs psychological understanding. It is a governing principle of life itself, and runs like a golden pattern of beauty through the dark materials of which human history is constructed. When this urge to sacrifice in order to win, gain or salvage that which is deemed desirable is understood, then the whole clue to man's unfoldment will stand revealed. This tendency or urge is something different to desire, as desire is academically understood and studied today. What it really connotes is the emergence of that which is most divine in man. It is an aspect of desire, but it is the dynamic, active side and not the feeling, sensuous side. It is the predominant characteristic of Deity.

It is of interest, however, for students of esotericism to note that this urge to salvage and to sacrifice in order to redeem works out in different ways in the different planetary schemes. Each Ray Lord of a scheme, manifesting through a planet, expresses this urge in varying ways, and each expression is so different from the others that it is hard for a human being to do more than sense that method which exists on our own particular planet. Initiates know that the varying psychological characteristics of the ray Lives condition most peculiarly the method of expressing sacrifice, during the course of manifestation. The great stream of living energy which is manifesting itself in our Earth scheme of evolution is conditioned by a temperament, an attitude and an orientation that is that of a "Divine Rebel." It is only rebellion that produces pain and sorrow, but this rebellion is inherent and [Page 98] innate in the Deity of our planet Himself, the "One in Whom we live and move and have our being." It is, therefore, a tendency greater than the individual unit. It is only possible to express this amazing truth about the planetary Life under a veil of symbology and in terms of human thought. In this there is ever a risk, for men interpret all they read and hear and experience in terms of themselves.

The Old Commentary says:

"He entered into life and knew it to be death.

"He took a form and grieved to find it dark.

"He drove Himself forth from the secret place and sought the place of light, and light revealed all that he sought the least.

"He craved permission to return.

"He sought the Throne on high and Him who sat thereon. He said 'I sought not this. I looked for peace, for light, for scope to serve, to prove my love and to reveal my power. Light there is none. Peace is not found. Let me return.'

But He Who sat upon the Throne turned not his head. He seemed not e'en to listen nor to hear. But from the lower sphere of darkness and of pain a voice came forth and cried: 'We suffer here. We seek the light. We need the glory of an entering God. [I can find no other words except these last two to express the ancient symbol from which I am translating.] Lift us to Heaven. Enter, O Lord, the tomb. Raise us into the light and make the sacrifice. Break down for us the prison wall and enter into pain.'

The Lord of Life returned.

He liked it not, and hence the pain."