

# Sanat Kumara

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Sanat Kumara, Lord of the World, Ancient of Days, Fountainhead of the Will, the Great Sacrifice, the One Initiator, Melchizedek, the King. These titles refer to the great Individuality who rules the world, presides over the Council of Shamballa, heads the Planetary Hierarchy, and wields the Rod of Initiation for the three major initiations. Sanat Kumara, in the Tibetan's words, is "He to Whom Christ referred when He said, 'I and My Father are One.'"<sup>1</sup> The name "Sanat Kumara" is Sanskrit for "Eternal Youth," or more poetically "Youth of Endless Summers," providing two more titles.

But who, precisely, is Sanat Kumara, what is His mission on Earth, and what is His relationship to the Planetary Logos? The present study attempts to shed light on the identity and role of One who is clearly of the utmost significance for the planet and all of us. So great is this significance that such a study must be approached with both reverence and caution.

## The Planetary Logos

The seven planetary Logoi in our solar system are great Lives identified variously as the Heavenly Men, Silent Watchers, Planetary Spirits, Seven Spirits before the Throne, Elohim, or Dhyani-Chohans. All the planetary Logoi passed through the human kingdom in previous cycles and, after attaining adeptship, chose the third of seven paths of the Way of the Higher Evolution, which "leads to the higher levels of the cosmic mental plane."<sup>2</sup> The life of a planetary Logos is expressed through a planetary scheme consisting of seven chains, each of which in turn consists of seven globes, for a total of 49 globes. We are told that "the planetary scheme, with its dense globe and inner subtler globes, is to the Planetary Logos what the physical body and its subtler bodies are to man."<sup>3</sup>

Each of the seven Logoi expresses a distinctive ray within the framework of the overshadowing Trinity. A Logos' ray colors His planetary scheme; for example, our own expresses the 3rd ray of Active Intelligence. The planetary Logoi correspond to *charkas* in the body of that greater Life, the Solar Logos:

Each planetary scheme, ours amongst the others, is a centre in the body Logoic, and is expressing some form of energy or force. Each centre expresses its particular type of force, demonstrated in a triple manner, producing thus universally the three aspects in manifestation."<sup>4</sup>

The Tibetan points out that the Logoi are not all at the same stage of evolution and that the "cosmic experience" of some of them is as yet "imperfect." The status of the planetary schemes varies accordingly. If a Logos has attained the 5th cosmic initiation, His planet is referred to as "sacred." Earth is not a sacred planet, although Venus—Earth's "alter ego" or "primary"—is sacred. The Tibetan explains:

(O)ur planetary Logos has not the control, for instance, that the Heavenly Man of the Venus chain has achieved. In each round one subplane of the cosmic astral plane is brought under control, and the consciousness of the Heavenly Man expands to include one subplane more. The planetary Lord of Venus has dominated and controlled the five subplanes and is working on the sixth. Our planetary Logos is engaged in a similar work on the fourth and fifth... He is perfecting the control of the fourth subplane on the cosmic astral plane, and has nearly completed it. He is beginning to work at the control

of the fifth subplane—a control which will be perfected in the fifth round. He is sensing and responding to the vibration of the sixth subplane, but is not as yet fully conscious on that subplane.<sup>5</sup>

Interestingly, this passage refers to the “Venus chain” but, since it concerns a planetary Logos, we would have expected “Venus scheme.” Either there is confusion between a planetary Logos and the “sublogos” of a chain, which DK mentions only briefly and without amplification, or this is a rare transcription error. The latter explanation seems the more likely.

Be that as it may, we currently live on the fourth globe of the fourth chain of the Earth scheme: that is, on the 25th of the anticipated 49 globes. During the first four chains of a scheme, a planet descends progressively deeper into matter, after which it reemerges and becomes more rarified. The globes of each chain exhibit a similar pattern of involution and evolution, relative to the mean position of the chain.<sup>6</sup> Accordingly, our present globe is at the lowest point of dense physical manifestation of the whole scheme. This situation presents a special challenge to the informing Logos and the myriad lives, including ourselves, who inhabit the planet:

(Our Planetary Logos) is midway through His career upon the cosmic Path of Initiation, and consequently is to take the fourth Initiation in this chain. Well may this globe, therefore, be considered the globe of sorrow and of pain, for through it our planetary Logos is undergoing that which the mystic calls “the Crucifixion”... The cells in His body—those cells through which He feels, and senses, and experiences,—are, in this world period, rent by pain and suffering, for His is the consciousness at the centre of the Body, and theirs is the capacity to suffer, so that by means of them He may learn the meaning of systemic dispassion, be dissociated from all forms and material substance, and upon the cross of matter eventually find liberation and the freedom of the Spirit.<sup>7</sup>

It is highly significant that the Planetary Logos is preparing to take the 4th cosmic initiation. This initiation corresponds, on a higher turn of the spiral, to the 4th planetary initiation, a major milestone—and a particularly difficult one—in the human initiatory path. It is little wonder that our present globe is considered “the globe of sorrow and pain.” Perhaps “descent into Hell” also has meaning in this context. On the other hand, we can look forward to eventual liberation and freedom when Earth emerges from the depths of physical manifestation.

## **Advent of Sanat Kumara**

Perhaps in response to this special challenge, our Planetary Logos took an action unique in planetary history. Approximately eighteen million years ago, during the 3rd root race and in the middle of the Lemurian epoch:

The Planetary Logos of our earth scheme, one of the Seven Spirits before the throne, took physical incarnation, and, under the form of Sanat Kumara... came down to this dense physical planet and has remained with us ever since.<sup>8</sup>

We are reminded of Helena Blavatsky’s quotation from Kabbalistic sources: “after he created the form of the heavenly man... he used it as a vehicle wherein to descend.”<sup>9</sup>

Sanat Kumara, being pure in nature and “relatively sinless,” could not descend to the dense physical level but took an etheric body and resides at Shamballa, the “Center where the Will of God is known.” To the extent that geography is meaningful in this context, Shamballa is located in the Gobi Desert.

Incarnation, even to this level, served an important purpose:

The Planetary Logos on His own plane was enabled to take a more direct method in producing the results He desired for working out His plan... (It might be said that the

coming into incarnation of Sanat Kumara was analogous to the firm grip of self-conscious control that the Ego of a human being takes upon his vehicles when the necessary stage in evolution has been achieved.<sup>10</sup>

This “firm grip” occurs when the individual reaches the teens or early adulthood, or, from a different and possibly more relevant perspective, when personality integration is achieved and the door is open for personality-soul fusion.

Through identification with the matter of their planetary schemes, Logoi voluntarily relinquish the light of existence at Their own level, leaving “the glory of the high places.” According to an ancient commentary which Blavatsky quotes: “(T)he Sons of Light clothed themselves in the fabric of Darkness.”<sup>11</sup> However, Sanat Kumara’s descent brought light into the world:

Under this Law of Sacrifice, Sanat Kumara ... “must turn His back upon the Central Spiritual Sun, and with the light of His Countenance irradiate the path of the prisoners of the planet.” He sentences Himself to stay for as long as may be needed, “acting as the Sun and light of the planet until the Day be with us and the night of pralaya descends upon His finished task.” Thus and only thus can the light of the Central Spiritual Sun begin to penetrate the dark places of the Earth...<sup>12</sup>

As always, light and sound are closely linked, and Earth’s path of evolution, as well as that of the whole solar system, is likened to a great musical work:

This rhythm of sound and this myriad of chords and notes blend with the music of the Hierarchy itself and this is a steadily enriching symphony; as the centuries slip away, all these sounds slowly unite and are resolved into each other until some day the planetary symphony which Sanat Kumara is composing will be completed and our Earth will then make a notable contribution to the great chords of the solar system—and this is a part, intrinsic and real, of the music of the spheres. Then, as the Bible says, the Sons of God, the planetary Logoi, will sing together.<sup>13</sup>

Incarnation represented a great sacrifice, but, in the Tibetan’s words, it allowed “the planetary Logos to identify Himself in full consciousness with the soul in all forms of life, latent within the planetary substance.”<sup>14</sup> Others participated in the sacrifice:

With the Ancient of Days came a group of other highly evolved Entities, who represent His own individual karmic group and those Beings who are the outcome of the triple nature of the Planetary Logos... They embody the forces emanating from the head, heart, and throat centres, and They came in with Sanat Kumara to form focal points of planetary force for the helping of the great plan for the self-conscious unfoldment of all life.<sup>15</sup>

The “Entities” probably were the three exoteric and three esoteric *Kumaras* who, along with Sanat Kumara, formed the inner circle of the Planetary Council. Blavatsky gives the names of the exoteric Kumaras as Sanaka, Sananda, and Sanatana.<sup>16</sup> The Tibetan likens Sanat Kumara and the six other Kumaras to the charkas in the human body:

It has been said that in the head of every man are seven centres of force, which are linked to the other centres in the body, and through which the force of the Ego is spread and circulated, thus working out the plan. Sanat Kumara, with the six other Kumaras, holds a similar position. These central seven are as the seven head centres to the body corporate. They are the directing agents and the transmitters of the energy, force, purpose, and will of the Planetary Logos on His own plane. This planetary head centre works directly through the heart and throat centres, and thereby controls all the remaining centres.<sup>17</sup>

Two other groups of entities also came from the Venus chain. The first consisted of the 104 lesser Kumaras who founded the Planetary Hierarchy.<sup>18</sup> The second group consisted of the Solar

Angels, the *Manasaputras*, whose mission was to accelerate the development of *manas*, or mind, in the human Monads.<sup>19</sup>

Most of what we know concerning Sanat Kumara comes from the Tibetan's books, but the basic facts were already known by the early Theosophists. Charles Leadbeater reveals one piece of information, not discussed by the Tibetan: "During each world-period... there are three successive Lords of the World, and the present holder of the office is already the third."<sup>20</sup> The two preceding Lords are not identified. However, Leadbeater goes on to contrast Sanat Kumara's responsibilities with those of His predecessors:

The task of the Third Lord of the World is far greater than those of the First and Second Lords, because it is His duty to round off satisfactorily that period of evolution, and to deliver over the countless millions of evolving creatures into the hands of the Seed-Manu, who will be responsible for them during the inter-planetary Nirvana, and will hand them over in turn to the Root-Manu of the next globe."<sup>21</sup>

## Troubling Questions

The account of Sanat Kumara's mission to bring light and harmony into the world is dramatic and evocative, but it provides few clues as to His precise identity. The wording in a number of passages suggests that Sanat Kumara and the Planetary Logos are one and the same, and that the titles are interchangeable. In fact the Tibetan uses the phrase "Sanat Kumara... the planetary Logos" at least twice, and "the planetary Logos, Sanat Kumara" four times. We also read statements such as: "Sanat Kumara has created this planet..."<sup>22</sup>

More commonly, the wording suggests Sanat Kumara can be distinguished from the Planetary Logos. For example, the Tibetan explains that Sanat Kumara and the three exoteric kumaras, are "*overshadowed* [emphasis in the original] by the planetary Logos."<sup>23</sup> And, as already noted, the Planetary Logos "took physical incarnation... under the *form* [emphasis added] of Sanat Kumara." DK also states that Sanat Kumara "is a direct *reflection* [emphasis added] of that great Entity who lives, and breathes, and functions through all the evolutions on this planet, holding all within His aura or magnetic sphere of influence."<sup>24</sup> "Reflection" implies a distinction, and this suspicion is confirmed a few lines later when we read that Sanat Kumara "is the Silent Watcher, as far as our immediate humanity is concerned, although literally the Planetary Logos Himself, on the higher plane of consciousness whereon He functions, is the true Silent Watcher where the planetary scheme is concerned."<sup>25</sup>

Important questions concern Sanat Kumara's arrival on Earth. We are told that He came from the Venus chain, part of our planetary scheme, and one might easily conclude that He was a cell in the Planetary Logoic consciousness, like the devas and ourselves but at a much higher level. We might surmise that Sanat Kumara was a trusted disciple of the Logos, simply given a new assignment that required an intra-scheme transfer. After all, the Earth Logos' responsibilities extend, not only to our present chain and globe, but to all seven chains and 49 globes in His scheme.

However, we also read that Sanat Kumara is "the physical incarnation of one of the Planetary Logoi, *which one is not permissible to state* [emphasis added]."<sup>26</sup> This would be an odd statement if the Planetary Logos in question were our own, the most obvious assumption. Rather, it implies that Sanat Kumara is the incarnation of another Planetary Logos. Interestingly, His transfer from the Venus to the Earth chain was associated with an important development in the Venus *scheme*; the transfer "was signalled by the taking of a major initiation by the Venusian planetary Logos on His fifth chain."<sup>27</sup> If Sanat Kumara came from outside the Earth Logos's ring-pass-not, His missions, on the Venus chain and now here, take on enhanced significance.

The question of Sanat Kumara's origin has a profound bearing on His status and role in the planetary scheme.

The Tibetan explains that Sanat Kumara came from the second chain in the Earth scheme "via the second globe in our chain." The numerical correspondence apparently facilitated the inter-chain transfer. Sanat Kumara's "vibration was sensed (occultly) in the second round,"<sup>28</sup> but he did not incarnate until 18 million years ago, in the present, fourth globe and round. Eighteen million years is a long time by our standards, but it is but a fleeting instant in the great time span of the planetary scheme. In relative terms, His present role on our globe began only recently. Twenty-two globes had come and gone—in linear time or otherwise—before Sanat Kumara even arrived on our chain.

Sanat Kumara is described as the "greatest of all the Avatars, or Coming Ones."<sup>29</sup> The appearance of avatars is often provoked by crises. Significantly, Sanat Kumara arrived from the second chain of our scheme, during its descending arc. Evolution on the third chain, the Moon chain, ended in some kind of catastrophe, and as John Berges points out, this catastrophe may be the reason why we must work to "restore the Plan on Earth," as called for in the Great Invocation.<sup>30</sup> It may also have added to the urgency of Sanat Kumara's mission on Earth.

His mission was redemptive in nature:

The basic sacrifice which the planetary Logos made was when He decided to incarnate or enter into the form of this planet. This was from pure choice, motivated by His "fixed determination" to function as the Saviour of the planet, in the same sense as the world Saviours come forth for the salvaging of humanity. Sanat Kumara is the prototype of all world saviours.<sup>31</sup>

Unfortunately, His role as a savior is unknown to the mass of humanity. Only the more highly evolved members of the race glimpse the real source of the light and the existence of Those through whom it is focused:

(T)here emerges in the consciousness of the disciple, the assurance that behind the phenomenal world is a world of "saving Lives" of which he may eventually form a part; he begins to sense that behind these Lives there stand great Beings of power, wisdom and love Who, in Their turn, are under the supremacy of Sanat Kumara...<sup>32</sup>

Among these "Beings of power, wisdom and love" are the Buddha and the Christ. The Buddha is singled out as the agent of "that great Life in Whom we live and move and have our being, Who is Himself the true Light of the World and the planetary Enlightener." Lest we suppose that this "Life"—or for that matter "the Creator" in the previous quotation—is the Planetary Logos, the Tibetan says in apparent emphasis:

I refer to the Ancient of Days (as He is called in the Old Testament), to the God of Love, to Sanat Kumara, the Eternal Youth, the One Who holds all men in life and Who is carrying His whole creation along the path of evolution to its consummation...<sup>33</sup>

## **Who is Sanat Kumara?**

So if Sanat Kumara is not the Planetary Logos, who is He? To summarize the facts established thus far:

- Sanat Kumara came to Earth at a critical time in the development of our planetary chain and scheme, after an earlier assignment on the Venus chain. But where He originally came from is uncertain; it is possible that He came from outside our planetary scheme.
- He arrived on the second globe of the Earth chain. During that and the next globe His influence was "barely perceptible." However, He took physical incarnation on our

present globe 18 million years ago, during the 3rd root race, and His present mission dates from that time.

- Sanat Kumara's arrival, along with the Kumaras—the six and the 104—and the Solar Angels, formed part of a large-scale, coordinated effort to nurture evolution on this planet. The Solar Angels came to promote the development of manas and accelerate the evolution of the human soul.<sup>34</sup>
- Our Planetary Logos is preparing to take the 4th cosmic initiation during the present chain. This initiation can be compared, allowing for the difference in scale, with the 4th systemic initiation of “Crucifixion,” or “Renunciation.”

The Tibetan tries several times to explain the relationship between Sanat Kumara and the Planetary Logos. However, he acknowledges the complexity of the issue when he uses, as a benchmark for another complex issue, the challenge of grasping “the nature of the manifested form of the planetary Logos in the Person of Sanat Kumara.” And he also notes the pitfalls of extrapolating from our limited experience: “It must here be borne in mind that in the case of Sanat Kumara there is a tremendous difference in degree, for His point in evolution is as far in advance of that of an adept as that adept's is in advance of animal man.”<sup>35</sup>

The Tibetan uses a number of metaphors to explain the relationship. For example:

(T)he Lord of the World, the One Initiator, holds the same place in connection with the Planetary Logos as the physical manifestation of a Master holds to that Master's Monad on the monadic plane.”<sup>36</sup>

We also read that “the planetary Logos on His Own plane [the cosmic mental plane] is to Sanat Kumara what the soul is to the human personality upon the physical plane in the three worlds.”<sup>37</sup> But in another passage the Tibetan seems uncomfortable with the analogy of personality:

Sanat Kumara is not the personality of the planetary Logos, for personality as you understand it is not existent in His case. It is not the soul of the planetary Logos, because that soul is the anima mundi and the soul of all forms in all kingdoms. Sanat Kumara, the Eternal Youth, can be seen by Those Who have the right, presiding, for instance, over the Council in Shamballa, yet at the same time He is present as the life and the informing intelligence upon and within our planet.<sup>38</sup>

Sanat Kumara's relationship with the Planetary Logos calls to mind the relationship between the Solar Angel and our own Monad. This correspondence would be particularly significant if, in fact, Sanat Kumara came originally from outside the planetary scheme. The Solar Angel's purpose is to bridge the gap between the Monad and the lower nature and to orchestrate the sequence of incarnations until such time as the emerging human soul can assume those responsibilities. The human soul reaches the necessary state of competency at the 4th initiation, whereupon the Solar Angel departs to continue its own higher evolution.

By the time the fourth initiation has been reached... the solar angel returns to his own place, having performed his function, and the solar lives seek their point of emanation. The life within the form mounts up then in triumph to the bosom of its “Father in Heaven,” just as the life within the physical body at the moment of death seeks its source, the Ego.<sup>39</sup>

Although the Tibetan insists that Sanat Kumara cannot be identified as the “soul” of the Planetary Logos, we are told that “Sanat Kumara... is the soul of the world in all its phases, the manifesting Ego of the Logos on the cosmic mental plane.”<sup>40</sup> “Ego” is often used to denote the Solar Angel, while “soul,” uncapitalized, often means the emerging human soul. Furthermore, all avatars are

considered to be “embodiments of the Angel of the Presence,”<sup>41</sup> a term commonly used to denote the Solar Angel.

Sanat Kumara’s role on Earth is primarily one of planetary governance; hence His title “The King.” However He has a surprising link with the star system Sirius, the heart center of the Cosmic Logos, “the One about Whom naught may be said.” “There is a relationship of very ancient date between our Lord of the World, Sanat Kumara, and the Lord of Sirius, and this exists in spite of the fact that our planet is not a sacred planet.”<sup>42</sup> Of major significance is the fact that the relationship with Sirius appears, to some extent, to bypass the Solar Logos. We are told that Sanat Kumara is “the Custodian of the will of the Great White Lodge on Sirius” and channels this energy to the three department heads: the Manu, the Christ, and the Manachohan.<sup>43</sup> For a more extensive discussion of the Sirian connection, the reader is referred to Temple Richmond’s book *Sirius*.<sup>44</sup>

The Tibetan tells us that Sanat Kumara is “the divine prisoner of this planet, held here until the “last weary pilgrim has found his way home.”<sup>45</sup> Elsewhere we read that He will stay “as long as may be needed.” Perhaps He will depart when the Planetary Logos attains the 4th cosmic initiation. Sanat Kumara may be in training to become a planetary Logos Himself. Interestingly, we also understand that planetary Logoi “move into the planetary life of Venus... and there They complete Their training, as far as our solar system can give it...”<sup>46</sup> Sanat Kumara’s assignment on the Venus chain may have formed part of this training, and conceivably, at some time in the future, He will move—or return—to the Venus *scheme*.

Charles Leadbeater states that, having fulfilled His duties, Sanat Kumara will take “another Initiation entirely outside of our world and its Hierarchy, and attain the level of the Silent Watcher.”<sup>47</sup> It will be recalled that “the Silent Watcher” is one of the titles of a planetary Logos.

## Concluding Remarks

Sanat Kumara, Lord of the World, is a fascinating, enigmatic Existence whose true identity and status may forever be veiled from us. The Tibetan clearly struggled to find language to describe His identity and relationship with the Planetary Logos, and we, whose understanding is far less, must exercise great caution in trying to categorize One whose consciousness is remote from our own. In particular, we must not allow our separative mindset to overstate distinctions between Sanat Kumara and the Logos. Nevertheless, detailed study of DK’s teachings clearly indicates that meaningful distinctions can be made and that Sanat Kumara is not simply the Logos’ name or title.

Sanat Kumara came as an avatar, from the Venus chain, when our planetary scheme reached its lowest point of physical manifestation and after a catastrophe had disrupted evolution on the Moon chain. He may always have been an expression of the Logoic consciousness, originating within the Earth scheme, but the Tibetan hints that He came from another scheme. Venus is a likely candidate, bearing in mind the close relationship between Earth and its “alter ego.” However, we also know that Sanat Kumara has important ties with Sirius, the cosmic heart center.

The Tibetan uses a number of analogies to depict Sanat Kumara’s relationship with the Planetary Logos. Another potentially useful analogy—strengthened by the possibility that Sanat Kumara came from outside the Earth Logos’ ring-pass-not—is the relationship between the Solar Angels and our own Monads. This latter analogy reminds us that identities can merge and subsequently draw apart in ways that we do not fully understand. The Solar Angel functions as our “real Self” during the long period of manasic development, but it departs when we reach the fourth initiation.

The Solar-Angel analogy would suggest that Sanat Kumara will depart when the Planetary Logos attains the fourth cosmic initiation. If He does depart, what then? Who will assume the

responsibilities of planetary governance? We know little about the mode of governance before He arrived, or about the possible predecessor Lords of the World. But, at the time of His incarnation on the present globe, humanity was at an early embryonic state and governance may have been relatively simple. Some globes and even whole chains may have required no local administrator. However, we suspect that planetary governance is becoming increasingly complex and will continue to be so until the Earth passes into pralaya.

The Logos' attainment of the fourth cosmic initiation would mark the blossoming of planetary manas, and Sanat Kumara's departure might indicate that the emerging planetary soul was capable of serving its overshadowing "Monad" as the functioning intermediary between spirit and matter. The planetary soul is, of course, the Hierarchy of Masters. Just as senior positions in the Hierarchy are now filled by masters who achieved individualization on this globe, it is not unreasonably to suppose that the Council of Shamballa will eventually be staffed likewise. If and when Sanat Kumara departs, a successor might emerge from among Earth's own lives. By then we presume that the planetary personality, humanity, will have fused with its overshadowing soul. Integration might also extend to the devic kingdom, although we are told that the final merger of the human and devic evolutions will not occur until the seventh round.<sup>48</sup>

All these scenarios lie far ahead, and meanwhile we ponder the great drama of the planetary scheme. Sanat Kumara brightened the dark skies of Earth, taking the helm and steering us through the turbulent seas of our "globe of sorrow and pain." When manas is firmly rooted in human consciousness and the divine light shines forth in all its glory, it will be essentially His achievement. We are in Sanat Kumara's capable hands, and in His debt to a degree that we may fully appreciate only when human understanding has far surpassed its present limitations

We play a small but growing role in this drama, and as humanity comes of age we are called upon to collaborate ever more closely with Those who rule the planet. Recent approaches from Shamballa add both to collective human potency and the responsibilities we bear. For example, in 1945 Sanat Kumara approved publication of the Great Invocation, to be used "as a hierarchical invocation, directed towards the 'centre where the will of God is known.'"<sup>49</sup> In order to put our own work into perspective, we need to become more aware of the infinitely greater work of our Lord and King—and try to learn more about who He is.

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<sup>1</sup> Alice A. Bailey. *Externalization of the Hierarchy*. Lucis, 1957, p. 287.

<sup>2</sup> Alice A. Bailey. *The Rays and the Initiations*. Lucis, 1960, p. 399.

<sup>3</sup> Alice A. Bailey. *Initiation, Human and Solar*. Lucis, 1922, p. 30.

<sup>4</sup> *Ibid.* p. 23.

<sup>5</sup> Alice A. Bailey. *Treatise on Cosmic Fire*. Lucis, 1925, p. 291

<sup>6</sup> Annie Besant & Charles W. Leadbeater. *Man, Whence, How and Whither*. Theosophical Publishing House, 1913, pp. 6-8.

<sup>7</sup> *Treatise on Cosmic Fire*, p. 384.

<sup>8</sup> *Initiation, Human and Solar*, p. 28.

<sup>9</sup> Helena P. Blavatsky. *Isis Unveiled*, II. Theosophical Publishing House, 1877, p. 271.

<sup>10</sup> *Initiation, Human and Solar*, p. 30.

<sup>11</sup> Helena P. Blavatsky. *The Secret Doctrine*, I. Theosophical Publishing House, 1888, p. 103.

<sup>12</sup> *Discipleship in the New Age*, II, p. 287.

<sup>13</sup> Alice A. Bailey. *Glamour a World Problem*. Lucis, date, p. 260.

<sup>14</sup> Alice A. Bailey. *Discipleship in the New Age*, II. Lucis, 1955, p. 287.

<sup>15</sup> *Initiation, Human and Solar*, p. 29.

<sup>16</sup> *The Secret Doctrine*, I. p. 69.

<sup>17</sup> *Initiation, Human and Solar*, p. 30.

<sup>18</sup> *Treatise on Cosmic Fire*, p. 387.

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- <sup>19</sup> *Ibid*, pp. 299-300.
- <sup>20</sup> Charles W. Leadbeater. *The Masters and the Path*. Theosophical Publishing House, 1925, p. 332.
- <sup>21</sup> *Ibid*, p. 335.
- <sup>22</sup> *The Rays and the Initiations*, p. 717.
- <sup>23</sup> *Treatise on Cosmic Fire*, p. 751-752.
- <sup>24</sup> *Initiation, Human and Solar*, p. 28.
- <sup>25</sup> *Ibid*.
- <sup>26</sup> *Ibid*, p. 39.
- <sup>27</sup> *Treatise on Cosmic Fire*, p. 387.
- <sup>28</sup> *Treatise on Cosmic Fire*, p. 371.
- <sup>29</sup> *Initiation, Human and Solar*, p. 28
- <sup>30</sup> John Berges. *Hidden Foundations of the Great Invocation*. Planetnetwork Press, 2000, p. 256-257.
- <sup>31</sup> *Discipleship in the New Age*, II, p. 286.
- <sup>32</sup> *Ibid*, p. 287.
- <sup>33</sup> *Externalization of the Hierarchy*, p. 464.
- <sup>34</sup> John Nash. "The Solar Angel." *The Beacon*, March/April 2001, pp. 7-14.
- <sup>35</sup> *Initiation, Human and Solar*, p. 29.
- <sup>36</sup> *Ibid*.
- <sup>37</sup> *The Rays and the Initiations*, p. 277.
- <sup>38</sup> *Externalization of the Hierarchy*, p. 676.
- <sup>39</sup> *Initiation, Human and Solar*, p. 137.
- <sup>40</sup> *The Rays and the Initiations*, p. 248.
- <sup>41</sup> *Externalization of the Hierarchy*, p. 293.
- <sup>42</sup> *The Rays and the Initiations*, p. 414
- <sup>43</sup> *Ibid*, p. 130.
- <sup>44</sup> M. Temple Richmond. *Sirius*. Manasadeva Press, 1997.
- <sup>45</sup> Alice A. Bailey. *Esoteric Healing*. Lucis, 1953, p. 298.
- <sup>46</sup> *The Rays and the Initiations*, p. 405.
- <sup>47</sup> *The Masters and the Path*, p. 335.
- <sup>48</sup> *Treatise on Cosmic Fire*, p. 599.
- <sup>49</sup> Alice A. Bailey. *The Reappearance of the Christ*. Lucis, 1948, pp. 72-73.