

[Nornenstimme 8221]

ROSE GRAND DIRECTORIUM

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QUAERENDA AND RESPONSA

ON PROTECTION FROM CRYPTIC DANGERS

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Quaerendum of Adhigatā Ganapati on Sūtra Pañcadāsan, October 27, 1909

If these things be, it is appalling to contemplate our danger from evils unseen, and more especially from the secret thoughts and will of other human beings. Teach us how we may protect ourselves from them. My way would be to refuse to believe in their power or existence, and rely wholly upon the Spirit who made all and is in all and who is all-powerful.

Responsum of the Rose Grand Directorium, T. 2' 2" 9''' AC

For protection against the "dangers from evils unseen"

nothing more is necessary than a right ordination of the interior and

exterior life. Spirit, and therefore the human spirit, cannot be

really and literally acted upon by anything or any one, being free

and self-determining. Man can be, and is, acted upon in an end-

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Memorandum 5281

ROSE GRAND DIRECTORIAL

QUERIES AND RESPONSES

ON PROTECTION FROM CRYPTIC DANGERS

Memorandum of Address by Grand Master, October 27, 1909

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influence is through the body, and contributes towards the making of the nature-will, at any particular time, just what it is. The man who governs himself by the personal will, in the light of right reason, thereby triumphs over all malign influences and all spiritual foes.

Cryptic expedients, such as direct and strenuous volitions directly counter to the malign influence, and such as a frequent repetition of words representing salutary states of consciousness or corresponding to right cryptic ends, are useful but by no means necessary.

Nothing is more valuable than trust in God and frequent communion with Him in prayer. It is absolutely certain that He never allows anything to happen anywhere in the Universe which is not for the best good of all who receive it aright and who act rightly with reference to it and to the conditions to which it gives rise.

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[Liebeslicht 223]

YĀNIC POSTOBLIGATIONAL

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FIRST INSTRUCTION TO QUINTOBLIGATES

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The Quintobligates constitute the backbone, as it were, of the Mahācākrīya body. They are sufficiently advanced to be considered as thoroughly loyal and trustworthy, and yet near enough to the periphery of the Circle to be in touch with the ordinary neophytes and to take an active part in the work of the ordinary Śaraka organization. Every Quintobligate should have a distinct realization of the dignity of his position as an Atīśaraka (i.e., one who has passed beyond, श्रुति, the Śaraka Stage), and to see to it that his whole life is in harmony with that dignity. He should also have a distinct realization of the extraordinary opportunities for usefulness which he enjoys by the very fact of his having been permitted to assume the Yānic Obligation, and see to it that he fully avails himself of those opportunities. Although in young Guruvates it often happens that important posts are

entrusted to Working Carakas, such posts, if filled by appointment, are open in fully developed and organized Guruvates, or Mahārānīcakras, to Quintobligates alone; but they may be held by any Quintobligate whether or not he is one of the Initiated, so that it sometimes happens that the immediate Vartic Superior of a Ćela or Mahāćela is an <sup>un</sup>Initiated Quintobligate.

The first duty of a Quintobligate, whether or not he has offered himself, or proposes to offer himself, as a formal candidate for Ćelaship, or has been accepted as such, is to try and find some way in which he can begin to take an active part, if he is not already doing so, in the work of the Brotherhood, or in labors under its auspices for the terrestrial realization of the Ideal and for the temporal execution of the Eternal Purposes, without interfering with any of his ordinary duties or impairing the efficiency of his ordinary work. Those who already have an independent and assured income large enough to support themselves and those dependent upon them in a manner becoming <sup>to</sup> their rank and station, and who offer themselves freely

to the work of the Mahācakriya, undertaking to make it their chief occupation and concern, thereby give to their lives a far richer significance, a far greater value and a far more abundant fruitfulness than they could otherwise have, and thus assure to themselves, if their inner self-oblation is as complete as their outer, the largest measure of terrestrial happiness that is possible to them. Those who are without an independent competency and who wish to exchange the labors by which they at present earn their livelihood, or to which they are accustomed, for some kind of remunerative work in or for the Brotherhood would do well to express that desire to their Guru, or to their Secretarial, Ganic or Vartic superior; but if they cherish this hope they should do so in entire subordination to the wisdom of their superiors and to the dispensations of Divine Providence, for the number whose services can be utilized in this manner is necessarily limited, and contingent upon a variety of circumstances of which the candidate can ordinarily have no knowledge. The probability of its realization will be increased by all

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evidences that are given of patience and submission, on the one hand, and of sincere and wholesouled devotion to the interests of the Brotherhood and to the Cause that it represents, on the other, and will be decreed by all indications of a contrary spirit; and all personal dispositions apart, must necessarily be proportional to the qualifications for usefulness that the candidate shows himself to possess. But there is no position in life in which one cannot effectively serve both the Brotherhood and the Cause; and every Quintobligate should seek to know in what manner he may do so, and desire to be enabled as soon as possible to attain to the maximum degree of usefulness, but always without impatience and with perfect submission to the wisdom of his superiors, who alone fully understand the general principles involved and the circumstances and conditions of his particular case in relation to those principles. While expressing his willingness and readiness to be of service he should also indicate his preference among the various kinds of service that he might be called upon to perform; a preference which will be heeded so far as circumstances permit.



The principal avenues of direct service to the Brotherhood that are open to the Uninitiated Quintobligate are administrative offices, either Secretarial, Ganic or Vartic, and subordinate executive, didactic and other offices and functions of various kinds and degrees. The Ganic administrative posts are not appointive but are filled automatically under general laws. The other administrative offices are filled with a view to the best interests of the Brotherhood and of the world, and none of the Brethren are expected to specifically offer themselves as candidates for any of them. The offices and functions in the Brotherhood itself among which a conditional choice may be made are chiefly of the following classes: Directorial, scriptorial, guardian-tial, almonric, fiscal, auditorial, commissarial, hospital, therapeutic, judicial, heraldic and academic. The directorial posts are connected with the guidance of Inquirers and Neophytes; the scriptorial with the reduplication and circulation of documents; the guardiantial with the reception and transmission of mail-matter; the almonric with the collection and distribution of voluntary offerings; the fiscal with the receipt and expendi-

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ture of regular revenues; the auditorial with the inspection of the accounts of almonries, exchequers and treasuries; the commissarial with the obtaining and issuance of scribal supplies, and other material things, excluding money; the hospital with the provision of food and shelter to members of the Brotherhood other than those who are in need; the therapeutic with the healing and care of the sick, by whatsoever means; the judicial with the investigation and trial of alleged cases of extreme irregularity and violation of obligation; the heraldic with the construction, verification and recording of lineages and bearings; the hierological with the study and compilation of the history, tenets and other characteristics of religions, schools of thought, and societies of any kind representing special worldviews; and the academic with the direction of schools and classes and the furnishing of expert advice and assistance, from the standpoint of a thoroughly qualified specialist, in any exoteric or publicly recognized science or branch of learning. In specifying the nature of the preferred function in the Brotherhood a general statement as to the amount of time that can be given to it should be made; as certain posts

at a certain time may involve labors so slight or so infrequent as to be little more than nominal, while others representing the same function may require the expenditure of a considerable amount of time and energy. It also happens that certain posts open to

a new Quintobligate have small revenues or other perquisites attached to them, others do not even carry with them an exemption from any portion of the Customary Alms; and still others are not only without perquisites but have duties that involve small expenditures on the part of those that perform them. The performance of services, of whatsoever kind, and whether or not they are in any way rewarded at the time, should have as their sole motive a zeal for the furtherance of the Macrocosmic Purposes and a desire to participate, as largely and as speedily as possible, in the work of the realization of the Ideal. Those who well perform insignificant services will enable themselves to be advanced to more important posts; and those who gladly perform unrequited or costly services will enable themselves to be advanced to remunerative posts; but the more important and more remunerative posts should be desired, <sup>honors or emoluments,</sup> but for the sake of the enlarged useful-

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ness which they will give or the greater means of usefulness that they will bestow.

The functions constituting a direct service to Humanity, under the auspices of the Brotherhood but not attached to special posts in it, among which Quintobligates are at this stage invited to express a preference, are chiefly of the following classes: genetic, connected with the right ordination of families, tribes, and races, as such, and of social conditions in general in the narrower sense of the word social; territorial or political, connected with the right ordination of towns, states, nations and other territorial divisions, as such, and of political conditions in general; economic connected with the right ordination of crafts and classes, as such, and of economic conditions in general; voluntary-social, or associational, connected with the right ordination of voluntary associations of all kinds; pedagogical, connected with the right ordination and progress of education, as such; aesthetic, connected with the right ordination and progress of the fine arts, as such, including elegant literature, music and the drama, or any of them; linguistic, connected with the right

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ordination and progress of language; historical, connected with the correction, perfection and completion of history; philosophical, connected with the comparison, correction, perfection and completion of philosophies, and the correction, perfection and completion of the history of thought; scientific, connected with the correction, perfection and completion of natural or humanistic sciences; technical, connected with the right ordination and development of the practical arts, as such, especially by means of invention, and with material progress in general; ethical, connected with the propagation of sound moral views and principles, and the correction, perfection and completion of all ethical and moral systems, in such wise as to bring them into conformity with the Eternal Norms; and religious, connected with the correction, perfection, completion and unification of religions, and of religious sciences and arts, in such wise as to bring mankind into religious conformity with the Absolute Ideal. Such functions, when not associated with definite posts in the Brotherhood, are rarely remunerated by it in the case of persons who have not yet attained to the ~~Greater Initiation~~; but those who have long performed them effective-

ly are the ones who after having become Mahācelas are most likely to be enabled by the Brotherhood to devote themselves exclusively to them if they are not already doing so by that time and if they so desire.

The expression here called for of a preference for certain functions in the Brotherhood or in society at large is not to be confused with the choice of a Yana which must hereafter be definitely made, although it may in some cases prove to be a preliminary step towards that choice. The present decision is with a view to the exercise in the near future of such functions as one is qualified to perform; while the Yanic choice is with a view to the undergoing of a systematic preparation for certain cosmogonic functions of a higher order of public importance. Those who are already filling definite posts in that part of the Great Circle in which they belong, of a kind that are normally filled by appointment, instead of by election or under general laws, are not called upon to express a preference in the matter of the functions within the Brotherhood; but they are free to do so, especially if they very much prefer to take upon themselves duties of some

other kind than those which have been assigned to them or if they feel that they are able, without detriment to their other interests, to assume additional ones.

There are certain kinds of service to the Brotherhood and to Humanity that are to some extent open to every Quintobligate. Among these are the work of Self-perfection, the Work of Illumination, the Work of Transmission, the Work of Ordination, the Work of Direction, the Work of Integration and the Work of Foundation. The Work of Self-perfection is to be considered as Guruvic, that of Direction as Secretarial, that of Illumination as Ganic, those of Transmission, Ordination and Foundation as Vartic, and that of Integration as Cakric. The Work of Self-perfection may be considered as particularly subservient to the Cryptic Order, the Work of Illumination to the Cosmic Order, the Work of Transmission to the Order of Art, the Work of Ordination to the Moral Order, the Work of Direction to the Supernatural Order, the Work of Integration to the Universal Order, and the Work of Foundation to the Order of Nature. The Work of Self-perfection consists in the exemplification in one's own life of the highest ideals with which

one has become acquainted, and their diffusion throughout all one's psychospheres. The Work of Illumination consists in the propagation of right thought, right principles and right ideals among those around one, with due regard to the principle of reserve. The Work of Transmission consists in the preservation and handing on to the next generation of all one has learned or gained of whatsoever kind and of all one's experiences and their results. This involves, in the case of that part of one's life connected directly with the Great Circle, the leaving of at least one successor in it among one's children, or if childless among one's nearest relatives. The Work of Ordination consists especially in the doing of all that is in one's power to establish and maintain in one's own household, and in every fundamental organism, either genetic, territorial, or economic, to which one belongs, the transcendental constitution of the human race, so far as one knows and accepts it, carrying into effect all its provisions so far as circumstances permit, and doing whatever is in one's power to assist in bringing about some approximation to it when it cannot be fully conformed to. Whenever there is no



genetic organization in his tribe, no economic organization in his craft, no political organization in his place of residence, or no religious organization in his school of thought, and whenever such an organization, although already existing, is not locally represented, or in any way fails to conform to the transcendental constitution, so far as he knows and accepts it, he should try to build up or introduce or normalize that organization. The Work of Direction consists in the promotion of the development of the Brotherhood by the furtherance of inquiry among Apparent Adhyāpyas and the transforming into Adhyāpyas of those who are not so, when this seems possible. Only those persons who possess special capacities for service, or who seem to be qualified for acquiring them, should be considered as Apparent Adhyāpyas. The Quintobligate standard of Adhyāpyaship is higher than the ordinary one, and persons or families who have not shown themselves sufficiently intelligent to acquire knowledge, sufficiently prudent to gain wisdom by experience, sufficiently skilful to avoid poverty, sufficiently normal interiorly to escape disease, or sufficiently ordinate to shun glaring and notorious

wickedness, should not ordinarily be considered as worthy of being placed on the road to Carakaship, unless in addition to the present dispositions universally necessary, they possess genius, or special talent, or power, or position, or remarkable virtues, or some other element of superiority. The Quintobligate must not be influenced by a knowledge of his own deficiencies, or a feeling that he himself did not at the time of his Recognition possess the qualifications that he demands in others. It is true that those who are weak, or poor, or ignorant, or vicious, or uninfluential may sometimes become strong, well-to-do, intelligent, able, virtuous and influential, in the course of their Caraka work and because of its influence upon their characters; and nevertheless if any weaklings or mediocre persons, without wealth or learning or standing or other advantages, are to be henceforth admitted into the part of the Brotherhood to which the Quintobligate belongs let them come through others and not through him -- it is his duty to seek out those who are, or who show signs of becoming, possessed of personal superiority, or capable of leadership or influence or power or achievement or public services of some important kind.

Any one of these special qualifications, when coupled with the right aspiration and other dispositions essential to Adhyāpyaship, is sufficient, even though the others be absent; and there are special circumstances under which a person apparently lacking in them may rightly be placed on the way to inquiry even by a Quintobligate. Among these exceptional cases are to be noted those of near relatives and intimate associates of persons who are already Mahācākriyas of the Division in question, persons who are the legitimate heads of fundamental genetic, economic or territorial organisms under the transcendental constitution of the human race, and persons who are active members of any one of the partitive matrices to which the Quintobligate belongs and are therefore capable of being of service in one of its Guptācākras. All Quintobligates, assuch, possess the privileges of Directors of Inquirers (i.e., of Aspirants, Monobligates, Binobligates and Terobligates) and Directors of Affiliates whether or not they hold official directorial posts of any kind. They also have the Directorial privilege of Secret Local Recommendation; that is to say, in the case of any Apparent Adhyāpya in his own locality whom for

any reason he does not think it advisable to approach personally, or through any member of his Ganagana, the Quintobligate may send to him the Open Instruction with the open address of an Official Director of Aspirants, and at the same time transmit to the Guru the Apparent Adhyāpva's name and address, accompanied by an Adhyāpva-card, in the usual form; and if the Apparent Adhyāpva attains to Śarakeship he is then counted as a member of the Gana of the Quintobligate by whom he has been secretly recommended. In the case of Quintobligate Sūryābhrātris this privilege is not limited to the locality but can be exercised in the case of any Apparent Adhyāpva belonging to any part of the Sūryate.

The Work of Integration is accomplished chiefly through the Guptaśakras. A Guptaśakra is a secret Mahāśakrīya body contained within a partitive or non-Mahāśakrīya organization of whatsoever kind. In every genetic, territorial, economic, religious or voluntary organization to which the Quintobligate belongs he should try to build up a local Guptaśakra by doing whatever can be done without imprudence towards putting in the way of inquiry those of its other members who possess the requisite dispositions. The Work of Foundation includes the organization of

voluntary associations having ends in view in some way subsidiary to those of the Great Circle; but its most usual form (save in the exceptional cases in which there is a vocation to a supernormal state of celibacy) is the foundation of a family and tribe by rightly marrying, outside the limits of the family but within those of the tribe, the craft, the territory and the religion, having as many children as possible, rearing them well, unifying the whole family in the Great Circle, acquiring a home worthy of being for many generations the central seat of the family, and of the tribe into which it is destined to expand, having its coat of arms duly registered in a Sūryal armory together with a biography of its founders and their lineage so far as known, keeping a current family chronicle in permanent form, imparting to all one's progeny a strong sense of family pride and loyalty and reserve, and transmitting to them the full and vigorous family tradition, including within it the teaching that every member of it is particularly called to the exercise of important functions, under the guidance of the Sages, and under the direction of the Sun-brothers, for the renovation and perfection of the world, as terrestrial

collaborators with the Angels of Heaven. Within the limits of his own family the Mahācakrīya Domarch may do all the Seven Works, perfecting himself and the members of the household, illuminating them with his wisdom, transmitting to them all that he has received and gained, and so ordinating them, individually, collectively, as to carry into full effect the transcendental constitution of the household and to make it a perfect embodiment of the Ideal Order, leading them step by step in the Great Ascent, preparing and encouraging them to enter, on maturity, the Integral Endomatrices, genetic, territorial, economic and religious, normal to them and making them feel that these are to constitute the most important field of their labor and that of their descendants to the remotest generations, and impressing upon them the extreme importance of perpetrating and enlarging the traditions of the family and the tribe, of preserving its honor untarnished and constantly adding new luster to its glory, and of either being his worthy successors in its headship, if they are called to that post, or otherwise of becoming each for himself the founder of a new family and sub-tribe worthy of that from which it sprang.

While the physical paternity is thus emphasized the duty of spiritual paternity should never be lost sight of, especially in the case of those to whom the privilege of physical paternity is for any reason denied.

In the course of the Work of Direction special attention should be given to the proper and orderly development of the Ganagana thus arising, its prudent and efficient government, and the guidance, instruction and inspiration of its members. Every Quintoblignate should endeavor to become, as soon as is possible without any neglect of duty, or any violation of the rules that have been given to him for the preferment of Apparent Adhyāpys, a Ganapati with a complete Gana of nine active Abhimāntric members. As soon as the number has reached nine he should begin to have all the Apparent Adhyāpys whom he discovers recommended by one of the members of his Gana instead of by himself. As soon as he has become a Mahāganapati he should endeavor to complete his Mahāgana by enabling all of the Nine Mantric Brethren who are immediately subject to him in the Ganic organization to become Ganapatis, and enabling each of them to complete his own Gana; and when he rises

to any higher Ganic dignity he should in like manner earnestly strive to complete his Ganagana, whatever its rank, by filling up all the Ganas included within it. The higher his Ganic dignity the larger the field in which he will be able to perform the Seven Works; and there is no limit to the power, influence, honor, and even wealth, that he may gain by persistently striving for the attainment of a higher and higher Ganic rank and for the completion, at each stage of its development, of the Ganagana over which he presides. He who is really devoted, body, soul and fortune, to the Great Cause of God and Humanity, of the Ideal and of Order, will not be withheld by any false humility or spurious self-sacrifice from striving to have as much as possible to give to that Cause, and as abundant facilities as possible for promoting it; and since genetic, economic, political and ecclesiastical advancement is ordinarily largely conditioned upon the will of others or limited by the inexorable requirements of time or of order, or by other conditions of various kinds over which he has no control, it is the Ganic advancement, which is to a much greater extent at his own command, that gives most promise of a rapid increment



to his power of public service. He who has attained to a high Ganic dignity will usually find his time, attention and energy so much absorbed by the labors incident to his post that it will be unnecessary for him to seek other means of public usefulness; but on the other hand a Gaṇeśvara of the First Class is likely to have official revenues sufficiently large to enable him either to dispense with all other means of earning his livelihood or of bettering his material condition or else to delegate most of his Ganic functions to subordinate officers. The Quintobligate Gaṇaganapati should fully exercise the functions of spiritual paterhity in relation to his subordinate Gaṇapatis and all the members of his Gaṇagana, giving them, either personally or through the Gaṇagana Directorium, all the guidance and inspiration that are in his power, encouraging them when they are dilatory, restraining them when they are impatient, and in every way being to them, as it were, a lesser Guru.

While the Work of Direction can be straightway proceeded with, by the aid of the Directorial Instructions already received, the other six works need, for their perfect performance, more

knowledge than a Quintobligate ordinarily possesses at the outset. The Work of Self-perfection which he should have already begun, can be proceeded with more and more effectively as he advances, by the light of the Psychospheric instructions, the Mystagogic Yānapadas and, after he has attained to Celaship, the post-initiatory documents of various kinds. The Work of Illumination needs the light of the Hoëgogic Yānapadas in particular; the Work of Transmission needs the light of the Pedagogic Yānapadas and certain other documents; the Work of Ordination needs the light of the Ordinal Instructions and the Sociogogic Yānapadas in particular; the Work of Integration needs the light given by the documents dealing with those elements of human life represented by the Partitive Matrices concerned and their Guptaçakras; and the Work of Foundation needs the light of the appropriate Yānapadas and Galactic Instructions. Either of the special functions for which the Quintobligate is now called upon to offer himself, the Seven Works open to all, the Ganic duties of the higher Ganic Chiefs, or the Yānic specialty which is ultimately to be chosen, might suffice to fill to overflowing all the time of one who was

exclusively devoting himself thereto. But ordinarily the Quintobligate is expected at first to give his chief attention, next after the ordinary duties of his life, to the special function assigned to him, if such there be, or when he has, by advancement to a higher post or the acquisition of a corps of subordinates, been relieved of most of his cares, to give his attention chiefly to the Seven Works, or to those among them for which he has most taste, aptitude and opportunity; and finally when he has attained to proficiency in his chosen Yāna, to make the corresponding Cosmogogic labors the main business of his life. This holds good even though the Quintobligate has in the meantime been admitted to the Lesser Initiation and even to the Greater; for the Cēla study and training will particularly enhance his efficiency in the Seven Works, and every Mahācēla is made a master of his chosen specialty and enabled to be a devoted and efficient Cosmogogue and director of the Cosmogogic labors of the Yānic Brethren of lesser degree.

Just as the Abhimantric Śaraka is tempted to be appalled and discouraged as he begins to realize how much study and thought are involved in the task he has undertaken, so the Quintobligate

is tempted to stand aghast at the number and magnitude of the labors in which he is invited to participate. But in the second case as in the first, and as it is in every other department of human life, all that is requisite is to take one step at a time, doing what one is able to do at the moment and not taking upon one's soul the burden of the work of future days and months and years. He who in youth should stop to calculate the number of heart-beats that take place in an average human life and the amount of energy that is to be expended in them would be tempted to give up the battle of existence at the outset, fatigued unto death by the burden thus inordinately borrowed from the future, a burden which he would otherwise have never had to carry, since it is one that is normally carried for every man by his mother Earth and his father Heaven, that is to say by Nature and by the beneficent Powers above and beyond it.

While avoiding all imaginative increment of labor care should be taken to equally avoid a restless and heated over-activity. Whatever work, on the higher planes, cannot be done serenely, quietly, dispassionately, and in a spirit of leisure

should not be done at all. The life of a Truly and Vitally Enlightened man is satvic as a whole; in it tamas has a rightful place only at times of utter relaxation and rest, and rajas only in the very midst of certain strenuous sports or labors involving intense literal motion. The spirit of such a man is perpetually satvic; behind the tamas glow the splendors of ideal aspiration, and above the rajas stretches the cloudless and placid firmament of mystic peace.

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Every Quintobligate must understand clearly and cause all other Mahācakriyas under his authority and influence to understand clearly that all Fractions of the Brotherhood are on a parity. The word Fraction is technically used in the Great Circle to designate collectively those who hold a similar position in relation to the Teaching. The Nine Fractions commonly recognized are the Ultrasūtric or Extreme Right, the Sūtric, Active Sūtric or Right, the Passive Sūtric or Right Center, the Abhitasic or Right Mid-center, the Sarvic or Mid-center, the Independent or Left Mid-center, the Passive Contrāsūtric or Left Center, the Contra-sūtric,

Active Contrāsūtric or Left and the Ultracontrāsūtric or Extreme Left. The alternative names designate the positions customarily occupied at assemblies in which Sūtras or other authoritative documents are read and discussed. The Independents are those whose Sūtric position is not clearly defined; in ordinary assemblies in which there are no Sarvists or Abhitasists they occupy the most honorable seats (the Center), not because an undefined position is the best, but simply because their position is in some sense intermediate between those of the Passive Sūtrists on the right and the Passive Contrāsūtrists on the left. Those who on any question accept both the Sūtric and Contrāsūtric positions because they see how they can be reconciled and harmonized are called Reconcilers or Interfractionists. When there is an undivided interfractional Fraction it occupies the right end of the Center benches leaving the left end to the Independents. Those Interfractionists who accept both the Sūtric and Contrāsūtric positions, to the exclusion of the Ultrasūtric or Ultracontrāsūtric or both, are called Abhitasikas (from अभितस, meaning "on both sides"), because they are on both sides of the question at once;

and those interfractionists who claim to equally understand, sympathize with and accept, not only the Sūtric and Contrāsūtric positions but also the Ultrasūtric and Ultracontrāsūtric, are called Sarvikas (from सर्व, meaning "all"), because they accept all the opposing views. Whenever both wings of the Interfractionists exist the Sarvikas occupy the mid-center with the Abhitasikas on their right and the Independents on their left. The Sarvic fractional position is the ideal one, for the greater the enlightenment the more clearly are all the opposing views seen to represent different sides, aspects or elements of the One Truth. That opinion which appears to be Sūtric at one stage may seem to be Contrāsūtric at a later stage when the opposite side of the truth is presented in the current Documents of Study. But no one is permitted to claim an interfractional position unless he sees clearly that the opposing views are not mutually exclusive and feels himself able to reconcile and harmonize them. A mere conviction that in the end they will be found to be harmonious is at best a Sūtric position; but no one has any right to claim a Sūtric position except on those questions in which he is able to adhere to the Ap-

parent Sūtric teaching, at least passively. All the members of the Right (including the Right Center) together with all Interfractionists are considered Sūtrists in the larger sense of the word; and all members of the Left (including the Left Center) together with the Independents are considered Contrasūtrists in the larger sense. The Interfractionists are also considered Contrasūtrists for many purposes, since they accept the Contrasūtric positions as well as the Sūtric ones. Most offices in the Brotherhood can be filled with equal efficiency by a member of any Fraction. The full accomplishment of the Seven Works is usually possible only to those who are Sūtrists of some degree at least in reference to the guiding principles of the Work in question; but on the other hand there are certain useful functions which can be committed only to persons whose position is in some degree Contrasūtric, and there are others which can be given only to Independents. Any of the Brethren who are so extremely Contrasūtric on any particular question that they are anxious to oppose the supposed Sūtric dictum as energetically and systematically as possible will be given by their Cakrapati or their Guru all possible facili-



ties and opportunities to that end; for the more strenuous the Contrāsūtrism, if it is animated by the right spirit, the more vigorous will be the intellectual life of the part of the Brotherhood in which it is found provided that there also exists there a zealous Sūtric Fraction. All the Fractional activity, whether Sūtric, Contrāsūtric or Interfractional, contributes greatly to the Work of Illumination, each Fraction performing its own indispensable part of the whole task that is to be accomplished on the illative plane. Every human being possessing the use of reason occupies, in relation to any given opinion or proposition, a position that, from the standpoint of any given Stage in the Sublime Path, can be referred to one of the Nine Fractions. Mahācakrīyas whose Fractional position is defined are simply conscious, intelligent and reflective representatives of the outsiders or neophytes or independents who belong to the same Fraction at least unconsciously, unintelligently and naively. The Fractions which in the Endomatrices, or partitive portions of the human race, are isolated and hostile, with no common ground or basis for understanding, attain to mutual knowledge and toleration in the Meso-

matrices (all parts of the Megalomatrix, and particularly the Quintobligate bodies), and in the Hypermatrices (or bodies of Initiates) inevitably approach more and more closely to that complete Integration by which they are transformed, at least among the Thrice-Initiated, into the special guardians and exponents of co-equal and indispensable segments of the ONE SPHERE OF TRUTH, inviolable, unchanging and sempiternal.


Those Quintobligates who have not yet stated their present Fractional position should do so as soon as they have made the general review of all the documents of study and direction that everyone is expected to make at the close of the Caraka Stage.

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Because the Quintobligate body contains within itself the body of Initiates, so far as these are in direct contact with the Working Carakas, the Quintobligates should consider themselves as in a special sense the guardians and repositories of the real secrets of the Brotherhood. They are to be particularly careful to avoid being known to outsiders as members of the Mahācakra, or of any unnamed secret body; and their Mahācakriya correspondence

should be in carefully veiled language and be received, through a Guardianship, at a secret address. The Mahācakra should not be named in their correspondence but designated, both in its totality, and in each of its organized parts, by ideographs or by Matrical Letters; and all societies to which they belong, whether genetic, territorial, religious or voluntary, and whether partitive or integral, should be designated in their correspondence by the Matrical Letters under which they are enrolled in the secret record known as the Matrical Index. Organizations composed partly of persons who are not Mahācākriyas are commonly called Partitive Matrices; those whose members are all Mantric Brethren are called Integral Matrices, except in the case of those which are Gupta-cakras or Integral Nuclei of some Partitive Matrix, in which case they are called Integral Endomatrices. Those of the Brethren who consider some public organization to be the Universal Religion, and therefore the visible expression of the normal unity of the human race, and whose reason and conscience consequently do not permit them to apply to that organization the designation Partitive usually call it, among themselves only, the Integral Ectomatrix,

in contradistinction from all Partitive Matrices on the one hand and from all Integral Matrices and Integral Endomatrices on the other. A religious organization that claims to be the Universal Religion and to be coeval with the Macrocosm, and that actually and evidently possesses a geographical universality and at least a large measure of universality in other respects, is sometimes called, even by Mantric Brethren who do not belong to it, an Integral Ectomatrix, on the ground that it is a powerful instrument of integration, whether it be true or false as a religion; and the Mahācākriya members of such a religion sometimes refer to it as the Integral Ectomatrix in their converse with those Mantric Brethren who, although not belonging to it, concede to it that title. Quintobligates are usually made acquainted privately with the Matrical Letters representing the Matrices of all kinds to which they belong, but with no others. Matrices whose Matrical Letters are not known should be named in Devanāgarī characters only; and all other words that have any identifying value, or are of a particularly delicate nature, or need for any other reason to be kept secret from any outsider into whose hands the letter might by some

accident fall, should be written in the same characters. Therefore every Quintobligate is entitled to receive a copy of the instruction on the Writing of Non-Sanskritic Languages in Devanāgarī Characters. Quintobligates who have received that instruction may correspond with each other in those characters exclusively whenever occasion arises or when for any reason they prefer to do so. No Quintobligate whatever be the custom among the Working Carakas of the Guruvate to which he belongs, should ever place upon the outside of any letter or packet committed to the public mails, or to any unobligated messenger, any Mahācakrīya seal or characteristic Mahācakrīya mark of any kind, and he should never use the Word Mahācakra or any other name of the Brotherhood in writing to his Guru or to any other Quintobligate, or in any writings except letters to neophytes and strictly official letters or documents; but should always designate it either by the symbol  or the letters A A , which should also be substituted, in ordinary Mahācakrīya letters to anyone who understands their significance, for the word Mahācakrīya, whether used as an adjective or a noun.

All Quintobligates, whether or not they have been admitted to the Lesser Initiation, are expected to wear the Carman of the Fifth Caraka Mantra, unless they are for any reason exempt from the obligation of using the Carman in this manner. Whenever the Carman becomes so worn that there is danger of its becoming illegible it should be sent to the proper Mantric Scribe, who will replace it with a new one, which will bear, instead of the date of the original communication of the Mantra, that when the new Carman was supplied, this new date being preceded by the letter  $\text{ॐ}$  representing the word renewed (in English, French, Spanish and Latin forms).

The Mudrā of Brotherhood communicated at the beginning of the Caraka Stage is usually different in different Guruvates, and even in different Divisions of the same Guruvate, as it is meant as a means of mutual recognition only among those Brethren who are entitled to meet each other as such. The Mudrā of Cooperation, which is that by which Quintobligates recognize each other, is always the same throughout the limits of any one Guruvate, although it is always different in different Guruvates, ex-

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cept sometimes in the case of two that are very closely connected in the higher organization of the Brotherhood. In this Guruvate, the Rose Mahārāṇīcakra of the Lion Mahārājaçakra, it is as follows:

After the use of the Mudrā of Brotherhood let a moment or two elapse, changing the position naturally according to circumstances; then pass the palm of the right hand slowly across the forehead from left to right; if the Brother is a Quintobligate he will after a moment or two lay the palm of his right hand for an instant over his heart; after receiving this response touch the right shoulder for an instant with the tip of the finger of the left hand.

Care should be taken to make each of these movements seem natural and devoid of significance, so that it will not attract the attention of any one who does not already know the Mudrā. When a Quintobligate has been tested by this Mudrā, at a time which is favorable for private conversation, he should, after witnessing the <sup>h</sup>oulder-touch, ask the question "Have you finished the work of the Ninth Mantra?" To which a fellow-Quintobligate will respond with the words "I have attained to the Pine and to the Circle."

But if the question "Have you finished the work of the Ninth Mantra?" is asked by a Mahācākriya who has not responded aright to the Mudrā of Cooperation, it should be answered simply by the words "That is the work of a lifetime"; unless the one who asks it has not shown himself to know the Ninth Mantra or to possess its Ārman, in which case it should be answered in some other manner. If the Mudrā has not yet been tried, make the first movement (of the hand across the forehead) while <sup>uttering</sup> the words "That is the work of a lifetime" and note whether it is responded to. If not, then assume that the person tested is not a Quintobligate.

Those Quintobligates who have received this instruction are expected to use the Āraka Seal in correspondence with other Mahācākriyas who do not know them to be Quintobligates; but in corresponding with other Quintobligates, or with any Mahācākriyas who know them to be Atīcārakas, they may use what is called the Yānic Seal, as follows: सचक्रम. It is transliterated Saçakram and pronounced Su-chuk-rum. This is a combination of the two Sanscrit words सह (saha, i.e., "with") and चक्रम (çakram, i.e., a discus, disk or circle). It sometimes means "with a discus".



or "with a circle"; but as the Yānic Seal it signifies WITH THE CIRCLE, that is to say "I have permanently identified my interests with those of the Great Circle, making its ends my ends, and standing with and for it under all circumstances." The words

Sacakram cakrameva sarvacakram śrīcakram mahācakram; samayācakram atīcakram

सचक्रम, चक्रमेव सर्वचक्रम, श्रीचक्रम,  
महाचक्रम, समयचक्रम, अतिचक्रम

(pronounced Su-chuk-rum chuk-rum-ê-vu sur-wu-chuk-rum shree-chuk-rum mu-hāh-chuk-rum su-mu-vāh-chuk-rum ut-ī-chuk-rum) are used by Quintobligates as a kind of Mantra, and this is sometimes called the Yānic Mantra. The word cakrameva means "the circle only," sarvacakram means "all the circle," śrīcakram means "blessed circle," samayācakram means "with or by the circle" and atīcakram means "Beyond the circle"; so that the whole might be translated "With the Circle, the Circle alone, the whole Circle, the Blessed Circle, the Great Circle; by the Circle, beyond the Circle." It is customary among Quintobligates to recite at each of the nine Mantric Hours the three principal words of the Mantra of Trial (omitting

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those represented in its Carman by ° ), followed by one of the nine Caraka Mantras, followed by the Yānic Mantra, which is used in its Sanscrit form only. At the first Mantric Hour the first Caraka Mantra is used after the Trial Mantra and before the Yānic Mantra; at the Second Mantric Hour the Second Caraka Mantra, and so on.

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Every Quintobligate should, as soon as possible, send to the Guru a clear and well-printed photograph of himself, and of his conjugal partner if he has one, taken since the communication of the Ninth Mantra and this is obligatory in the case of those from whom no good photograph has hitherto been received; but in the case of married persons a single photograph containing husband and wife together is sufficient.

Those who have never adopted the custom of addressing their Guru in the prescribed manner, or of closing their letters with any of the approved formulae, or any natural or proper variation of the same, are not likely to be approved as candidates for Initiation until they have begun to conform to the customary

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stages of the Brotherhood in this particular.

Those Quintobligates who are looking forward to Celaship should formally present themselves as candidates for the Lesser Initiation, if they have not already done so. But those who, out of modesty or unwillingness to anticipate the judgment of their superiors, express themselves as willing to leave the matter of their formal candidacy entirely to the decision of their Guru are considered as Provisional Candidates equally with those who have definitely asked to be enrolled, as such, or clearly expressed the wish or desire or volition of being advanced to the Celas Stage. Other things being equal the preference is given to those who have been first to announce their candidacy, whether explicitly or constructively, and who consequently have a higher place on the list of Provisional Candidates for Initiation than others who in all other respects are equally qualified or privileged.

कौशिकी २१  
कुसुमकामता  
कुसुमदायिनी  
सुप्रिम.  
revidit

[Dragonbane-Wodensholm 8218]

SECOND QUINTOBLIGATE

INSTRUCTION TO SIATIC ATICARAKAS

The first period of the Quintobligate work is normally devoted to the thorough absorption, mental assimilation and practical interior application of the contents of the documents of the Caraka Stage, especially the Sūtras. The serial rereading may with advantage be supplemented by a comparative or topical study, and all who have received this Instruction are entitled to make, now or at any future time, duly signed topical compilations of Sūtric and other Integral texts under the names and subjects which are about to be specified, or any of them; but the doing of this is not by any means obligatory.

THEOLOGICON, the Infinite Being in Himself considered.

EIDICON, the Ideal World, including the Eternal Norms and the transcendental predicates.

ONTOLOGICON, the laws of being as such.

HYLECON, the laws of finitudo, as such.

SYMBOLICON, the laws of natural symbolism.

THEODICON, the relation of finite existences to the Infinite, includ-



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ing the Divine and Macrocosmic Purposes and the Laws of Divine Providence.

MACROCOSMICON, the general order of the Macrocosm.

PNEUMATICON, the superspatial planes of finitude or the world of Pure Spirits.

PNEUMATURGICON, the relation of the lower universe to the Pure Spirits.

SOCIOLOGICON, terrestrial human society.

HISTORICON, history of mankind and its works.

ANTHROPOLOGICON, individual spiritual-corporeal substances or terrestrial human beings.

MYSTICON, the relations of human beings, as such, to superhuman and supertorrestrial existences and to the Infinite, including the objects of human existence.

ESCHATOLOGICON, non-terrestrial human existences, individual and collective, past, present and future, including the potential and actual destiny of individual men.

TECHNICON, human action on, through and by infrahuman corporeal existences.

CRYPTOLOGICON, the natural reactions of infrahuman existences upon

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the human race, individually and collectively.

KARMICON, the laws of moral retribution.

COSMICON, the order of the corporeal universe.

PHYSICON, the history of the corporeal universe or the evolution  
of Nature.

PHANTASLICON, the history of the infracorporeal universe, or the  
involution of Infranature and the mutual relations of Nature and Infranature.

ETHICON, the right ordination of human personalities.

KAKICON, the effects of personal inordination.

SOTERICON, the redemption of man.

COSMOSOTERICON, the redemption of Nature.

PHANTASMOSOTERICON, the redemption of Infranature.

MACROSOTERICON, the redemption of Time.

MICROSPHERURGICON, the Microcosmic or individual functions of the  
Mahācakra.

MACROSPHERURGICON, the Macrocosmic functions of the Mahācakra.

If the Āraka work has been well done it should have inspired or  
developed a sincere aspiration towards the supernatural union with the  
Infinite Being which alone can satisfy the mystical faculty; it should have

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given rise to a worldview, complete and harmonious at least in its main outlines, such as the illative faculty naturally craves; it should have provided the high and beautiful ideals which the aesthetic faculty demands; it should have afforded to the ethical faculty the norms that it needs; and it should have set before the pragmatic faculty the ends towards which such efforts should be directed. It should have brought the soul face to face with the magnetic truth towards which the rational intuition moves by the necessities of its nature; it should have taught the dialectic reason how to perform its purifying and elucidating functions; and it should have trained the will to act rightly and effectively. It should have brought to view the continuities of time, the correspondences of space, the necessities of order, and the unities of time and space and order in the supertemporal, the superspatial, the superordinal and the superunitary. It should have made evident the superior reality of the spiritual and the ideal; brought about a sense of nearness to the Universal Cause and to all the Higher Powers; aroused a boundless zeal for the consecution of the Eternal Purposes; given armament and equipment for the Great Work of the Universal Subjugation of Disorder; and imparted a most devoted loyalty to the Supertorrestrial Lords of Life, and to the Lords of the Circle and the Masters of the Circle as their chief

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terrestrial coadjutors in the Cosmogonic Enterprise.

It should have taught the Āraka to be to all that is below him as is form to matter, to all that is above him as is matter to form, and to all that of which he is a part as is activity to substance, and thus to exercise right lordship, right service and right coöperation. It should have taught him that the present is to the past as is matter to form; and thus given to him a profound respect for antiquity and for Tradition and for <sup>all</sup> the contents of Tradition, and also a knowledge of the Right of Priority and of the duty of the younger to serve the elder. But it should have also taught him that the present is to the future as is form to matter, and thus made him realize the weighty significance of all action and inaction and led him to cherish the ambition of becoming by a right furtherance of true progress a Father of the Ages to Come.

It should have taught him that the Absolute Ideal is the measure of terrestrial reality and the normal goal of terrestrial effort; that of the rectitude of intention and effort and action the Absolute Norms are the criteria; and that of their deflections from these Norms all human ills are the necessary retribution under the Absolute Laws of Being; and therefore it should have made him look forward to the universal establishment of the Super-

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natural Order as the only possible redemption of the individual, to the universal establishment of the Transcendental Social Order, genetic, political and economic, as the only possible redemption of society, to the universal recognition of the Integral Truth as the only possible redemption of thought, to the universal realization of the Integral Ideal as the only possible redemption of imagination and taste, and to the perfect ascendancy of the Absolute Truth, the Absolute Norms and the Absolute Ideals in each several department of knowledge and activity as the only possible redemption of science and of art and the only possible means to true and purposeful and enduring progress.

It should have taught him that all being as such is good and beautiful and true; and therefore that all ideas are essentially true, all things essentially beautiful and all activities essentially good; and therefore that human nature is essentially trustworthy, and consequently all thought essentially inerrant, all taste essentially just, and all volition essentially right; and should thus have given him a respectful and sympathetic appreciation of all the ideas and practices and customs of all ages and lands, and especially of those most widespread in space and prolonged in time. But it should equally have taught him that the error, ugliness and evil consisting in abnormal re-

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relationships which are essentially negative and nugatory are as hateful, loathesome and pernicious as any one has anywhere or at any time imagined or alleged them to be; that all abnormal relationships are a disorder resulting from a misuse of the volitional liberty which every spirit and spiritual nature necessarily possesses in the very nature of things; and that therefore they are most apt to arise, not among the simple-minded children of Nature, but among the votaries of the false enlightenment which encourages personal initiative without providing the means for its right exercise; and that therefore the crying ills that most need to be remedied are not survivals from any "age of barbarism" but are usually the product of the very enlightenment and civilization, falsely so-called, which are popularly supposed to be their remedy; and that for the same reason the institutions, conditions and customs generally existing in all ages and lands except where the blight has been felt of the false enlightenment which is obscuratation and the pseudo-civilization which is gilded ultra-barbarism, are to be looked upon as normal until the contrary has been clearly demonstrated.

It should have taught him that, because the human reason and intuition are essentially inerrant, and their aberrations merely accidental or penal results of volitional inordination, all real affirmations are true and

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all real negations are false, and that, therefore, the Apostles of Negation are everywhere and always untrustworthy and maleficent. And it should have taught him that, because volitional inordination usually consists in a deliberate choice of a lower good personally known to a higher good sufficiently attested by an evidently trustworthy authority to which the culprit is too proud and obstinate to submit, the greatest needs of the world are the bringing to bear of the Absolute and Universal Truth upon all its natural rulers, teachers, leaders, and guides, and the imbuing of them with a sense of responsibility, a loving wisdom and a spirit of equity; the submission of the foolish to the truly wise, the ignorant to the really learned, the dull to those who are indeed far-sighted, the individual to the universal, the members to the heads and all the Tellurian heads to the Higher Powers; the making of wealth and public service proportional to each other, and the establishment of similar just proportions between power and beneficent competency and between right and power; and the vindication of the principle of Absolute Right, according to which no individual or social organism can be deprived of any essential prerogatives by any higher authority or power, and according to which the criminality of even a national or international government is as execrable as that of even the lowest private malefactor and its crimes as

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punishable and as surely punished. And it should have enabled him to see that the obstinate pride which generates inordination out of ignorance is not that real and noble pride which is a beautiful and lordly virtue and consists in a right appreciation of high prerogatives actually possessed, but the false and spurious pride which is a contemptible vice and consists in a degrading pretension to what is really lacking and a wilful choice of the narrow prisonhouse of one's own petty empiric personality to the boundless empire of the Universal Life by participation in which alone can any creature be truly aggrandized.

It should have taught him that every man and every organization is Divinely-called, wittingly or unwittingly, to some special part in the great drama of human history. It should have made him clearly understand and realize that the Universal Brotherhood is the Esoteric Parliament of Man in which all schools of thought meet on a parity; that the Great Teaching is the Integral Truth in which all human ideas meet in unity; that all men and organizations and systems become effective factors in progress only in proportion as they become integralized by being made subservient to the Absolute Truth and the Eternal Norms; that the highest terrestrial welfare of every individual is inseparable from that of the sociads, or fundamental sociological

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organisms, of which he is a part, and that the welfare of individuals and sociads alike is contingent upon their own integralization, that of the higher sociads within which they are included, and that of Telluria, or the Planet and the Planetary Commonwealth, as a whole.

All these effects upon the mind and character of the Āraka are not at all likely to have been produced in any single case; and few if any of them can have been produced to the fullest extent. But the actualization of all the dormant potentialities of the neophyte should have at least been notably advanced, even though the entelechy may still be far in the future; and where there is actualization or movement towards plenification there is also joy, which is the manifestation of increment of being in personal consciousness, and there also is zeal, which is the manifestation in consciousness of the acceleration in a spiritual or analogical movement which is naturally proportional to its prolongation.

Those respects in which the Āraka remains a Contrāsūtrist, as a result of real and serious conviction and not of mere inertia, are valuable evidences of his independence of thought and at the same time seals upon treasures of wisdom yet to be revealed. Persistent Contrāsūtrism, when intelligent, usually if not always results from the possession of certain truths

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not explicitly set forth in the Stages that have been passed through and not included in the partial synthesis that has already been propounded.

Therefore the Contrāsūtrist is to be looked upon by the Sūtrist, not as a Mahācakrīya of dubious loyalty, of deficient insight, of undeveloped powers, or of insufficient appreciativeness, but rather as the Providential custodian of truths not yet possessed by the Sūtrist himself and necessary to illative integrality.

The documents of study and direction are, as it were, a scaffolding that can be torn down when the work has been accomplished. When a right world-view is really possessed it matters not now it has been attained to, and when a noble character has been actually developed the experiences and disciplines ~~that have fostered it~~ have fulfilled their purpose. But the documents of the Caraka Stage are not only fulfillments but prophecies, and they pointintimate profounder verities than they contain. They will not altogether lose their utility until everything that they embody is thoroughly understood, in itself and in its implications; and, therefore, while the Initiate may be destined to outgrow them, they should continue to furnish illative nourishment and pragmatic assistance to Uninitiated Atīcarakas to the end of their days.

Those Quintoblignos who are not admitted to Celaship are technically

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classed among the Uninitiated; and yet, if really appreciative and devoted,  
 they may rightly claim the title of Initiates of the Threshold, for their  
 remnant of ignorance is more knowing than the knowledge of the Partitive,  
 their remnant of folly is wiser than the wisdom of the Partitive, their rem-  
 nant of separateness is more unitary than the unity of the Partitive, their  
 remnant of weakness is more mighty than the power of the Partitive, their  
 remnant of poverty is more golden than the wealth of the Partitive, their rem-  
 nant of misery is more joyous than the delight of the Partitive, their rem-  
 nant of unsubmitiveness is more helpful than the service of the Partitive,  
 their remnant of discord is more fruitful than the coöperation of the Parti-  
 tive, and their remnant of unkingliness is more imperial than the lordship  
 of the Partitive.

The Static Aticāraka in the performing of his primary duty as such  
 should do so, not in the spirit of anticipation, but in that of finality.  
 He should realize that he has in the documents of the Āraka Stage all that  
 is sufficient for the satisfying of all ordinary human needs. If the whole  
 body of Initiates should be wiped out, the Mystical Portal forever closed,  
 and the Temple of Esoteric Wisdom annihilated, it would be possible, if the  
 body of Uninitiated Aticārakas survived, for them to rediscover, in the course

of a few generations, the lost Mysteries, re-erect the ruined Fane, reopen the sealed door and repeople the planet with the Thrice-Initiated. This is because the unity of the Macrocosm, the unity of the Idea, the unity of the Infinite, the unity of the Macrocosm and the Idea in the Infinite, are such that from a corpus of Truth having the measure of integrality possessed by the Caraka Teaching the whole body of Absolute and Universal Truth can be developed or traced out with comparative ease. What the Caraka documents do not say they intimate; what they do not intimate they obscurely hint or suggest; to that which they do not even hint or suggest they point the way; and they give the principles and Organa by means of which the fragments of the Absolute and Universal Truth scattered among the Partitive or seemingly Partitive bodies of all races and lands and ages can by perspicuous intellects co-operatively laboring for a sufficient length of time be wholly collected and rightly put together. In like manner they give also information, elucidations and suggestions on the subject of the organization of the Brotherhood which would be sufficient to enable a body of wise Spherogogues, or Administrative Chiefs in the Mahācakra, to restore in great measure the system of organization by which the Great Circle is made the masterwheel of the sociological mechanism.

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It is the duty of the Quintobligate Statika, not only to more perfectly master the teaching that he has received, but also to give it a more perfect and universal application in his whole interior and exterior life. In this he will be assisted by the Psychospheric and Galactic Instructions if he belongs to a jurisdiction in which these are in circulation; -- but in any case he will find many practical lessons in the documents in his possession that he has not yet properly taken to heart, and many high personal ideals that he has not yet begun to properly exemplify in his daily life. If he were to remain only a Statika he would still have a glorious work to do in the making of his own personality, including the outer realms under his control which are, as it were, an extension or amplification of it, a chef-d'oeuvre of supremest art; a task which is superabundantly worthy of the most inspired artist, and rich in surest recompense.

Though he knows that he is privileged to go forward to the successive grades of a Bhashyika and a Yanika; and even though he hopes to attain to Celaship, the Aticaraka should act as though he expected to remain permanently in the Court of Preparation and be excluded from the Academies of the Quasi-initiated. He should make it his business to get out of the Caraka documents all that there is in them of which he has any need; and, while looking for-

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ward to other documentary aids from time to time, he should begin to gird up his loins for real labor in the world of men and affairs. The permanent Atiśaraka should strive to be a Hero of the Ideal; for his part in the Great Work is that of effective action under the direction of the Initiated for the renovation of the world and the carrying out of the Eternal Purposes. Even the Initiation of the Threshold is not in speech but in power.

These Atiśarakas who are members of local Integral bodies or in any way in personal association with their Mahāśakriyas, should endeavor in their Integral labors to be as collectively autonomous as possible; that is to say, they should strive to perform their functions by the aid of the proper documents and with the counsel of their Brethren, with no recourse to the Guru or any other higher authority, except when it is unavoidable or insofar as the Organic Instructions require. Passivity may sometimes be promotive of learning, but it is fatal to achievement. Having been duly nourished, let them now try their wings, like young eagles yearning towards the Sun. Whatever duties have been, or may hereafter be, assigned to them, and whatever special functions they have already chosen or may hereafter choose, they should use their utmost

endeavor to build up, organize, ordinate and in every way develop and perfect the Ganagana and Varta and Ćakra to which they belong. Those Brethren of the Diaspora who do not belong to any Regular Local Ćakra, who do not know their Varta, and who belong to no Ganagana or to a small and unimportant one should use every endeavor to raise up a Ganagana of their own, in accordance with the rules laid down in the Directorial and Organic Instructions, especially the Fourth Directorial and Eighth Organic; a Ganagana which will be a resplendent jewel in the Great Coronal of Integrity and a powerful esoteric kingdom in and through which they can effectively ordinate, as vicegerents of the Eternal, some portion of the human race.

Quintobligate Statikas normally receive their documents, as such, either from their Alphas (especially in the case of Galactics) or from their Ganapatis (especially in the case of the Psychospherics); but whether or not they are in jurisdictions in which such documents are in circulation they are expected to acknowledge the receipt of any missing Ćaraka documents that they may receive from the Directorium to which they were attached at the close of the Ćaraka Stage, and to send with each acknowledgment a new list of the Ćaraka documents known to

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be still missing, if such there be. The Static Aticarakas should correspond with his regular Director or with the Guru only when he has some special occasion to; and should give any time that he has been accustomed to spend in such correspondence either to the reviewing and application of his Caraka studies or to active work of some kind in the interests of the Brotherhood.

Every Ganaganapati who has received this Instruction hereby acquires the privileges of a Director of Carakas within the limits of his own Ganagana; and every Vartapati or Pro-Vartapati, or Territorial Chief of any kind, acquires in like manner the same privileges within the limits of his own Varta, save in relation to those Carakas who are members of a regular Cakra or of the Ganagana of a Ganaganapati having equal Directorial privileges. These privileges include the rights of the oral communication of Mantras, of their alternative ritual communication (except in subdivisions in which a regular Cakra is known to exist), of the communication of all regular and semi-regular documents of the Caraka Stage (but not of any Quintobligate ones), of the granting or requiring of a change of status from that of a Working Caraka to that of a Stationary Caraka (except in the case of GuruCarakas) or from

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that of a Working Ćaraka of some other kind to that of a ĆandraĆandra, or vice versa, and of the infliction of the penalty of Deregistration (except in the case of GuruĆarakas). They also include the right, and have associated with them the duty, of giving all the advice, counsel and interior assistance that are needed by those in relation to whom they are, or can be, exercised, so far as it is in one's power and as is permitted by the rules of the Brotherhood and the Principle of Reserve.

Every Quintobligate who has received this Instruction, especially if he is a Director of Ćarakas, is privileged and advised to make full use of, in his labors within the Brotherhood, and even to communicate orally, at his discretion, to Ćarakas of any grade, when definite occasion therefor arises, any and all ideas on the subject of Integrality and any and all principles and rules governing Fractional position and Fractional organization and work (except as regards the interfractional Fractions), that he has gained from whatsoever source, even though from Quintobligate Instructions or specially reserved documents of whatsoever kind; and to cause the Fractional organization and customs to be carried out in any local Conference or other Integral body of which he is the presiding officer.

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Nothing is more important than for Mantric Brethren of all degrees to acquire a clear conception of the full significance of Integrality as opposed to Partitiveness. Although Absolute Integrality cannot be attained to subjectively save among the Thrice-Initiated, or objectively until the Great Work has been fully and universally accomplished, yet the idea of Integrality and the ideal of Integration -- the unification of all ideas in the Universal Truth, the unification of all ideals in the Absolute Idea, the unification of all practical principles in the Eternal Norms, the unification of all ideas, ideals and norms in the One Idea, the unification of every portion of human society in the Transcendental Order, the unification of terrestrial humanity in the Planetary Commonwealth, and the unification of the Macrocosm at large in the Divine Empire -- are the dominating notes in the thought of the true Mahācakriya. Since to be within the Great Circle is to be potentially integral and integrating in the highest sense and degree, all that is connected with the Mahācakra is called Integral; the Great Teaching is the Integral Teaching; all social organisms composed of members of the Universal Brotherhood are Integral Bodies; the life of a faithful Mahācakriya is the Integral

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Life. Those who are merely Initiates of the Threshold, and still more those who are merely Quartobligate Carakas, must remember that by them the Integral Teaching can be but imperfectly possessed, the Integral Society but imperfectly participated in, and, as a rule, the Integral Life but imperfectly led. And yet, no matter how much empiric partitiveness still remains, the thought and work and life are essentially integralized in proportion as they are organically subordinated to the Integral Truth and the Integral Ends which, even though but imperfectly beheld by themselves, are fully known to their Esoteric Superiors.

Every part is precious when in due relationship with, or in process of being duly related to, the Whole; and this is the underlying principle of the Fractionalism which exists in all properly constituted Integral bodies except those of the Thrice-Initiated. No work possible to the Quintobligate can be more useful than the imparting, to all his Brethren who do not already possess it, of the Ideal of Integrality and of an adequate understanding of the importance of the Fractional alignment and work as a necessary means to the individual and collective realization of that Ideal.

All Aticarakas are privileged to make use of the Secret Calendar of the Mahācakra for current dates and recent periods. In that Calendar the Eighth Age of the present Enneatic Cycle began in the year 1819 of the Common Era, and the first year of the First Ennead of the Second Period of that Age began in 1900. There are nine years in an Ennead, nine Enneads in a Period, Nine Periods in an Age, and nine Ages in a Cycle. An Enneatic Age is designated by a degree-mark ( ° ) after the Devanāgarī figure, an Enneatic Period by a minute-mark ( ' ), an Ennead by a second-mark ( '' ) and a year by the mark '''.

The Enneatic year begins at the autumnal equinox and its twelve months are named from the twelve signs of the Ptolemaic solar zodiac. The month Libra ( ♎ ) begins on September twentythird of the Gregorian Calendar; Scorpio ( ♏ ) on October twentysecond; Sagittarius ( ♐ ) on November twentysecond; Capricorn ( ♑ ) on December twentyfirst; Aquarius ( ♒ ) on January twentyfirst; Pisces ( ♓ ) on February twentyfirst; Aries ( ♈ ) on March twentieth; Taurus ( ♉ ) on April twentieth; Gemini ( ♊ ) on May twentyfirst; Cancer ( ♋ ) on June twentyfirst; Leo ( ♌ ) on July twentysecond; and Virgo ( ♍ ) on

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August twentysecond.

Each day begins at six o'clock in the evening and is divided into twelve hours, similarly named, each containing two ordinary hours; Libra is from six to eight, p.m.; Scorpio, eight to ten; Sagittarius, ten to midnight; Capricorn, midnight to two a.m.; Aquarius, two to four; Pisces, four to six; Aries, six to eight; Taurus, eight to ten; Gemini, ten to midday; Cancer, midday to two p.m.; Leo, two to four; Virgo, four to six.

The day and the year alike begin with justice, with incentive, with intention and with life; are continued in purification, in liberty, in sacrifice and in power; and are crowned with love, with light, with glory and with joy. The ascending arc, from Libra to Pisces, of the Circle of the Months and Hours represents the Ingoing Phase of the Mystical Process and the descending arc, from Aries to Virgo, the Outgoing; the first symbolizes the Anabasis and the second the Catábasis; the first the Vesperal Vision and the Second the Matutinal.

1 p.m. June 21st, 1908, would be written in the Secret Ca-

lendar ८०२ १०८ ॐ १ ॐ ६०

-- Bhashya of Mahādaivyananda.

The Aticāraka should strive to familiarize himself with this

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Calendar as soon as possible; and also with the use of the Devanāgarī

characters as a means of secret communication with other Atiśāras in any  
language known to both himself and them.

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कार्यदर्शितः scripsit

कुसुमकामता corrigi

complevit

अष्टमः imprim.

revidit