

THE WAY OF THE DISCIPLE

PART FOUR

WM 209–269

1 Rule VI

¹*Rule VI: The devas of the lower four feel the force when the eye opens; they are driven forth and lose their master.* (L.A.: By the “lower four” are meant the envelopes of incarnation, the triad envelope included but the organism excluded, 47:3–49:7. KofR 6.12.46)

2 The Work of the Eye

¹This Rule VI is one of the simplest of the rules for magic and at the same time one of the most practical, and one upon which the entire success of all magical work depends.

²The key to the situation depicted in the rule lies in the word “contemplation” found in Rule V. Therefore that word should be studied with care and its accurate definition should be sought. WofM 6.22.7, 8.12.2, 8.20.1; KofL1 1.21.2

³Contemplation involves steady vision, one-pointedly directed towards a specific objective. (The soul or solar angel =) Augoeides might be regarded as gazing in three directions.

⁴1. Towards the light supernal, towards that central life or central energy which holds hid within itself the goal towards which all being tends. (L.A.: What is meant here is in the first place the collectives of third selves in worlds 43–45; where the Augoeides are concerned, those are the Protogonoi. WofM 13.1) What that is is revealed during the higher initiations only, and is finally grasped only when the causal envelope disintegrates and the final limitation slips away. WofM 10.22 (L.A.: The initiation discussed here is the fourth; it can be called higher in a relative sense only, since there are five more initiations after this one. KofL1 4.9 The causal envelope is not a final limitation either, since even after the monad has become a perfect 46-self, there remain for it 45 atomic worlds to be conquered in the solar system and in the cosmos.)

⁵2. Over the kingdom wherein (the solar Angel =) Augoeides reigns supreme, over the world of souls, or egoic impulses, of hierarchical work and of pure thought. KofL3 3.1.15, 3.4.5 (L.A.: This refers to both the causal world, 47:1-3, and the essential world, 46:1-7, and in a way to all the worlds 43:1–47:3 as well, since they are all worlds where the planetary hierarchy works. KofR 1.38.1, KofL1 5.1.4 But since world 46 is the abode of Augoeides, the kingdom referred to should be considered to comprise 46:1–47:3 only.) It is the state of which disciples are becoming increasingly aware, in which initiates work, and from which the esoteric teachers in their graded ranks direct the evolutionary process of the planet.

⁶These two directions in which (the soul =) Augoeides looks constitute the world of his spiritual experience and the object of his aspiration. The spiritual man has also his goal of endeavour (L.A.: “spiritual man” means a human being who consciously strives to become a second self KofL1 9.34.19), and this becomes the predominant impulse once he has achieved control of his envelopes of incarnation. Just as the intellectually fully developed human being (L.A.: who has activated 47:4) can only begin consciously to function (as a soul =) with causal consciousness, so only the fully active and developed (soul =) causal consciousness, in which (the buddhic principle =) essentiality, 46, is potentially controlling, can begin to contact (the state of pure being in which the monad or spirit eternally rests =) the third triad: 43:4, 44:1, 45:1. KofL3 3.15.3

⁷The development of the intellect in man marks his fitness for the work of treading the path to full (soul consciousness =) second-self consciousness (45:4–47:3). The development of essentiality, 46, or the wisdom–love aspect in the (solar Angel =) second self demonstrates his fitness for further progression in (the awareness of the state of pure being =) the third-self consciousness.

⁸L.A.: A.A.B. writes literally “... treading the path, *back* to full soul consciousness”, but the word “back” here indicates a misconception connected with her confusion of the solar angel (Augoeides) with man in the transformation into a second self. If the two are not clearly distinguished, the

logical consequence must be as follows: You consider Augoeides to be man's "higher self", yet a "higher self" which man cannot access in his waking consciousness but must work hard to reach. However, since this "higher self" has existed from the beginning of man's existence and also exists before each incarnation and before the forming of the envelopes of incarnation, you may easily but erroneously conclude that man previously was in possession of full soul consciousness and now only needs to "tread the path back" to it. Only Pythagorean hylozoics has been able to clarify the true state of affairs thanks to its teaching on the monads, which explains that two different monads are dealt with here, thus two different individuals, and even of two different although parallel paths of evolution: the deva evolution and the human evolution, respectively. KofL2 6.23.4

⁹3. The third direction in which (the soul =) Augoeides looks and in which he exercises the faculty of contemplative vision (L.A.: objective self-consciousness in worlds 46–49) is towards his reflection in worlds 47–49 (L.A.: man's triad envelope with the enclosed first triad, the so-called personality). The object of the long struggle between the higher and the lower man (L.A.: the greater causal envelope, which at man's lower stages of development was exclusively used by Augoeides, and the lesser triad envelope) has been to make the lower responsive to and sensitively aware of the forces emanating from the higher as Augoeides contemplates. WofM 8.14

¹⁰There is an interesting relation between these three "directions of contemplation" and the awakening in the three major envelope centres (L.A.: at first the eyebrow, heart, and throat centres; later the crown, heart, and throat centres). This cannot be more than hinted at owing to the abstruseness of the subject. So many factors govern this awakening, and each aspirant has to determine for himself the order and mode of this awakening.

¹¹The eyebrow centre, commonly called the "third eye", has a unique and peculiar function. KofL3 15.3, KofL1 1.21.9, WofM 9.196.3 Students must not confound the pineal gland with the third eye. They are related, but not the same. In *The Secret Doctrine* they are apparently regarded as the same, and the casual reader can easily confound them but they are by no means identical. This H.P.B. knew, but the apparent confusion was permitted until more of the etheric nature of physical forms was known. The third eye manifests itself as a result of the interaction between the forces of the causal envelope, working through the pineal gland, and the forces of the triad envelope, working through the pituitary body. These forces interact through their respective negative and positive vibrations. When this interaction is potent enough, it produces the light in the head. As the aspirant develops he becomes aware of the light. The light referred to here is the light that exists in all forms of life, that is veiled by all envelopes, and that expresses the divine life. (LA: All life forms in the four natural kingdoms of the physical world are envelopes of evolutionary monads, and these monads are all potential gods, "divine sparks". The "light that exists in all forms of life" is the presence of the solar ruler in them.) As the aspirant's awareness of this light increases, so does the apparatus of vision develop, and the mechanism whereby he can see things in the spiritual light (L.A.: as the second self sees them) comes into being in the etheric envelope. L.A.: The function creates the organ, not the organ the function. KofL1 9.71.7

¹²This is the eye of Shiva, for it is fully utilized in the magical work when (the monadic aspect, the will aspect =) the third triad is controlling. CI 4.5.3, KofL3 4.1.10

¹³By means of the third eye (the soul =) both Augoeides and the human second self accomplish three activities (by the "human second self" is meant the monad who is now a second self but was formerly a man, in contradistinction to Augoeides who is a second self, but was never a man. WofM 8.1.3):

¹⁴1. Vision, by which the monad sees what is in the forms and envelopes and contacts the consciousness within the form. Just as the physical eye registers forms, so does the spiritual eye register the illumination within those forms, in which "illumination" (LA: Latin for "injection of light") indicates a specific state of consciousness that opens up the "world of radiance" (L.A.: world 46 and higher worlds). Kof L1 1.7.5

¹⁵2. Control of the magical work. All white magical work is carried forward with a definitely constructive purpose, made possible through the use of the intelligent will. In other words, (the soul =) Augoeides and the human second self know the plan, and when the alignment and the attitude

are right, (the will aspect of the divine man =) the will of 45-consciousness can bring about results in the three worlds of man, 47–49. WofM 9.4.2; 12.2.2 The organ used is the third eye. The analogy to this can be seen in the often noticed power of the human eye as it controls other human beings and animals by a look. Through steady gazing the eye can act magnetically. Force flows through the focused human eye. Force flows through the focused third eye.

¹⁶3. Destruction. The energy flowing through the third eye can have a disintegrating and destroying effect. Through its focused attention, directed by the intelligent will, it can drive out physical matter, and so do purificatory work.

¹⁷Both the emotional and the mental envelope have a point of focus corresponding to the eyebrow centre of the etheric envelope. PhS 2.21.4, 2.22.5 Through the eyebrow centre of the emotional envelope the second self sees in the emotional world; and through the centre of the mental envelope, he sees in the mental world. L.A.: What is described here is not the faculty of objective vision of the centres themselves but objective causal consciousness focussed through these centres, which affords an incomparably more exact perception.

¹⁸It is this third work that is touched upon in this rule VI, the work of getting rid of the old forms, of shaking out of the envelopes matter of an undesirable nature and of breaking down the barriers that limit the second self's activity.

¹⁹These three activities of the second self, activities performed through the third eye, correspond to the three triads.

²⁰The seeing of the light within all forms through the third eye corresponds to the physical eye and the first triad.

²¹The control through magnetic energy and the attractive force in the spiritual eye corresponds to the second triad. The attractive force of the second triad, directed through the eyebrow centre, is the dominant factor in white magic work. The second triad is the eye of the third triad, enabling the latter to work, to contact, to know, and to see in lower worlds. CI 15.13

²²Destruction corresponds to the third triad. It is through the third triad that the monad brings about the final withdrawal from lower envelopes, destroys all lower forms, withdraws itself from manifestation, and ends the cycle of creative work. L.A.: Forms and manifestation lower than 45:4 are intended. No seven-globe of any one of the lesser seven 49-globes has globes of matter higher than 45:4.

²³All of these three activities are dealt with in Rule VI. The third eye opens as the result of conscious development, right alignment and the inflow of (soul life =) second triad energies. Then its magnetic controlling force makes itself felt, controlling the elementals of the lower envelopes. The first triad, which has hitherto been the master, no longer can control, and the (soul =) causal self comes into full domination of his envelopes of incarnation.

²⁴The etheric envelope and above all its centres are controlled by the directed attention of the causally conscious monad. Then the monad is centred in the crown centre, focusses its attention in the region of the third eye and performs the right and specific activity by an act of the will. It is through the etheric envelope and the force that the monad directs through one or other of the centres, that it carries on the work in magic. KofL2 4.21.3

²⁵It is through the intense focussing of intention in the head and the turning of the attention through the third eye towards the centre to be used (L.A.: the heart centre being the lowest one to be used) that the force finds its correct outlet. That force is made potent by the energizing, directed intelligent will.

²⁶Study these points, for in them you will find the clue to the magical work in your own life reconstruction, to the magical work of human reconstruction which certain adepts are carrying on, and to the magical work of the evolution of the divine plan which is the motivating power of the planetary hierarchy.

3 Rule VII

¹Rule VII. *The dual forces are seen in the world in which the vital power must be sought. The two paths face the solar angel; the poles vibrate. A choice confronts the one who meditates.*

4 *Review and Summary of Rules I–VI*

¹The first six rules (I–VI) for white magic, which have now been commented on, concern the work to be done in the causal-mental world. The seventh rule, which is to be studied next, is the first of the five rules (VII–XI) dealing with work in the emotional world. The last four rules (XII–XV) are intended for work in the physical world.

²It is interesting to note in this connection that, as mankind’s mental consciousness develops, there appears simultaneously a growing interest in magical work. Schools of affirmation are cropping up on all sides, whose announced intent is (L.A.: to teach people how to use thought power) to create such natural conditions as a man deems to be desirable. Books on the subject of creative thinking are flooding the markets, and discussions on the force back of the creative arts are deemed of vital interest. Psychologists are giving the entire matter much consideration, and though at present the ideal is viewed almost entirely in terms of the physical world, yet the attention given to this matter entails an activation of mental consciousness. The intellectual pioneers, the foremost thinkers and creative workers of mankind, are the sensitives who respond most readily to the mental impressions. They are still a small minority, and most people respond to the forces emanating from the emotional world. As more of them awaken mentally, however, the significance of the six first rules of magic will become increasingly apparent.

³The most important idea of these rules and the main thought to be held clearly in the mind is that they confine themselves to the use of energy in the worlds of man, 47:4–49:7, and that either the human monad controls this energy intentionally or the energy works through the envelopes of incarnation mechanically and independently of the monad. In the latter case, the man is a victim of his own (form =) envelope energies. WofM 9.114.4 (L.A.: Active consciousness without self-consciousness is robot activity. KofL2 5.1.19) In the former case, he is the intelligent ruler, controller of his own destinies, and swings the lower energies into forms and activities through the power of his mental impulses, and the focused attention of (his own soul =) the monad. The six rules already considered might be summed up in the following few words:

⁴Rule I: recollection, resulting in concentration. Rule II: response, resulting in an interaction between higher and lower. Rule III: radiation, resulting in a sounding forth. Rule IV: respiration, resulting in creative work. Rule V: union, resulting in the alignment. Rule VI: reorientation, resulting in a clear conception of the plan.

⁵Students would do well to consider these relationships, and to work out the underlying synthesis.

5 *The Battleground of the Emotional World*

¹As this rule VII is worded, it affords a good summary of the nature of the emotional world, its function and problem. Note the terms used in the description given in a few short phrases: 1) the world of dual forces, 2) the world of the two paths, 3) the world in which the vital power must be sought, 4) the world of the vibrating poles, 5) the world in which a choice is made.

²One of the most vital things every aspirant has to do is to learn to understand the emotional world, its nature, and to learn both to stand free from it and to work in it. Some clear teaching on this world will be given here, for the moment a man can see in the emotional world (here H.T.L. adds: during night), and can achieve equilibrium and hold steady in the midst of its vibrating forces, that moment he is ready for initiation.

³The term “astral” so often used of that world is a misnomer (LA: being derived from the Latin *astrum*, meaning star). H.P.B. was right when she used the term in reference to the etheric world. When the individual makes contact with the etheric world, his first impression is always of a starry light, of brilliance, of scintillation. With time, however, the word “astral” was associated with desire, and so was used for the emotional world. KofR 3.3.21

⁴It is interesting to note this distortion of the meaning of a word, for it is in itself an instance of the effect of the emotional world upon the human brain, which in its condition of ignorance reverses reality and sees things in an upside down state. When the aspirant first definitely sees the emotional world by his “opened eye” (L.A.: third eye), it appears as a dense fog, confusion, changing forms,

interpenetrating and intermingling colours. The impression of kaleidoscopic change and impermanence overwhelms the aspirant so that he almost despairs of being able to orient himself in this chaos. It is neither light, nor starry, nor clear. It is apparently impenetrable disorder, for it is the meeting ground of forces. Because the aspirant's own envelope forces are equally in disorder, he blends in with the surrounding chaos to such an extent that it is at first almost impossible for the observing self to dissociate its own emotional mechanism from the collective emotional mechanism of mankind, and from the emotional mechanism of the world. KofR 3.5.7, KofL2 6.25.8, KofL5 10.3.16

⁵One of the first things then that the aspirant has to learn is to dissociate his own emotional envelope from the surrounding emotional world, and much time is expended in learning to do this. It is for this reason that one of the first qualifications of discipleship is discrimination, for it is through the use of the intellect as analysing and separating instrument that the emotional envelope is brought under control. KofR 6.8.18

⁶The emotional world is the world of illusions, of distortions of reality. The reason for this is that every individual in the world is busy working in emotional matter, and the potency of human individual and collective desire produces a constant creation of pictures and construction of forms in that matter. Individual desire, national desire, the desire of mankind as a whole, plus the desire of all subhuman beings causes a constant changing and shifting of the matter of that world. There is a building of the temporary forms, some of rare beauty, some of no beauty, and a vitalizing by the emotional energy of their creator. Add to these forms that more permanent and steadily growing scenery which is called the "akashic records" and is the emotional history of the past, add the activities of the discarnate lives which are passing through the emotional world, either out of or towards incarnation, and the sum total of forces present is stupendous. All of this influences every human being, and he reacts upon it according to the quality and condition of his envelope centres. Through this illusory panorama, the aspirant has to make his way, finding the thread which will lead him out of the maze, and holding fast to each tiny fragment of reality as it presents itself to him, learning to distinguish truth from illusion, the permanent from the impermanent and the certainty from the unreal. KofR 6.9

⁷No illusion can long hold the man who has set himself the task of treading the razor-edged path which leads at first through sorrow and distress, then through sacrifice and vision to liberation. He may travel sometimes in the dark, and the illusion of darkness is very real. He may travel sometimes in a light so dazzling and bewildering that he can scarcely see the way ahead. He may know what it is to falter on the path, and to drop under the fatigue of service and of strife. He may be temporarily sidetracked and wander down the bypaths of ambition, of self-interest, and of material enchantment, but the lapse will be but brief. Nothing in heaven, on earth or in between can prevent the progress of the man who has awakened to see through the illusion, who has glimpsed the reality beyond the deceit of the emotional world, and who has heard, even if only once, the call of Augoeides. WofM 8.12, 9.84.5

⁸The emotional world is also the Kurukshetra, both of mankind as a whole and of the human monad, the battleground on which the decisive battle must be fought. For every disciple, there comes in some one life an emotional crisis in which he has to take decisive action, and prove his control of his emotionality. This may take the form of some great and vital test, covering a brief time but calling forth every resource of wisdom and of purity that the disciple possesses. Or it may be a long and protracted emotional strain, carried over many years of living. But in the attaining of success and in the achievement of clear vision and right discrimination the disciple testifies to his fitness for the second initiation. KofR 7.20.11; KofL1 3.3.2, 4.6.23

⁹The emotional world is that world in which the opposites, manifesting themselves in pairs, act and interact, and in which the pull of the great dualities is most potently felt. Primarily, the duality is between (the soul and its vehicle, matter =) the causal envelope and the envelopes of incarnation, but there are many lesser dualities which play their part and are more easily recognized by the average man. KofL1 9.45.5; WofM 9.81.3

¹⁰Light and darkness interact, as do pleasure and pain, good and evil, poverty and riches. The entire modern economic situation is of an emotional nature. It is the outcome of desire, of a certain

selfish use of the forces of matter. Heat and cold in a most peculiar manner are the result of the interplay of opposites, and an interesting line of esoteric study concerns itself with the effects of mankind's emotions on climatic conditions. We make our climate in one significant sense. When desire has burnt itself out, climatic conditions will negate organic life, which will then cease. L.A.: Organic life is mostly made up of water, which is the lower counterpart of emotional matter. When the forms created by desire in the emotional world finally dissolve, also water will disappear from the physical planet. Compare with the planet Mars. KofR 1.13.3, CI 8.11.24

¹For the human monad, the secret of liberation lies in the balancing of the opposite forces. The path is the narrow line between these opposites, the path which the aspirant finds and treads, turning neither to the right nor to the left (L.A.: neither the one nor the other extreme).

²When man discerns the pairs of opposites, when he balances the forces of his own nature, when he has found the path and become the path, then he can work with the forces of the three surrounding worlds (47–49), can preserve the balance of these three energies and so become a co-worker with the planetary hierarchy. May this be the practical outcome of our understanding of the nature of the battleground of the emotional world.

6 *The Two Paths*

¹Next the functions of the emotional world and the relation of the disciple to its activities will be dealt with. First some words on the characteristics of the three worlds of man: the physical world, the emotional world, and the causal-mental world.

²The physical world is the world where man gains experience through active life in and through physical matter. It is the world where man can express in outer action what he has attained in his inner, in his developed consciousness.

³The emotional world is a world in which man passes through three stages in the development of his consciousness (L.A.: the stages of barbarism, civilization, and culture):

⁴First the stage where the dominant lower emotionality is oriented towards the satisfaction of physical needs. This consciousness man shares with the animals, though he goes far beyond them in intelligence.

⁵Next the stage where the lower emotionality still dominates, but this is oriented more towards itself: desires, feelings, moods, and sometimes longing for something higher. This is the general human emotional consciousness.

⁶Last the stage where the higher emotionality begins to dominate and can sometimes be the vehicle of inspiration from causal consciousness and Augoeides. This is the emotional consciousness of mystics and disciples.

⁷In the causal-mental world, too, man passes through three stages:

⁸First the stage at which mentality is the passive receiver of sense impressions from the physical world, and thoughts arise as the results of emotional reactions.

⁹Next the stage at which mentality begins to be self-active. At first, this mentality is almost entirely oriented towards the physical and emotional (L.A.: at the stages of civilization and culture), but later (L.A.: at the stage of humanity) mentality occupies itself with mental ideas as such, becomes active in the mental world, and formulates its own thoughts, as well as registering those of others.

¹⁰Last the stage at which the self, through concentration and meditation, succeeds in contacting the higher mentality (47:5 and 47:4) and causal consciousness (47:3 and 47:2), so that this higher mentality can receive impressions and ideas from causal consciousness. KofL2 5.18.8

¹¹Yet the battle is mainly fought out in the emotional envelope, and reaches its most intense point only when the physical envelopes are well-functioning and the mental envelope is well-equipped. The more sensitive the emotional envelope, the stronger its reactions to the physical world and to mental conditions. Hence the fact that disciples and the more highly evolved people have stronger emotional energies and work under greater emotional strain than the less highly evolved and the second selves, who are liberated from dependence on emotionality.

¹²Aspirants and disciples should therefore work actively to control their emotionality, remember-

ing that victory descends from above and cannot be won from below. Causal consciousness must govern and its instrument in the warfare is the trained mentality.

¹³It is interesting to note the sequence in the description given of the emotional world in this rule.

¹⁴The emotional world is first of all the world of dual forces. The first thing the aspirant becomes aware of is duality. The little evolved man is aware of unity, but it is a unity of a lower kind, physical unity, no inner conflict. The highly developed man possesses that higher unity which results from causal (47:2,3) and essential (46:5-7) consciousness having overcome the lower. In between is the aspirant, conscious of duality above all else and pulled hither and thither between the two. His first step has for its objective to make him aware of the opposites and of the necessity to choose right between them. Through the light, which he has discovered in himself, he becomes aware of the dark. Through the good which attracts him, he sees the evil which is for him the line of least resistance. Through pain he can visualize and become aware of pleasure, and heaven and hell become to him realities. Through the activity of the attraction upwards of his (soul =) awakening second self, he realizes, and is forced to recognize the urge and pull also of the envelopes of incarnation. Once he has become aware of these dualities, he realizes that the decisive factor in the struggle is his (divine =) awakening causal will, in contradistinction to his selfish will. Thus the dual forces play their part until they are seen as two forces, pulling in opposite directions, and he becomes then aware of the two paths, mentioned in the rule. One path leads to an unlimited number of incarnations, and the other leads through to the kingdom of free (souls =) second selves. One path, therefore, involves him deeper into the matter aspect; the other brings him closer to the consciousness aspect, so that eventually he becomes aware of his (spiritual body =) causal envelope, through which he can function in (the kingdom of the soul =) the fifth natural kingdom. Later on, when he has been accepted as a true and pledged disciple, he knows the one path as the left hand path and the other as the path of right activity. On the one path, the individual becomes proficient in black magic, which is only the developed powers of the first self, subordinated to selfish purposes: worldly ambition and glory. These forces confine the individual to the lowest three worlds (47:4–49:7) and shut the door which opens on to life (L.A.: true life, the opposite of death, the abode of immortality, the fifth natural kingdom). On the other path, he controls his first self and exercises the magic of the planetary hierarchy, working always in the light of the (soul =) second self (L.A.: the light of the causal envelope to begin with) with the (soul in =) consciousness aspect of all forms of life, and laying no emphasis upon the ambitions of the separate self. Clear discrimination of these two paths leads to the understanding that the second path is the same as Buddha called the “noble eightfold path”. L.A.: Here A.A.B. made a strange error of thought, saying that this razor-edged path is the middle path between the right upward path and the wrong downward path. This error has now been corrected. KofL1 9.45.7

¹⁵By using his two main instruments, discrimination and (dispassion =) non-identification, the aspirant gains that ability which is called in this rule the “vital power”. Just as the eye is the instrument one uses in choosing the way of travel in the physical world, an instrument that has besides a potency all its own whereby it attracts and develops its own sign language, so the aspirant feels a vital power within himself. L.A.: It is necessary to understand that the vital power discussed here is not only solar systemic physical etheric energy (49:1-4), but also cosmic physical etheric energy (43–46), 46:7 to begin with. KofL1 3.3.1, EE 4.18

¹⁶This (L.A.: double, solar systemic and cosmic) etheric energy eventually activates the third eye, the instrument for clear vision which makes right choice possible and so a quick and steady progression also possible. Power is grown in silence, and only he who can find a centre of peace and quiet within his head, where the etheric and causal-essential energies meet, can rightly practise that discrimination and that non-identification through which he achieves control of his emotional and mental envelopes.

¹⁷By learning how to perceive the dual forces and to clearly discriminate between the two paths the aspirant develops the vital power. This vital power demonstrates its first activity in enabling the aspirant to achieve a point of balance where he stands firm and makes a choice.

¹⁸What is that choice? For the aspirant, the right choice is that between rapid and slow progress.

KofL1 4.14.3, WofM 9.180.1 For the accepted and loyal disciple, the right choice it is that between methods of service. KofL1 9.42.11 For the 45-self, the right is choice is that between the seven great paths. WofM 13.8.1

¹⁹All lesser choices the aspirant makes, however, prepares him for greater right choices through right discrimination and right non-identification, which lead to right action. This sentence sums up the technique of the warrior upon the battlefield of the world of desire.

²⁰The ability of right choice develops and changes as consciousness develops on ever higher levels. KofL1 8.11.2; KofL2 6.13.4 First, the aspirant has to struggle with his own desires and illusions, with his sensitive emotional envelope only. Later, as a probationary disciple, he has to wrestle not only with his own first self, but with the forces of the emotional world also, and in so doing comes to see their dual nature. Later still, when the individual has become a truly accepted disciple, in addition to the forces of the two categories just mentioned, he will experience the forces of illusion arrayed against the group of disciples to which he belongs. Such disciples as are in conscious contact at times with their causal consciousness (L.A.: at this stage the monad can sometimes maintain itself in the centre of the causal envelope) face those hostile forces without fear, and for them there is no defeat, no turning back. They are the tried warriors, scarred and tired, yet knowing that triumphant victory lies ahead, for the (soul =) the second self, once developed, is omnipotent in worlds 47–49. Accepted disciples, who battle all the above enumerated factors, plus the black forces arrayed against the elder brothers, can call upon the (spiritual =) second-self energies of their group and at rare and indicated moments upon the teacher under whom they work. Thus the work expands and the responsibility increases; yet at the same time there is also a steadily growing recognition of potencies which can be contacted and utilized and which when correctly contacted insure victory at the end.

²¹“The one who meditates” refers to (the soul =) Augoeides, who waits until the disciple has made the right choice. And the right choice for the disciple is to rely on the guidance of Augoeides in all important situations until he will be able himself to assume the place of Augoeides, as a causal self and later as a 46-self. When he has done so, he steps into the ranks of the white magicians of our planet and can wield forces, cooperate with the plan, command the elementals, and bring order out of chaos. He is no longer immersed in the world illusion, can no longer be held down by the chains of his own past habits and his reaping. He has gained the vital power (L.A.: 46, the lowest cosmic ether, or the lowest cosmic prana) and stands forth an elder brother. WofM 8.15.1,2

²²Such is the path ahead of each and all who dare to tread it. Such is the opportunity offered to all aspirants who have made their choice with non-identification and are prompted by the will to unity and the desire to serve.

7 Rule VIII

¹Rule VIII. *The Agnisuryans respond to the sound. The waters ebb and flow. Let the magician guard himself from drowning, at the point where land and water meet. The midway spot, which is neither dry nor wet, must provide the standing place whereon his feet are set. When water, land and air meet there is the place for magic to be wrought.*

8 Kinds of Emotional Force

¹The commentary on this rule given in *A Treatise on Cosmic Fire* is very abstruse and full of almost blind esoteric information. This should, however, be studied. One should gain a general idea as to the nature and function of the emotional world as the battleground of desires, and as the place where magic is wrought. The intelligent and constructive will of the white magician, as he expresses it when acting under the instruction of (his own soul =) Augoeides and his own causal consciousness and therefore occupied with group work, is the impelling power back of all white magical manifestations. This magical work is begun in the magician's own life, extends to the emotional world and from there (when potent there) can begin to demonstrate in the physical world and later in higher worlds as well.

²This rule VIII covers the immediate work and activity of the intelligent aspirant. It is the most important of the fifteen rules from the standpoint of the average aspirant. It cannot be understood where there is no contact with causal consciousness. Nor can the magical force of causal consciousness work out in manifestation in the physical world until the meaning of the esoteric phrases of this rule has been somewhat wrought out in the inner experience of the magician.

³Most true aspirants are now at the midway spot, and can either drown (and so make no further progress this life), or stand and so hold the ground gained, or become true performers of white magic, which is based on the will to unity, driven by wisdom and intelligently applied to forms.

⁴The study of this rule now following is divided into three parts: 1) The response of the emotional devas and the consequent ebb and flow of (the waters =) emotional matter. 2) The midway spot, its nature, its dangers, and the opportunity it affords. 3) The place where magic is wrought.

⁵Next, the introductory words of the rule will be studied: *The Agnisuryans respond to the sound. The waters ebb and flow.* First, however, a summary of rules I–VII discussed earlier.

⁶1) (Rule I) Augoeides has communicated with his instrument in the three worlds (47–49), man. 2) (Rule II) The man in the physical world recognizes the contact, and the light in the head shines forth, sometimes recognized and sometimes unrecognized by the aspirant. 3) (Rules III and IV) Augoeides sounds forth his note. A thought-form is created in consonance with the united meditation of Augoeides and the man. 4) (Rule V) This thought-form, embodying the will of Augoeides and man's will in union, assumes a form, constituted of all three matters 47–49, and vitalized through the activity and by the emanations from the heart, throat, and eyebrow centres of the white magician. 5) (Rule VI) The envelopes of incarnation, each of which is a living being, feel they are losing their power, and the battle between the first self and the second self is violently renewed. 6) (Rule VII) This battle must be fought out in the emotional world and will decide three things: Whether the man's awakening second self, the causal consciousness, will be the dominant factor and the envelopes of incarnation henceforth be its servant. Whether the emotional world is no longer the world of illusion, but can become a field of service. Whether the man can become an active cooperator with the hierarchy, able to shape and to wield mental matter, and so work in accordance with the plan.

⁷When the man has mastered the forces opposed to him, he is ready for the second initiation, which marks the release of the (soul =) monad from the prison of the emotional envelope. Henceforth the (soul =) monad will use the emotional envelope, not be used by it. KofL1 3.3.2

⁸It is necessary for the student to know where he stands and what his particular problem is. The average man is learning the control of the physical body and the organizing of his physical world life. The aspirant striving for probationary discipleship is learning a similar lesson in relation to his emotional envelope, its orientation, its desires, and its functions. The accepted disciple has to demonstrate this control and begin to discipline his mental envelope and so function consciously in this envelope. (L.A.: This requires at least some degree of self-consciousness in the causal envelope.) The work of the initiate grows out of these achievements and need not be dealt with here. WofM 10.4.1

⁹The battle is spread over quite a series of lives, but in some one life it becomes critical. The human monad triumphs over its envelopes, but only by letting causal consciousness govern, by learning causal-mental control, and learning to distinguish between self-consciousness and its instruments, the envelopes. So he learns to make the emotional envelope simply a reflector of the light from the worlds of the second triad (45:4–47:3). By controlling the Agnisuryans, who both constitute his emotional envelope (L.A.: the devas, evolutionary beings, who make up the centres of his emotional envelope) and populate the emotional world, he learns to function consciously in that world, to pierce through its illusion and to see life true.

¹⁰The matter of the emotional world is vitalized by three kinds of force, which together produce the great illusion (48:2-7): the forces of selfish desire, of fear, and of sexual attraction.

¹¹1. The *force of selfish desire*. This involutory energy plays a big part in evolution, for selfishness is a first school for very young souls. Hence the aspirant refuses to be controlled by it.

¹²2. The *force of fear*. Fear is the product of ignorance, and in its initial stages it is not the pro-

duct of wrong thinking. It is basically instinctual and is found dominating in the non-mental animal kingdom as well as in the human kingdom. But in the human, its power is increased potently through the powers of mentality. Memory of past pain and grievance and anticipation of future ones enormously aggravate the thought-form we ourselves have built of our own individual fears and phobias. This thought-form grows in power as we pay attention to it, till we become dominated by it, for “energy follows thought”. People of the second department are peculiarly a prey to this thought-form of fear. For the majority of them it constitutes the “dweller on the threshold”, just as ambition and love of power, backed by frantic desire and unscrupulousness, form the “dweller” for the first department type. The crystallized thought-form of intellectual achievement for selfish ends, and the use of knowledge for objectives of the first self form the “dweller” for the third department man, and unless he breaks it up and destroys it, it will dominate him and turn him into a black magician. KofL1 3.25

¹³You often have been told that fear is an illusion. Yet this statement does not help. It is a generalization that one can admit, yet which remains profoundly difficult to apply individually. The fears to which aspirants are subject (note the mode of wording this) are seldom of a selfish nature except insofar as suffering has caused them to recoil from a further continuation of untoward happenings. Their fears are wrapt in seeming love around their loved ones. Yet should each aspirant ask himself a most practical question: How many of the torturing hours have been expended on real and factual happenings, and how many on illusory premonitions, doubts, and anxieties, based on that which has never happened? WofM 9.25.3

¹⁴To counteract such things they need to do two things: To meditate on truth in daily life, using the concept of “truth practised and lived by” as their seed thought in meditation. It is suggested that they memorize and use at all times when swept by illusory premonitions, doubts, and fears the following formula: “Let reality govern my every thought, and truth be the master of my life.” Let each say this to himself as constantly as need requires, forcing himself to focus attention upon the significance of these spoken words. WofM 6.5.5; 9.121.2

¹⁵It is also important to use common sense and to cultivate an attitude which refuses to permit time for illusory fears to grow.

¹⁶Fear is the main obstacle frequently to a very important step forward which you could take in this life, but which you will have to delay to another if you do not take due opportunity and have not powerfully roused the will. KofL1 4.12.15

¹⁷The first department aspirant who fails to overcome his “dweller” may become a “destroyer of souls”, and be condemned (until he learns his lesson) to work in the forces of the lower worlds (lower than 47:3), and with the forms which hold “souls in prison”. This is the esoteric significance of the misunderstood expression, “death and destruction”. Of this type, the devil is the prototype. KofL3 2.26.3

¹⁸The second department aspirant, who builds his dweller and permits its steady and increasing control, becomes a “deluder of souls”. He is the true antichrist, and through false teaching and the working of false miracles, through mass suggestion he forces people to walk in the great illusion. It is interesting to note that the work of the devil, the imprisoner of souls, loses its power as people begin to understand that true death is immersion in lower matter, and that matter, too, is a part of the divine whole. The thought-form of this “dweller on the threshold”, which mankind has built for millions of years, is on the verge of destruction. But the work of antichrist is only now rising to its height, and the delusion of riches, of possession, of false teaching will increasingly hold sway. But the term of the deluder will be shorter than the term of the destroyer, for all these factors function under their own cycles and have their own ebb and flow.

¹⁹The third department aspirant who fails to shatter his “dweller” becomes a “manipulator of souls” and uses the intellect to destroy the real and to put a veil between the man and reality.

²⁰In these three names, “destroyers of souls”, “deluders of souls”, and “manipulators of souls”, the word “soul” does not refer to (the soul in its own world =) man’s immortal envelope, the causal envelope, but only to (the human soul in incarnation in the physical world =) the incarnating triad envelope. A.A.B.: In their own world the souls of all men stand free from illusion, and neither can

be destroyed, deluded nor manipulated. It is only the “souls in prison” who are subject to the activities of the forces of evil and only for a term. L.A.: Of course it had been better not to use the word “soul” so often, for things similar and different alike. If, as in this case, the word “soul” is used in such a manner that it means now the causal envelope (“the soul in its own world”), now the triad envelope (“destroyers of souls”, “souls in prison”), the use of the word contributes to the confusion of ideas rather than to the elucidation of ideas.

²¹The first group works through governments, through politics, and the interplay between nations and is relatively small in number. The second group who delude and deceive, work through religious agencies, through mass psychology, and the misuse and misapplication of devotion and of the arts. They are largest in number. The third group work primarily through commercial relations in the business world, and through the use of money. WofM 9.202.21

²²3. *The force of sex attraction.* This is a physical attraction and the swinging back of a kind of involutory energy into evolution. Its cosmic correspondence is the attraction between (spirit =) will and matter. Its solar systemic correspondence is the attraction between the second triad and the first triad. In the worlds of the first self (47:4–49:7), this attractive force serves to unite male and female for the procreation of the race. (L.A.: The mutual attraction of the opposite sexes thus is not only a physical phenomenon, but comprises the whole human being and in addition has its correspondences in higher worlds. KofR 2.7.6) When man was on an almost animal level of consciousness, no emotional desire was involved. When emotional desire was added, however, the purpose for which the urge existed was perverted into the satisfaction of desire. Now that the race is more mental, and the mental force is making itself felt in physical man, an even more serious situation is apparent, which can be safely worked out only when causal consciousness assumes control of the first self. WofM 5.45.12

²³Mankind is now at the midway point, as this rule shows. Man is swept by selfish desire and by ambition, for all of us have first department qualities to some extent. He is racked by fear, for all of us swing to the rhythm of the second department. He is dominated by sex and by money. Hence he has a triple problem with which he is to deal through his envelopes of incarnation of three kinds and his causal envelope with its three centres. Thus we are well equipped to deal with this task. We can overcome mental inertia and begin to function as causal beings in command of our environment. (The soul =) The perfect second self is omniscient and omnipotent (H.T.L.: in the worlds of man).

9 Cyclic Ebb and Flow

¹The words “the ebb and flow of the waters” will now be considered.

²In the understanding of the law of cycles, we may understand the underlying laws of evolution and come to realize that creation works rhythmically. Incidentally also we gain poise as we study our own life impulses, for they also have their ebb and flow, and alternate between periods of light and periods of darkness. WofM 9.192.28; KofL2 5.21.14

³We are so used to the change from day to night and from night to day that we do not heed its symbolic significance, the fact that such a change between light and darkness, emergence and submergence, activity and passivity characterizes the growth and development of all forms, of individuals, as well as of nations and races. Not understanding this may become a problem for the aspirant who has built for himself a picture of walking constantly in the light.

⁴This is not the place to discuss how cycles are manifested in the natural kingdoms or in mankind, but only how the incarnating human monad passes through periods of activity and passivity during its development.

⁵The most obvious cycle for every monad is that of incarnation–discarnation. In one respect, monads can be divided into two groups: those who seek experience and self-expression in the physical world and those who seek understanding and are attracted away from the physical world to the causal world. Psychologists speak of extravert and introvert human types. These two groups or types correspond to the two opposite movements of incarnation and discarnation.

⁶There are periods of activity and passivity also in the experience of the monad in a certain world, and each such period covers many cycles of incarnation–discarnation, especially at early stages of

development. They are usually quite extreme in their expression. During the epoch of the Lemurian root-race, the period of activity was spent in the physical world and the period of passivity with sleep in the causal world without any intervening periods in the emotional or mental world.

⁷Later, during the epoch of the Atlantean root-race, the attention of men was particularly to the emotional life and less to the physical life but not to the mental life at all. This is true also of many today. Nowadays both the periods of activity and those of passivity are increasingly inclusive, so that incarnating monads seek physical, emotional, and mental experience, and work this up in the emotional and mental worlds at the end of their incarnations. Within the aspirant there arises an understanding of what is going on and there awakens a will to control intentionally the two movements of the cycle: to turn the outgoing energy in any direction he chooses, and to withdraw it to his centre at will. He seeks to arrest the process of being swept out into incarnation without having any conscious purpose, and likewise to be withdrawn from the physical life without his conscious will. He stands at the midway point and wants to control the two movements of his cycles. Hence he becomes an aspirant to discipleship.

⁸Aspirantship begins by the aspirant repeating earlier cycles. He is assailed by a sudden stimulation physical urges and emotional desires. This may be succeeded by a cycle wherein the physical body (the organism and the etheric envelope) is deprived of vital energy and is devitalized, because not the object of attention. This accounts for much of the sickness and lack of vitality of many aspirants and disciples. The corresponding process can affect the emotional envelope, so that periods of exaltation and of highest aspiration alternate with periods of the deepest depression and lack of interest. In the mental envelope the flow may produce a cycle of intense mental activity with constant study and much reflection, whereas in the succeeding ebb all study is distasteful, and the very intellect seems dry and inert.

⁹All true seekers after truth are conscious of this instability and frequently regard it as a fault to be strenuously fought. Then is the time to appreciate that the “midway spot which is neither dry nor wet must provide the standing place whereon his feet are set.”

¹⁰This is a symbolic way of saying that he needs to realize two things:

¹¹1. That states of feeling are quite immaterial and are no indication of the state of the (soul =) causal being. The aspirant must try to centre himself in the (soul consciousness =) causal consciousness, refuse to be influenced by the alternating conditions to which he seems subjected, and simply “stand in spiritual being” and then “having done all, stand”.

¹²2. That he can achieve equilibrium only where alternation has been the rule, and that the cycles of ebb and flow will continue just as long as (the soul’s =) the monad’s attention fluctuates between one or other (aspect of the form =) envelope of incarnation and the (true spiritual man =) causal envelope.

¹³The ideal is to achieve such a condition of conscious control that at will a man may be focused in his causal consciousness or in the consciousness of some one of the envelopes of incarnation (L.A.: the monad is at will focussed either in the second or the first triad), each such act of focused attention being brought about through he realization that he is working to achieve a specific objective, necessitating such a focussing.

¹⁴Later he will be able to say “whether in the body or out of the body” is a matter of no moment. The act of service to be rendered will determine the point where the self is centred, but it will be the same self, whether freed temporarily from the form consciousness (47:4–49:7) or centred in this in order to function better in the pertaining worlds. The (spiritual man =) man conscious in the second triad seeks to further the plan and to identify himself with the consciousness aspect. Withdrawing to the midway spot, he endeavours to (realize his divinity =) focus himself in the centre of the causal envelope and then, having done so, he focuses himself in his mental envelope. He subjects himself to this limitation in order to learn how to serve in the best way. He seeks to reach the consciousness aspect of men and to inspire them. Correspondingly he focuses his consciousness in his emotional envelope to express feelings of unity to all forms of life in the physical world, or in the etheric envelope to transmit healing and constructive energies in the physical world.

¹⁵The “midway spot” has different meanings at different stages of development.

¹⁶For the aspirant it is the emotional envelope (L.A.; 48:4 to be precise), where land (physical nature) and water (emotional nature) meet. For the disciple it is the mental envelope (L.A.: 47:4 to be precise), where (form and soul =) mentality and causal consciousness make contact and the great transition becomes possible. WofM 8.10.10 For the advanced disciple, the initiate, the midway spot is the causal envelope, uniting (spirit and matter, life and form, the monad and the personality =) the third triad and the first triad.

¹⁷This can be discussed and understood also in terms of the envelope centres.

¹⁸The true mystic (L.A.: who has contacted world 46) has his consciousness centred in the crown centre and almost entirely in the etheric envelope. The advanced worldly man is centred in the pituitary region, which is connected with the eyebrow centre. When, through esoteric training and knowledge, the relation between the first self and the causal envelope is established, there is a midway spot in the centre of the head, and it is here that the aspirant takes his stand. This is the spot of vital import. (L.A.: The gnosticians called this the “bridal chamber”.) It is neither gross physical nor emotional, but etheric for the etheric envelope has now become the instrument of conscious service, of directed control, and of force utilization towards specific ends.

¹⁹Here the magician takes his stand and through his etheric envelope performs the magical creative work.

²⁰The rule says “when water, land and air meet there is the place for the working of magic”. Curiously only the time is indicated, not the place.

²¹Air is the symbol of world 46, the world of unity, and the 46-envelope. When the three elements meet, that is to say, their energy aspects (L.A.: etheric energy, emotional energy, and 46-energy), it indicates that the monad has centred itself in the 46-envelope. From that point of power, outside of form (L.A.: worlds 47–49), from the central sphere of unification and from the focus of consciousness within it, the monad projects its consciousness into the midway spot in the middle of the brain, where the magical work must, in relation to the physical world, be carried out. This ability to project the consciousness from the 46-envelope into the etheric envelope is gradually acquired by the disciple as he in his meditation work develops the ability to focus his attention in one or other of the centres of the etheric envelope. He gradually gains that control of consciousness which will enable him, the monad, the self, to direct consciousness and play on the centres, as a musician utilizes the seven notes of music. (L.A.: Thus it is only 46-consciousness that is able to use all the seven human type energies, departmental energies, in such a manner that consciousness is not identified with any one of the seven. This is not possible for causal consciousness, which still is its type. This is connected with the fact that in a lowest seven-globe, such as ours, each of the seven globes has its own causal world, whereas world 46 is common to the entire seven-globe. And the seven globes of the seven-globe represent the seven types or departments. KofR 2.5.8) When he has achieved this he can begin to train himself in more extended focussings and must learn to withdraw his consciousness (L.A.: his self-conscious attention) to the 46-envelope and from there redirect his energies.

²²The fundamental secret of the cycles lies in this withdrawal and the subsequent refocusing of attention. It must be remembered in this connection that the basic law underlying all magical work is that “energy follows thought”. If aspirants remembered this they would live through their periods of aridity with greater ease and would be conscious of the underlying purpose.

²³The dangers of the midway spot are too violent fluctuations between “land and water”, between life in the physical world and the emotional response to that life. Some aspirants are too emotional in their reactions; others too physical. The effect of this is felt in the midway spot and produces a violent instability. This instability has a direct effect on the solar plexus centre, which was the midway spot to the early Atlanteans, and is still the midway point in the transmutation processes of the aspiring first self. It transmutes and transmits the energies of the sacral and basal centres, and is the clearing house for all energies focused in the centres below the diaphragm. KofL3 15.6

²⁴There are dangers incident to a premature and uncontrolled pouring in of second-triad energy (causal, 47:1, and essential, 46:1) into the first self. Such energy enters through the crown centre and reaches the other head centres. From them it will follow the line of least resistance, which is

determined by the trend of the aspirant's everyday life.

²⁵Another and rather potent danger is the result of bringing together (land and water =) the physical and the emotional. It demonstrates in objective perception of the emotional world penetrating into the brain consciousness. One of the first tendencies an aspirant becomes aware of is a tendency to psychic perception of a lower kind (L.A.: clairvoyance, mediumism). It is a faculty of the solar plexus centre, and this midway point can be utilized as a door into the world of emotional phenomena. Then it may happen that the aspirant "dies by drowning", that is to say, he becomes so engrossed by his interest in this lower psychism that his higher consciousness development ceases. It is here that many worthy aspirants go astray, and even if temporarily, they lose time in futile experimentation and detours, as they later have to begin all over again on a lower level. KofL1 4.24.7, WofM 5.29.2

²⁶The place where water and land meet is the solar plexus centre. The place where water, land and air meet is in the head. It is from the solar plexus centre that the first self usually lets itself be directed (L.A.: at mankind's present general stage of development). As long as the centre of direction is one of the three below the diaphragm, there is no magic (L.A.: white magic) possible, for then (the animal soul =) the first self controls and (the spiritual soul =) the potential second self is perforce quiescent. Air is the symbol of the dominance of essentiality (46), that state in which the monad has attained freedom from the lower three worlds (47-49). (When the life of the personality is carried up into heaven, and the life of the soul comes down on to earth, there is the place of meeting =) When the monad has, through the first self, activated the causal envelope and even has begun to activate an embryonic 46-envelope, and then can maintain itself for some time in the centre of the causal envelope and from there direct the etheric envelope, there is the meeting place, and it is (the place of fire =) this very centre.

²⁷Fire is the symbol of the intellect, of causal-mental consciousness. KofL3 2.7.2 All magical (L.A.: white magical) work is an intelligent process, carried out in causal consciousness and by the use of mental consciousness. If the work is to yield results in the physical world, the brain must be receptive to causal impressions. "Brain" here means both the etheric and the organic brain. The mental thought-form is copied in the etheric brain. When the magician in meditation can sense the etheric matter used for this work, and can himself do the copying from the mental to the etheric, only then the magic becomes truly efficient. The etheric matter is then activated into form-making just as mental matter (mental molecules, 47:4-7) is activated into making thought-forms. The magician should be able to see the forms he is making during his work, and much of his success depends on his ability to see exactly and clearly these forms as they are made during the process in magic.

²⁸Thus there are three stages in the form-making process. The first stage is that the monad enters the centre of the causal envelope, from there contacts the ("secret place of the Most High" =) crown centre of the etheric envelope, and works through this. The work consists in contemplation on the task to be performed. In this contemplation the completed work of magic is visioned, not the process leading up to the goal, no time or space element at all. The second stage is that the mental responds to this impression from the causal, and starts to make a thought-form on the basis of this impression. The quality of the thought-form is dependent on the quality of the mental envelope. If the mental envelope is a true mirror of causal impressions, the thought-form will correspondingly be true to its prototype. If not, as is usually the case in the early stages of the work, then the thought-form made will be distorted, incorrect, unbalanced.

²⁹It is in meditation that the disciple learns the work of accurate reception and correct building. Hence the emphasis laid in all true esoteric schools on the ability to focus consciousness, to visualize, to build thought-forms, and to accurately grasp causal intent. Therefore it is necessary, too, that the magician begins the practical work of magic with himself. He begins to grasp the vision of the transformed man, as he is in essence. He realizes the qualities and abilities which the transformed man evidences in physical life. He builds a thought-form of himself as the ideal man, the true server. He gradually coordinates his forces so that power to be these things in external reality begins to take shape. In his thinking he shapes a pattern which hews as true as he can make it to the prototype, and which serves as a model to him. As he perfects his technique he finds a

transforming power at work on (the energies which constitute his lower nature =) the energies of his envelopes of incarnation, until finally he controls them all and what he is esoterically and essentially is manifested in the physical as well. As this takes place, he begins to be interested in the magical work.

³⁰Then the third step in the form-making process can be taken. The brain is aligned with the mental envelope just as the mental envelope is aligned with the causal envelope, and the plan is sensed. The etheric brain receives the force of the building magical work, and its matter is shaped by this force. A thought-form exists then as the result of the previous two activities, but it exists in the brain only. There a point must exist through which the force can be led further from the brain out into the physical world.

³¹This double alignment – the mental envelope aligned with the causal, and the brain with the mental – results in the making of a focusing centre within the head of the magician. The energy which flows through this centre acts through three distributing agents, and hence all three are used in all magical work: the right eye for the energy of the third triad, the left eye for the energy of the second triad, and the hands for the energy of the first triad. These last points are of technical interest to the experienced worker in magic, but of symbolic interest only to the aspirants for whom this text is principally intended.

10 Rule IX

¹Rule IX. *Condensation next ensues. The fire and waters meet, the form swells and grows. Let the magician set his form upon the proper path.*

11 The Necessity for Purity

¹This rule is very briefly summed up in the injunction: “Let desire and mind be so pure and so equally apportioned and the created form so justly balanced that it cannot be attracted towards the destructive left-hand path.”

²This brevity is due to the extreme simplicity of this rule in the consciousness of the man who knows, and its extreme complexity from the standpoint of the casual reader. Only the simplest and most practical of its significances is there given but perhaps a few of the deeper meanings can be imparted also.

³It is interesting to note that as the disciple makes progress on the path, the forms in which truth can be given become ever simpler, while the meaning grasped becomes ever wider and more inclusive, and hence (on analysis) more and more complex. Finally, resort is had to symbols and the disciple grasps the cosmic plan through geometrical forms being presented to his inner eye.

⁴The most important point emphasized in this rule is purity. In the last analysis, purity is a question of motive. If the incentive to action of any kind in the three worlds of man is the desire of the first self, and if the practical application of mental consciousness brings it about, then impurity characterizes that action. If the impulse emanates from (the dweller in the form =) the monad centred and self-conscious in the causal envelope, it is then subordinated to the causally conscious monad and controlled by it to the desired end. Then the action is characterized by purity within the group limitations, for absolute purity exists only when the monad has achieved entire freedom from control. (The soul =) The monad centred in the causal envelope and self-conscious in it is group-conscious and group-controlled, and until the monad has overcome the causal envelope and attained liberation from its control (L.A.: centred itself in the mental atom of the second triad and no longer in the causal envelope), it will not understand the real significance of purity. There is a close connection between impurity and limitation of any kind, physical, emotional and mental.

⁵But aspirants and disciples need not consider absolute purity here. No one in the esoteric groups of the world has yet achieved the fifth initiation, where the meaning of purity will enter the consciousness in a blaze of the most intense realization. For the majority, physical and emotional purity are the objectives, and primarily therefore liberation from emotional control and desire. Hence the constant, even though badly worded injunction in esoteric books, “Kill out desire”. A

better formulation for the present would be “reorient desire” or “redirect desire”, for a constant process of reorientation of the entire desire nature so that it eventually becomes a habitual state of mind is the clue to all the transmutation processes, and to effective magical work. KofL1 4.11.36; KofL3 6.18.2, 8.5.9; WofM 7.17.10

⁶As the aspirant makes progress on the path, his thought processes become more potent, and the thought-forms he makes with definite purpose in the meditation work become more efficient in the bringing about of results. It will be apparent therefore that in magical work (which has always to be wrought out in the physical world) there will always exist the tendency towards the left-hand path, until the causal consciousness is permanently established, and purity of motive has become a habit of the mind.

⁷Establishing right habits and then keeping them is for the aspirant a prime requisite. Those who are working in the field of planetary evolution are looking for dependable instruments. People whose emotional moods and feelings run riot or who lack physical control cannot be counted upon in an emergency by those who are seeking helpers. People whose thinking is clouded or whose inability to concentrate their thought on higher things are unsuitable co-workers. This remark need deter no one in these groups from pushing forward, for the recognition of a defect is a preliminary step towards its overcoming. These groups are in training and this must be borne in mind or else discouragement is apt to ensue when the ideal is enunciated. World need and opportunity go hand in hand at this time. The Great Ones, who stand as a wall between mankind and planetary reaping are hard pressed at this time, this is but an inadequate statement of the case. WofM 9.190.7

⁸Since the middle of the Atlantean root-race period the thoughts of men have steadily been attracted toward the destructive or left-hand path, because selfishness has been the motive, and self-interest the dominant factor. Part of the work that Christos did 2100 years ago was to offset this tendency by the inculcation, through example and precept, of sacrifice and unselfishness, and the martyr spirit (tinctured as it often was by hysteria and a heavenly self-interest) was one of the results of this endeavour. Seen from the standpoint of the hierarchy, the effort has been successful, for the Christian spirit stands for reorientation to heavenly things. Hence purity of motive and the instinct for service, which latter quality is comparatively new in human evolution.

⁹In spite of this, however, the tendency to selfish interest is the most powerful factor in the world at this time, and hence the critical situation existing between the planetary hierarchy and the black lodge.

¹⁰Let there be no discouragement, however, for the (spiritual thought =) causal, 47:1-3, or essential, 46:1-7, idea resulting in magical work, of one brother of pure intent is of far greater potency than that of many brothers who follow the tendencies of the first self. When the true aspirant tries to grasp the magnitude of the plan and to survey the forces arrayed against him, he may be overcome by the apparent futility of his effort and the seeming smallness of the part he plays. Let him then remember that there is a steadily growing group of those similar to him and that this is a group effort. Under the Law the Great Ones work through their disciples in all countries and never before have there been so many endeavouring to fit themselves for this function of being “transmitters of the purpose”, and never before has there existed such a strong inner solidarity between workers in all fields in all parts of the world. For the first time in history is there a coherent group for the planetary hierarchy to use. Heretofore, there have been lonely isolated workers or tiny detached groups, and this has greatly hampered the work. Now this is changed.

¹¹All should realize this and should work to reinforce this group integrity and to develop the power to recognize all such workers everywhere under any name or organization and to cooperate with them when they have so recognized them. This is no easy thing to do. It presupposes the following:

¹²1) An inner sensitiveness to the plan. 2) An ability to recognize principles, governing conduct and administration. 3) An ability to overlook the non-essentials and to emphasize the essentials. 4) An ability to submerge personal ambition and interest in the furthering of the group ideals. 5) An ability to steadily preserve the inner contact through meditation and to overlook and not to emphasize first-self reactions.

¹³These are basic prerequisites, which should receive the attention of workers and students in all groups.

¹⁴It would be of value if each student would link up every day at five o'clock by an act of the will with this rapidly integrating group of servers, mystics and brothers. To this end it might be wise to commit to memory the following brief formula to be said silently at that hour with the attention focused in the head:

¹⁵“May the Power of the one Life pour through the group of all true servers. May the Love of the One Soul characterize the lives of all who seek to aid the Great Ones. May I fulfil my part in the One work through self-forgetfulness, harmlessness and right speech.”

¹⁶Then carry the thought forward from the rapidly forming group of world-servers to the Great Ones who stand back of our world evolution.

¹⁷This can be done in a few seconds wherever one may be and in whatever company, and will not only aid in the magical work of the planetary hierarchy, but will serve to stabilize the individual, to increase his group consciousness, and to teach him the process of carrying forward work in consciousness simultaneously with, and in spite of, outer exoteric functioning.

12 Fundamental Forms

¹The simplicity of this Rule IX is such that in a few words the entire process of creative evolution is summarized. In the mental world an idea takes form. In the emotional world desire energy pervades that form. Under the evolutionary process the form “swells and grows”. Through rightly governing the form in the intended direction, the monad fulfills its purpose.

²All life is vibration and the result of vibration is form, coarse or subtle, and ever subtler as ascension continues. To the more and more subtle forms correspond more and more rapid vibrations. In this increase of vibration rate lies hid the secret of form-shattering and form-building. Forms are of four kinds in this fourth eon:

³1. *The form of the first self* are the envelopes of physical, emotional, and mental matter that provide the monad's means of contact in the lowest three worlds (47–49). Such an envelope is built in each life, the rate of the vibration being determined in the life preceding the present. That form proves adequate for the average man and serves him till death. The man who is entering on the esoteric path starts with the envelopes provided, but during incarnation builds for himself ever newer and better envelopes, and the more progressed he is the more consciously he works at this. Hence eventuates that constant turmoil and frequent ill-health of the beginner in esoterics. He senses the law, he realizes the need of raising his vibration rate, and frequently he begins by making mistakes. He starts to build anew his organism by diet and discipline, instead of working from the inner outward. In the careful discipline of his thinking and the ennoblement of feeling there will be results in the physical world as well. Add to the two just mentioned, purity as to food and manner of life, and in seven years' time the man has built for himself new envelopes around the three units of the first triad.

⁴2. *The form of the environment* is really the evolutionary result of the involutory group soul. It relates to our contacts, not just those in the physical world, but those in the emotional and mental worlds as well. In similarity of vibration comes coherency. When therefore a man raises his vibration rate and builds anew from the beginning, it results in dissonance in his surroundings and subsequent discord. Therefore, under the law, there comes always to the aspirant a period of aloneness and of sorrow when no man stands by and isolation is his lot. In lesser degree this comes to all, and to the initiate of the fourth degree (L.A.: actually the initiate of the third degree preparing to receive the fourth degree) this complete isolation is a characteristic feature. He stands midway between life in the three worlds of the first self (47:4–49:7) and life in the three worlds of the second self (45:4–47:3). His vibrations do not harmonize, prior to initiation, with the vibrations of either group. Under the law he is alone. But this is only temporary. When the environment satisfies, then is the moment of anxiety, for it indicates stagnation. The application of the law at first causes disruption. KofL1 3.5

⁵3. *The form of devotion*. Each human being, whatever his of level of development, has his

devotion, that for which he lives, that for which, in ignorance, in knowledge or in wisdom, he applies the law as he can grasp. His devotion may have a physical direction and motivation, the acquisition of money or possessions. It may also be wholly emotional, such as love of family, pride of race, love of popularity. Devotion has a mental feature when it is love of art, or science or philosophy.

⁶Devotion means that forces are summoned up for the attainment of a goal. When this goal has been reached, devotion disintegrates or is transformed. Many lives are spent in pursuit of goals of lower kinds with lower vibration rates. At lower stages, development is so slow that the vibration rate is not heightened even during many lives. At higher stages, development is more rapid, so that the vibration rate is heightened from life to life. As a man begins probationary discipleship, he may during one life adore and abandon several forms in succession, heightening the vibration rate each time. Therefore, the life of all aspirants, if progressing with the desired rapidity, is one of constant movement, constant changes and differentiations, and continuous building and breaking, planning and seeing those plans disrupted. It is a life of recurring suffering, of frequent clashing with the environing circumstances, of numerous friendships made and lost. Ideals are reached only to be found to be stations on the road to higher ideals; visions are seen only to be replaced by others; dreams are dreamt only to be realized and discarded; friends are made, to be loved and left behind, as they are moving ahead more slowly. And all the time the fourth form is being built.

⁷4. *The form of the causal envelope.* This is the vehicle of the higher consciousness, the temple of the indwelling god, which seems of a beauty so rare and of a stability of so sure a nature that, when the final shattering comes of even that masterpiece of many lives, bitter indeed is the cup to drink, and unutterably bereft seems the monad. Then the monad is conscious only of its own self-identity, "I am that I am", its innate potential divinity. Then the monad builds for itself a new form such as it desires, a form which suffices for its need and which it will not scatter, but use or discard as occasion warrants.

⁸In these times aspirants and disciples will need to ponder on this matter of the form, for when a new ray enters and a new era begins (L.A.: such as now when the entry of the seventh ray coincides with the beginning of the Aquarian epoch), comes always a period of disruption of forms, which goes on until the forms that are being made have adapted themselves to the new vibrations. In that adaptation those who have cultivated pliability and adaptability, or who have that in the department of their triad envelope, progress with less disruption than those more crystallized and fixed. WofM 17.1.3, KofL1 2.1.2, KofL3 17.13, KofL3 18.2

⁹Particularly now should pliability and responsiveness of form be aimed at, for when the world teacher appears, his vibrations will cause disruption everywhere where crystallization is present. It was so before; it will be so again. Here H.T.L. comments: and because of that he will be rejected.

¹⁰Cultivate responsiveness to the Great Ones, aim at mental expansion and keep learning! Think whenever possible in terms abstract or numerical (LA: Exactly, and that is what H.T.L. has taught us by giving us the Pythagorean numbers to replace the ambiguous and hence useless traditional names), work at the plasticity of the emotional envelope by loving all. In love of all that breathes comes capacity to vibrate universally, and in that emotional pliability will come responsiveness to the vibrations of the world teacher.

¹¹This summation of process and of the forms is equally true of the monad as a divine self occupied with cosmic creative work and of the monad as a human self when it builds its instrument for expression, the causal envelope, either unconsciously at the early stages or consciously at the later. PhS 2.23.7-10, 2.42.3; WofM 7.3 It is true of the disciple, as he seeks to express his realization of the work (L.A.: on three lines) through group work (L.A.: work on second and third lines) and the organization of his life (L.A.: work on first line). It is true of the disciple, as he learns, through experience, to centre his forces in his mental envelope and from there accomplish his purpose in generating and producing those thought-forms which influence the consciousness of men, and which represent (that aspect of the universal mind =) those causal ideas which are needed for the right production of that immediate fraction of the plan which his age and generation require.

¹²All these various applications of the rule could be elucidated and enlarged upon. Our problem, however, must be kept clearly in mind. We are causally conscious, or in process of becoming it. We

are beginning, thanks to our meditation work and our application to study, to work in the mental world. We are creating forms continuously, charging them with energy and sending them out to fulfil their function in line with the purpose we have realized.

¹³The emphasis should be laid on the word *realized* in the above paragraph. According to the clarity of vision and the depth of the inner realization so will be the adequacy of the form being built, and so will be the strength of the energy which will enable it to perform its intended function.

¹⁴Up to the present time the majority of aspirants in the world express the results of little and weak thought, but rapid action. The goal for aspirants should at this time be rapid, concentrated thought and slow action. That slow action, however, will be potent in result; there will be no loss of time or force, no delay in readiness for action, and no tendency towards hesitation. When the attention of the monad is focused in the mental envelope, the manifestation of its thinking will have a sure and inevitable success. When it has clearly grasped the idea, has its attention closely focused, and steadily applies the will aspect, the result will be irresistible manifestation and powerful action in the physical world.

¹⁵The aspirant must bear this thought in mind if he is to avoid the dangers of the left hand path. Here are some statements intended to facilitate understanding of what is meant by the left hand path. These statements are dealing primarily with those thought-forms which man creates:

¹⁶1. The left hand path concerns the matter aspect, and the energy poured into the form serves only to vitalize matter. The potency of the consciousness aspect, as wielded by the second self, is lacking. KofL5 23.12

¹⁷2. The form being made is constituted of mental, emotional, and physical matter. It lacks contributions of causal and higher matter. Its purpose is in line with the development of form, but not in line with the expression of consciousness.

¹⁸3. The left hand path, therefore, is the path of development of matter, not the path of development of consciousness.

¹⁹4. All forms being made at every stage are either confined to the left hand path or embrace it and yet go beyond it, and follow the right hand way. It should be borne in mind that all forms, whether they follow the right or left hand way, are alike up to a certain point. They travel the same progressive stages and at one time in their career they appear uniform and alike. Only when their purpose appears does the distinction become apparent. Hence the training of the aspirant in right motive as a preparatory step to true esoteric work.

²⁰What then is meant by esoteric work? True esoteric work involves: 1) Contacting the plan. 2) Right desire to cooperate with the Plan. 3) Building thought-forms and confining the attention of the maker of these thought-forms to the mental world. This work is so powerful that the thought-forms being made have a life cycle of their own and never fail to manifest themselves and perform their work. 4) Directing the thought-form from the mental world and confining the attention to that specific enterprise, knowing that right thought and right orientation lead to correct functioning and the sure avoidance of the left hand path.

²¹This is a lesson little appreciated by aspirants. They engage in emotional desire for their thought-form and their idea to be manifested. They spend much time following the orthodox methods of work and in physical world activities. They wear themselves out by identifying themselves with the form they have made instead of remaining non-identified with it, and acting solely as the directing agents. Learn to work in the mental world! Build there your form, remembering that if you submerge yourself in the form for which you are responsible, it may obsess and dominate you and then the form will be the dominant factor and not the purpose of its existence! When the form controls then comes the danger that it may be turned in the wrong direction and find its way on to the left hand path and so increase the power of matter and its hold over awakening monads.

²²It might be briefly added that anything that tends to increase the power of matter and add to the potent energy of matter produces a tendency to the left hand path and a gradual attraction away from the plan and the purpose which it veils and hides.

²³All work and all thought-forms made (whether they take shape as an organization, a religion, a school of thought, a book, or a life work of any kind) which express (spiritual ideals =) ideals

pertaining to the second self and lay the emphasis on the consciousness aspect come under the category of white magic. They then form part of that stream of life which we call the right hand path, because it leads mankind out of form into life, and away from matter into consciousness (L.A.: from the worlds of the first self, 47:4–49:7, to the worlds of the second self, 45:4–47:3). WofM 9.17.2

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Last correction: January 23, 2015.

Endote to paragraph 5.4

KofL5 10.3.16 (a paragraph of an essay on Vera Stanley Alder, not translated):

Those people who leave world 49 (the physical world), put off their organism with its etheric envelope and in so doing automatically find themselves in world 48 (the emotional world), cannot (expressed improperly) discover the so-called fourth dimension of that world. A special interested study is required, under the guidance of a competent teacher, for exact perception in that new world to see more sides of objects than before and to acquire an expanded spatial perception. Most people never learn how to see in the correct way. They keep the “three-dimensional” vision they brought with them, and find events in their new world inexplicable. If it were possible for them to return from world 48 to world 49, it would appear to them as crawling into a sack.