

THE WAY OF THE DISCIPLE

PART FIVE

WM 271–321

1 Rule X

¹Rule X. *As the waters bathe the form created, they are absorbed and used. The form increases in its strength; let the magician thus continue until the work suffices. Let the outer builders cease their labours then, and let the inner workers enter on their cycle.*

2 Thought-Form Building

¹In Rule X two facts are stated, which are true of all forms, and three strong injunctions are given.

²The two facts are 1) The form absorbs and uses the waters in which it is immersed. 2) As a result it grows in strength.

³The three injunctions are: 1) Let the magician go on building his form until he is assured that it has reached its adequate potency. 2) Then let the “outer builders” cease from labour. 3) Let the “inner builders” enter on their cycle.

⁴As was described previously, in the process of thought-form building, the time comes when the form has to be oriented in the right direction and set upon the proper path in order to carry out its creator’s will and purpose. This takes place fairly early in the work and after the process of orientation the work of building proceeds, for the thought-form is not yet ready for an independent life. There is a true analogy between the gestation period of an infant and that of a thought-form. A good physician never overlooks the importance of the right placement of the child within the womb, and if analogously the form is wrongly directed on the path it is to follow into manifestation, trouble often ensues and sometimes even death. Birth is preceded by the “breaking of the waters”, and before the thought-form brings about the desired results in the physical world there comes too a similar reaction: the energy of desire (L.A.: water is the esoteric symbol of desire) becomes so potent as to cause the form to appear as the visible expression of desire.

⁵Let us study these facts and analogies from the standpoint both of the macrocosm and the microcosm.

⁶We note that the form absorbs and uses the matter in which it is immersed. Our solar system is one of many, and a small one. It constitutes a part of a greater whole. This greater whole, formed of seven solar systems, is itself immersed in the “waters of space” (L.A.: the cosmic emotional world, 36–42), is born of desire. It draws its vital force from its surroundings. Streaming into our solar system from all sides are forces emanating from the government of a system of seven suns, expressing its will, and manifesting themselves in the great thought-form that is our solar system. PhS 2.58.1

⁷It is useless for us human beings to speculate about the government of a system of seven suns, because it is only as a member of the planetary government that the monad is beginning to sense the dynamic impulse of that (L.A.: two steps higher) government, although the monad, not even at that stage of expansion (L.A.: as at least a 42-self; KofR 1.39.1) is able to conceive anything of its trend. (L.A.: To all of us monads at lower stages, the government of seven suns remains utterly inconceivable.)

⁸(The cosmic egoic lotus =) The cosmic causal centre, our solar systemic government in worlds 29–31, receives 49 kinds of cosmic energy and distributes it to all forms within the solar system. This is dealt with in *Cosmic Intelligence*: CI 1.2.11; 8.5.4; 11.4.1; 19.7.13; 20.2.46; 20.4.26,45

⁹Man is immersed in forces which are to him as space is to our solar system. He forms part of a greater whole. (L.A.: Through his third triad he is part of some one of the seven planetary beings which is not necessarily that planetary being in whose 49-globe he is incarnated at present, PhS 2.49.2). These seven are the scaled-down correspondences to the seven solar systemic beings. When

the monad (no longer in the human kingdom) begins to sense the life of the solar systemic government, as it expresses itself through the seven planetary beings, it will have touched the consciousness of our planetary government, and our planetary government is sensing somewhat the united vibrations of the lives of the seven solar systemic governments. KofR 2.5.8

¹⁰Scaling the analogy down one more step, one notices that the relation of the human kingdom, as a collective of monads, to the human monad corresponds to the relation of the cosmos to the solar system, both as collectives of monads. In the human kingdom, too, there are expressions of the same kinds of seven forces, or type energies. As man awakens to a recognition of these seven types, and begins to work consciously with them, he is taking the first step towards transcending them and controlling them within his field of activity. This is now taking place. Knowledge of the seven types is beginning to permeate among the thinkers of the race. This knowledge was in past ages the prerogative of the initiates of the time. Hidden in the astrological presentation is that information which will lead disciples to realization, and which will put them en rapport with the seven planetary beings. Real developments in astrology may not be looked for, however, until the new age is really with us and the new orientation achieved. KofR 2.8.4; 2.13.11

¹¹The planetary hierarchy constitutes symbolically the crown centre of mankind and the forces of the hierarchy constitute the brain forces. In the physical world are a large band of aspirants, probationary disciples, and accepted disciples who are seeking to be responsive to the “crown centre”, some consciously, others unconsciously. They are gathered from all fields of expression but are all creative in some way or other. They in their turn constitute what might be symbolically called the “pineal gland” of mankind. As in individual man this is usually dormant, so, in mankind, this group of cells within the brain of the body corporate is dormant, but thrilling to the vibrations of the crown centre – the planetary hierarchy. Some of the cells are awake. Let them intensify their endeavour and so awaken others. The pioneers of the human race, the scientists, thinkers, and artists constitute the pituitary body. They express mentality but lack that intuitive (causal) perception and ideality which would place them (symbolically speaking) in the pineal gland. They are nevertheless brilliant, expressive, and investigating. The objective of the hierarchy (again symbolically speaking) is to make the pineal gland so potent and, therefore, so attractive that the cells of the pituitary body (L.A.: the mental people) may be stimulated and thus a close interplay be brought about. This will lead to such potent action that there will be a streaming forth of new cells to the pineal gland and at the same time such a strong reaction set up that the entire body will be affected. All of this will result in the streaming upward of many monads to take the places of those who are finding their way into the centre of hierarchical endeavour. WofM 9.217; 9.218; KofR 3.2.18

¹²The (“waters of space” =) emotional world in which this reorientation and reversal of tendencies is progressing, is in a state of violent turmoil. The vortex of conflicting desires in which men find themselves is now chaotic and so potent that all emotional matter is stirred. Students of modern history and of social order are faced with an unprecedented condition, corresponding in the human collective to that upheaval in the life of an individual aspirant, which always precedes the passing on to the path of discipleship. Hence there is no cause for depression or undue anxiety, but only ardent desire that the transition may be made in due time and order and be neither too rapid – hence destructive to all right ties and affiliations – nor too prolonged and so strain beyond endurance the sorely tried societal forms of mankind. All new manifestations in all kingdoms in all ages must come slowly, and therefore safely, to the birthing. All new forms, if they are ultimately to carry weight and gather adequate momentum to carry them through their life cycle, must be built in higher worlds in silence (L.A.: in a condition where lower envelopes are controlled so that they are “silent”, “speaking” only when, and as, the self-conscious monad wants, the condition meant by the term “alignment”), in order that the building may be strong and sure and the inner contact with the creator (human or divine) and true conformity to the pattern may be firm and unbreakable. This is true of a solar system, a kingdom in nature, or a thought-form constructed by a human thinker.

¹³In all form-building the technique of construction remains basically the same. The rules and realizations of this technique may be summed up in the following aphoristic phrases:

¹⁴Let the creator know himself to be the builder, and not the building.

¹⁵Let him desist from dealing with the raw material of the physical world, and let him study the pattern and the blue prints, acting as the agent of the divine intellect.

¹⁶Let him use two energies and work with three laws. These are the dynamic energy of purpose and the magnetic energy of desire. The first energy conforms to the plan, and the second energy draw the builders to the centre of endeavour.

¹⁷Let these three laws hold sway: the law of synthetic limitation, the law of vibratory interplay, and the law of active precipitation into the physical. The first concerns the (life =) will, the second concerns the building, and the third produces manifested existence (in the physical world).

¹⁸Let him deal first with the outer builders, sending his call to the periphery of his circle of influence.

¹⁹Let him set living matter in motion by his idea and impulse, making the builders obey his purpose and plan.

²⁰Let him build with judgment and with skill, remaining always seated on the “stool of the director” and not coming down into close contact with his thought-form.

²¹Let him project, in time and space, his thought-form through visualization, meditation and skill in action, and so produce that which his will commands, his love desires, and his need creates.

²²Let him withdraw the builders of the outer form, and let the inner builders of dynamic force push it forth into manifestation. Through the eye of the creator these inner builders (L.A.: envelope centres, which are evolutionary beings, devas; PhS 2.41.3) are brought to functioning, directed action. Through the word of the creator those outer builders (L.A.: elementals, involutory beings) were guided. Through the ear of the creator the volume of the greater word vibrates through space.

²³Let him remember the order of creative work. The waters of space respond to the word. The builders build. The cycle of creation ends and the form is adequate in manifestation. The cycle of performance succeeds and depends for its duration on the potency of the inner builders, who constitute the (subjective =) superphysical form and transmit the vitalizing life.

²⁴Let him remember that the cessation of the form ensues when purpose is achieved, or when impotency of will produces failure of functioning in the cycle of performance.

²⁵Aspirants would do well to study these cycles of creative building, of performance, and of subsequent disintegration. They are true of a solar system, of a human being, and of the thought-forms of a creative thinker. The secret of all beauty lies in the right functioning of these cycles. The secret of all success in the physical world lies in right understanding of law and of order. For the aspirant the goal of his endeavour is the correct building of forms in mental matter remembering that “as a man thinketh in his heart so is he”; that for him the control of mental matter and its use in clear thinking is an essential to progress. KofR 2.12.4-9; 5.4.21; 5.36.3; PhS 2.50.7; 2.55.8; KofL1 9.4.3; KofL2 2.19; 2.28.3,4; 4.10.9; 5.21.14; KofL3 14.12.3; 17.9.

²⁶This will demonstrate in organization of the outer life, in creative work of some kind – the writing of a book written, the painting of a picture, the rhythmical management of a home, the running of a business along sound and true lines, the saving of a life, in all of which the outer duty is carried out with precision, whilst the inner adjustments proceed in the silence of the heart.

²⁷For the disciple, the work extends. For him there has to be realization of the group plan and purpose and not simply of his own individual spiritual problem. He has to work in conformity to the purpose for his immediate cycle and life period; he has to subordinate his personal dharma and ideas to the need and service of that cycle. For him there has to be that attainment of knowledge, of strength, and of alignment of the first self with the second self which will result in ability to build well-organized forms and groups in the physical world and to hold them together. This he does, not through the force of his own character and equipment but because that character and equipment enable him to act as a transmitter of the greater life energies and to serve as an efficient cooperator with a plan of which he can only vision a fragment. (L.A.: The greater life energies are 43–46; the lesser ones are 49:1-4. EE 4.18-21) He works, however, faithfully at the building of his part of the great plan and finds one day, when the building is completed and he sees the whole, that he has built true to design and in conformity with the blue prints as the architects (the elder brothers) have

carried them in their intellects, those architects who in their turn are in touch with the intellect of the one existence. PhS 3.15.2; KofL2 6.26.1

²⁸The practical application of these truths is of utmost importance. No human being leads a life so circumscribed or in such an insignificant position that he cannot begin to work intelligently and to build thought-forms under law and with understanding. There is no day in any man's life, particularly if he is an aspirant or a disciple, when he cannot work in mental matter, control his use of thought, watch the effect of his mental processes on those he contacts, and so handle his mental matter that he becomes more and more useful. KofL1 1.14.3; KofL2 3.35.1

3 The Centres, Energies and Rays

¹There are two connections in which this Rule X can be studied and thereby results of practical value can be achieved. We can study it from the standpoint of the work which Augoeides does in relation to its instrument, the human being. We can also study it from the standpoint of organization work and of that form-building which the disciple does in his service for the hierarchy.

²Back of the outer form of a human being, responsible for its creation, its maintenance and its use, lies, we know, the causal envelope. KofR 1.34.34 Back of all activity for the furthering of human evolution as well as of other evolutionary processes stands the planetary hierarchy. Both are centres of energy; both work under law creatively; both for their activity in the physical objective reality proceed from a higher reality, which to man is as yet subjective only (L.A.: 47:3 and higher); and both are responsive (in the great sequence of living beings of ever higher kinds) to vitalization and stimulation from higher centres of energy (L.A.: for the causal envelope, this higher energy centre is the second triad; for Augoeides, it is Protogonos; for the planetary hierarchy, it is the planetary government). Some of the factors that the disciple has to learn to recognize during his particular series of incarnations fall into two main groups. The factors of each group are seven types of energy that influence his (form aspect =) envelopes of incarnation.

³The first group of forces concerns purely the (form side =) the envelopes of incarnation (47:4–49:7), which are the work of the outer builders, and which are the predominant factors right up to the stage of the probationary disciple. These are the forces inherent in (matter itself =) the envelopes of incarnation themselves, and might be listed as follows:

⁴1. (Physical =) Organic-etheric forces. These emanate from the (life =) etheric envelopes of the cells which constitute the body. (L.A.: Thus it is about the radiation emanating from the individual etheric envelopes of the cells, hence the term suggested here, “organic-etheric”.) These etheric envelopes of the cells are responsive to the corresponding cell forces of the environment. Esotericians always see the correlation between the factors in themselves and the corresponding factors in their surroundings. We live in a world of forms. These forms are made up of living beings that have their own emanatory and contributory influence. They fall in their turn into three main groups:

⁵a. Those emanations which issue from the cells themselves and are dependent on their quality. They produce a good or a bad effect, are refining or coarsening in their influence, and raise or lower the physical vibratory rate of the united cell aggregate. Thus, as we well know, the physical effect of a coarse brutal animal-natured man will be different to that of the refining, beautifying results of contact with an older soul, functioning in a body, cultured, clean, disciplined, and purified. KofL2 6.2.6

⁶b. Those emanations, of a purely physical kind, which are responsible for that chemical affinity between one animal body and another which produces the coming together of the sexes. It is an aspect of animal magnetism and is the response of the cells to the call of other cells, all of them acting under the law of attraction and repulsion. Man shares this radiation with the animals. It is instinctive and lacks all mental elements.

⁷c. Those emanations, which are the response of the cells to harmonious rhythms and therefore dependent upon the cells having in themselves something of that to which they respond. These emanations are little understood as yet, but will increasingly come to the fore as the race develops. This kind of force is that mysterious something which enables the organism to recognize as

harmonious or congenial a physical surrounding or environment, for instance. It is that undefinable reaction which results in two human beings (apart from all sex attraction, for normal people of the same sex experience it with each other) having a harmonious effect physically upon each other. This is, in the physical world, the esoteric basis for all group relations, and it is the understanding of these emanations that enables the isolation and segregation of races to be carried forward under the great evolutionary plan.

⁸These three factors might be described as 1) the *quality* of the cell forces operating entirely in the gross physical which produce organisms of a particular type, 2) the *magnetic attraction* between two organisms, and 3) the *racial types*. These three factors guide the man of the race as he builds a new race and impresses the outer builders with his ideas. They also guide a 45-self as he builds his gross physical envelope at will for the carrying forward of his work in any time or place. WofM 12.1.4 All those engaged in forming organizations and groups for active service in the world should understand these three kinds of emanations somewhat. The disciple should ask himself: What should be the vibratory quality of the cells of that body, that is to say: what should be the vibratory quality of the individuals who compose that group? What should be the quality of its attractive force, and of the magnetic effect it is to have in the world? What does the group possess through its members which will put it en rapport with other groups and so make it harmonious in its relations with them? All group builders should pay careful attention to these questions.

⁹2. Etheric vital forces. Esotericians regards the ether as no less material and objective as gross physical matter and hold the same as for emotional and mental matter. To correctly understand this, one should know that those etheric envelopes of the cells discussed above are coordinated, influenced, and vitalized by the blood stream, that intricate system which penetrates every part of the organism, is responsible for its welfare, and demonstrates in a manner not yet truly comprehended the fact that the “blood is the life” (L.A.: The Bible, Deuteronomy 12:23). The blood is an aspect of energy, as is the sap in the vegetable kingdom. WofM 4.5.9; KofL2 6.12.7

¹⁰The (sympathetic =) autonomic nervous system, that marvelous apparatus of sensation, is closely related to the emotional envelope. The contact is made via the solar plexus, just as the vitality, governing the quality of the blood stream, makes its contact via the heart. In the heart is the centre of physical existence. The central nervous system works in close relation to the molecules of the mental envelope. KofL2 6.12.8 The following relations should be considered:

¹¹1) Etheric envelopes of cells – blood stream – heart centre – thymus gland. 2) Emotional consciousness – autonomic nervous system – solar plexus centre – pancreas. 3) Mental consciousness – central nervous system – eyebrow centre – pituitary body. 4) Etheric energies – seven main centres of the etheric envelope – spleen. 5) Self-consciousness (L.A.: and so causal consciousness) – upper brain – crown centre – pineal gland. 6) Self-expression – lower brain – throat centre – thyroid. 7) Self-perpetuation – sex organs – sacral centre – reproductive glands. 8) Self-assertion – entire man – basal centre – adrenals. It should be noted that eight factors are here enumerated, and that it is here that many of the schools go astray. By “etheric energies” are understood, in this connection, the energies which, acting through the centres of the etheric envelope, make the organism alive. These energies enter the human organisms through the splenic centre.

¹²The centres have three main functions: 1) they vitalize the organism, thus make it alive; 2) they make it possible for man to develop self-consciousness (L.A.: the energies conveyed by the etheric centres for this purpose are received from the centre of the causal envelope); 3) they transmit (spiritual =) second-triad energies to man so that he can be transformed into a second self. L.A.: Note that nothing is said here about the functions of the etheric centres to transmit the energies of the emotional and mental envelopes, but that only the transmissions of physical, causal, and higher energies are classed among the main functions. In other words, the planetary hierarchy has no high opinion of the life value of emotional illusion-creating energies and mental fiction-creating energies. KofL2 2.21

¹³The function of vitalization is shared by man with the animals and with all living beings, and his capacity to move freely in a three-dimensional world is the outstanding faculty developed from

that function. (L.A.: The function of vitalization is innate, whereas the faculty of locomotion must be developed by the individual in each incarnation.) Self-consciousness is the prerogative of the human kingdom (L.A.: and of the higher kingdoms). When man has evolved, when all parts of his nervous system, his endocrine system, and his centres are coordinated and working in harmonious rhythm, then the energies transmitted from the second triad make their presence felt. The spiritual energy (45:4, 46:1, and 47:1) and not just the consciousness energy (47:2,3) or sentient energy (47:4-7 and 48:2-7) pours through man, the instrument of divine life and the custodian of forces, to be held and used (L.A.: also) for the other and lower kingdoms in nature.

¹⁴The factors enumerated in 3.11 might be arranged in another order; that is, one that shows man as he is intended to be and not as he now is in the course of his evolution:

¹⁵1. Self-assertion – the coordinated quaternary (L.A.: the envelopes of incarnation, in this case 47:3–49:4; that is, including the triad envelope but excluding the organism) – basal centre – adrenals. 2) Self-expression (creative work) – lower brain – throat centre – thyroid. 3) Self-consciousness – upper brain – crown centre – pineal gland. 4) Self-perpetuation – sex organs – sacral centre – sex glands. 5) Mental consciousness – central nervous system – eyebrow centre – pituitary. 6) Emotional consciousness – autonomic nervous system – solar plexus centre – pancreas. 7) Etheric envelopes of cells – blood stream – heart centre – heart. 8) Etheric energies, functioning through the seven main centres of the etheric envelope, a whole system of lesser centres, and the nadis (which underlie the nerves and are the cause of their existence as the centres are of the endocrine glands), are the medium of many forces and energies – some purely physical, others causal and even higher and unknown as yet, because they will make their presence felt only later in evolution. They will then express the energy of the (father or the highest aspect =) third triad.

¹⁶It should be noted that the tabulation in 3.15 pictures the evolution of those who (L.A.: through their third triads) belong to the second department. By self-consciousness is meant here (the self-realization of the spiritual man =) the monad's acquisition of self-consciousness, at first in the causal envelope, later in the second triad. By self-assertion is not meant the ordinary human self-assertion, but the assertion or full manifestation of the (divine nature =) second-triad consciousness (45:4, 46:1, 47:1). (L.A.: By then, the individual is a 45-self, and has long ago left the five stages of human development behind.) This can occur only when the basal centre is fully aroused and when the monad by an act of the will has carried (the energy of the material nature =) the idea mentalite (up into heaven =) all the way up into the crown centre, and when therefore the individual's entire being is unified and (L.A.: all its inherent potential) realized. (L.A.: To achieve this, however, it suffices to have become a perfect causal self, to have attained the fifth and highest stage of human development. EE 9.5.21, 9.6.6)

¹⁷The esoteric aphorism: “to will, to know, to dare, and to be silent”, has a special significance not hitherto revealed and at which only hints are possible. Those readers who have the inner knowledge will understand it at once.

¹⁸“To will” refers to the ultimate achievement (when, by an act of the combined will of the soul and of the lower man, unification and realization are brought about =) made by the monad when, by means of the combined energies of the first triad and second triad it centres itself in the 45-atom of the third triad. This concerns the basal centre.

¹⁹“To know” concerns the eyebrow centre. A hint to the monad's work lies in the words “Let the mother know the father”. This has reference to the “marriage in the heavens”. L.A.: The “bridal chambre” is the name of that centre in middle of the brain, where the energy of the crown centre, the “bridegroom”, and the energy of the eyebrow centre, the “bride”, have their first “knowledge of each other”, that is to say are united and beget the “son”, the 46-consciousness and its energy (will), in doing which they become the father and mother of the son. The birth of the son (the monad's transformation into a 46-self) then takes place in the home of the father (the crown centre). The formulation, “let the mother know the father”, is neither original nor exact. Taken literally it is illogical, for the mother by definition has knowledge of the father; but the bride's innocence is her ignorance of him; an older and better formulation is “let the bride know the bridegroom and so

become the mother of the father's son". Note the plural form, "heavens". Many "heavens" (higher kinds of consciousness) can be enumerated: seven, ten, or fourteen, all depending on what is meant for different stages of development.

²⁰"To dare" gives the clue to the subordination of the first self. The centre intended here in particular is the solar plexus centre, the clearing house of desire and of the emotional forces generally. It is also the main centre of the transmutative work.

²¹"To be silent" refers to the transmutation of the lower creative energy into the higher creative energy. What is to be silent after that is the sacral centre.

²²These four centres thus are particularly important for the disciple. Through the eyebrow centre the purified first self expresses itself. Through the control of the energies of the basal centre (the "serpent fire", the threefold idea mentalite; EE 5.15.6,12) and through raising them all the way up into the crown centre, the monad finally achieves a complete control of the first self and aligns it with the second self. In the sacral centre, the basic force of our solar system, the force of attraction, is transmuted from the reciprocal attraction of the sexes to the attraction of the first self by the second self. In the solar plexus centre which, being the organ of emotional consciousness and of the lower psychic powers, all lower emotional forces are gathered and transmuted into higher emotional ones and are carried up into higher centres.

²³The teaching given here is both deep and abstruse, but it is needed for the few, and their numbers will increase as time elapses.

²⁴The subject is complex also because the more detailed and so more exact teaching differs between the departments, so that both the theoretical explanations and the practical methods are different for disciples of different departments.

²⁵"To will" is the prerogative of (spirit =) the third self. "To know" is the function of the (soul =) second self. "To dare" is the duty of the (personality =) first self. "To be silent" is the ultimate destiny of the (matter aspect =) envelopes of incarnation in their interplay with the second self. KofL1 1.21.9

²⁶The vital forces are simply the passing through the envelope of the ether. There are many kinds of ether, and all are in motion. One of the concepts, lying back of the astrological theory, is that the etheric envelope of any life-form is part of the etheric envelope of the solar system, and is therefore the medium for the transmission of planetary and solar systemic energies, and of extra-solar or cosmic impulses. These forces and energies are constantly circulating and following definite paths through the ether of space in all parts, and are therefore constantly passing through the etheric envelopes of all life-forms. This is a basic truth and must be carefully borne in mind, for its implications are of many different kinds; but all lead back to the idea of unity, and of the oneness of all manifestation which consciousness has to know and realize.

²⁷The second basic idea is that the capacity of etheric envelope of every life-form to respond to energies and to appropriate, to utilize, and to transmit them is dependent on the condition of the envelope centres, of the chakras. The centres referred to here include not only the well-known seven major centres but numbers of lesser vortices of force, as yet unknown and unnamed in the Occident. The capacity of the etheric envelope mentioned is dependent also on the quality of the very envelope, on its aliveness, and also on the fine-meshed network in which the centres have their place, and which in its entirety is called the "web" or the "golden bowl". If this web is clear of impediments and of sediment, and if its channels are not clogged, then the circulating rays, energies, and forces can easily use it as a medium and can circulate unimpeded throughout the entire envelope. These rays, energies, and forces can then utilize those centres which are responsive to their vibrations, and can be passed on and through to forms in the same natural kingdom or in other kingdoms. Here lies the secret of all scientific and esoteric healing. Healers are experimenting with the etheric envelope, and yet little real knowledge is theirs. They know little or nothing of the centres in their own etheric envelope, centres through which the magnetic or other currents must flow. They are unaware of the condition of the etheric centres of those they seek to heal and of the nature of the forces they wish to employ. All they can do is to discipline their lives, and so control

their desires that they build a clean body and provide clear channels for the passage of forces from and through themselves to others.

²⁸The third basic idea to be noted is that life-forms are as yet primarily responsive to the forces which reach them from other life-forms on the planet, to energies of the seven basic types emanating from the seven (planets =) 49-globes, and also to the life-giving solar systemic ray (L.A.: solar second department energy). All life-forms in all the lowest four natural kingdoms respond to these many forces, to these seven energies and to the one ray. Mankind is responsive also to energies of other kinds and to solar systemic rays – all however coloured by the force generated within the solar system. CI 6.6.2; 4.3.9; 21.7.1

²⁹The work of the esotericians and of the aspirants is to arrive at an understanding of these forces and so learn their nature and their use, their potency and vibratory rate. They have also to learn to recognize their source and be able to differentiate between first-triad energies and second-triad energies, as well as the different type energies (“rays”). To begin with, they should make a clear distinction between energies emitted by the first self through (its form aspect =) the mechanical functions of its envelopes of incarnation and the energies emitted by the same first self when being (purified and aligned =) self-active in higher centres and in a state of self-consciousness, thereby also being aligned with the causal envelope.

³⁰Broadly speaking, the work of the human kingdom is to transmit energy to the lower natural kingdoms, while the work of the planetary hierarchy, in its relation to the human kingdom, is to transmit energies from the fifth and sixth natural kingdoms, from other 49-globes, and from the solar system. Before these energies can be transmitted to mankind, they must be scaled down and, in the process, be differentiated. KofL2 2.31.2

³¹The subject is complex, but students must not get confused. They must learn to give particular attention to certain general principles, and remember that as they tap causal consciousness, they will receive knowledge of the details as well.

³²The other kinds of energy assigned to the first two main groups with which the aspirant has to deal are related entirely to the matter aspect. The third group and the succeeding four groups are: 3) emotional energy, 4) mental energy, 5) the energy of the first triad (L.A.: synthesized in the mental molecule, 47:4; PhS 2.15.13), 6) planetary energy, 7) solar systemic energy.

³³These five can be subdivided as follows:

³⁴3) Emotional energy emanating from a) the human individual’s own emotional envelope, b) the emotionality of mankind as a whole, c) the planetary emotional world (48:2-7), d) the solar systemic emotional world (48:1).

³⁵4) Mental energy emanating from a) the human individual’s own mental envelope, b) the mentality of mankind as a whole, c) the causal-mental world of the planet (47:2-7), d) the mental world of the solar system (47:1)

³⁶5) First triad energy emanating from a) man’s synthesized first triad, b) advanced human beings who are integrated personalities, c) certain groups, such as for example the planetary hierarchy and its disciples.

³⁷6) Planetary energy emanating from a) the seven 49-globes (this is the basis of astrological practice), b) the earth, c) the moon.

³⁸7) Solar energy emanating from a) the physical sun (49:1-4), b) the sun, acting as a transmitter of cosmic energy (atomic kinds 1–49).

4 Emotional Energy and Fear

¹The subject now to be considered is of most practical application for it concerns the emotional envelope – the envelope in which a man is pre-eminently centred (L.A.: at mankind’s present general stage of development) and of which he is more potently conscious than of any other envelope. The etheric envelope is really below the threshold of waking consciousness. Human beings remain unaware of the passage of forces through this envelope and the nearest they get to the recognition of it is when they speak in terms of vitality or lack of vitality. KofL2 6.13.8; 8.4.22 The organism makes its presence felt when it does not function properly or through the gratification of

one or other of the physical desires. The situation is however different in connection with the emotional envelope for there is the vehicle of experience for the majority. Few there are who do not pass the greater part of their consciousness life recording the reactions of that envelope and swinging between the two poles of happiness and misery, of satisfaction and non-satisfaction, of assurance and doubt, of courage and of fear. This really means that the inherent force and life of the emotional envelope govern the life-expression and mould the experience of the incarnated monad. Therefore, it is of value to us to understand something of what those forces are, where they come from, and how they act and react on the man. There lies his battleground and there also lies his field of victory.

²To begin with, it should be borne in mind that all emotional energy is part of the emotional energy of the solar system and that therefore:

³1. The emotional envelope of a human being is like an atom in the emotional envelope of the planetary being.

⁴2. The emotional envelope of the planetary being is an aspect – not an atom – of the emotional envelope of the solar being. L.A.: The use of the word “aspect” emphasizes quality, not the quantity as an atom is. The quality expressed by the emotional envelope of each planetary being is one of the seven types (rays).

⁵3. The emotional envelope of the solar being in its turn is influenced by, and is a channel for, emotional forces emanating from vast centres of energy outside our solar system altogether.

⁶It is apparent that man is the meeting ground of forces greater and more diversified than his reason is capable of recognizing. Hence the complexity of his problem and hence all the possibilities growing out of those expansions of consciousness which are called initiations. Every stream of energy pouring through his emotional envelope is a pathway leading him to ever widening contacts and realizations. Here also lies the safeguard for the majority of human beings, in the fact that they possess an apparatus that is as yet inadequately developed for the registering and recording of those infinite possibilities which these avenues of realization offer. Until the mental envelope is sufficiently awakened and controlled it would not be possible for man to interpret rightly and utilize correctly the information which his emotional envelope could, but fortunately does not yet, convey to him.

⁷Apart from the fact that planetary, solar systemic, and cosmic energies are in constant circulation through his emotional envelope, every human being has appropriated, out of the greater whole, enough of the emotional energy wherewith to construct his own individual and separate emotional envelope, responsive to his particular note, coloured by his particular quality, and limiting him or not according to the point he has reached on the ladder of evolution.

⁸This envelope constitutes his emotional sphere, defining the limits of his emotional response to life experience, determining by its quality the range of his desire life, but being at the same time capable of tremendous expansion, development, adjustment, and control through the mental envelope. It is also influenced to vibratory activity as the result of its interaction with physical life experience. Thus the great wheel of experience is set in motion and will go on turning until the individual has understood and realized four noble (L.A.: or, rather, Aryan) truths of the Buddha. KofL1 5.7.12; KofL4 3.10.5

⁹The emotional envelope has in it the counterparts of the etheric centres, and through them stream the forces and energies, earlier mentioned, into the etheric envelope. PhS 2.21.4 These centres carry energies from the seven 49-globes and from the sun to every part of the emotional envelope, thus putting man en rapport with all parts of the solar system. The result of this is that man’s life destiny is fixated, until such a time as he awakens to his inalienable heritage and so becomes sensitive to forces that are as yet unrecognized by most people. These emanate from (the form =) the worlds of the first self (47:4–49:7). This is the reason why a horoscope is frequently quite accurate in its delineation for the unevolved and for the unawakened, but is quite in error in the case of the highly evolved man. Man is, en masse, what his desire body makes him. Later, “as a man thinks so is he”. KofL3 17.7.9-10 The emotional envelope, with its longings, desires, moods, feelings, and cravings, moulds the etheric envelope and the organism through the attractive forces which flow through it,

and so guides the man on unerringly to the fulfilment of his desires. If the emotional desires are dominantly animal in their objective we shall have the man with strong urges, living a life given over to the effort to satisfy them. If the craving is for comfort and for happiness, we shall have the man with a sensuous, beauty-loving, and pleasure-loving disposition, governed practically entirely by selfish effort. So it is through all the many grades of desire, good, bad, and indifferent, until the individual takes another attitude and so reorients the emotional energies, turning them in a different direction. Desire then becomes aspiration. Liberation from the wheel of birth is brought about and the man is freed from the necessity to reincarnate. (L.A.: The transmutation of desire into aspiration is done at the stage of culture, or higher emotional stage, whereas the freedom from the necessity to reincarnate is won only at the stage of unity, the 46-stage. KofR 1.35.12, WofM 11.16.4, KofL1 3.5.3 Meanwhile, the individual has to pass through both the mental stage and the causal stage. Nobody is able pass directly from 48 to 46 in evolution, skipping 47, although the mystics believe they can.) Then the horoscope as now understood proves futile, untrue, and useless. Also the term sometimes used, but wrongly, the “horoscope of the soul” means nothing. The soul (L.A.: that is to say, the second self) has no individual destiny, but enters unity. Its destiny is the destiny of the (group =) ever greater collective beings to which it belongs in succession. Its desire is the working out of the great Plan, and its will is the glorification of the incarnated solar ruler.

¹⁰The most ordinary manifestations of emotional envelope activity are: 1) fear; 2) depression and its opposite, hilarity; 3) desire for the satisfaction of the animal appetites; 4) desire for happiness; 5) desire for liberation, aspiration. In these five are summed up most of the emotional experiences of man. KofL2 8.5.3

¹¹It is only in seeking to master these emotional manifestations that man arrives at knowledge of himself. He has to consider them from the following angles: 1) their cause, 2) their effects, 3) the method of directing them.

¹²You will note that it is about the method of directing them, not method of suppressing them. Aspirants must learn that they are working with, and in, forces, and that right or wrong activity in the physical world is due to a right or wrong direction of energies and not to anything inherently right or wrong in the energies themselves. KofL1 4.11.36

¹³1. Fear is one of the most usual of the manifestations of emotional energy, and is dealt with here first because it constitutes, for the vast majority, the dweller on the threshold and also in the last analysis is the basic emotional evil. Every human being knows fear and the range of the fear vibrations extends from the instinctual fears of the savage man based on his ignorance of the laws and forces of nature, and on his terror of the dark and the unknown, to the fears so prevalent today of loss of friends and loved ones, of health, of money, of popularity and on to the final fears of the aspirant – the fear of failure, the fear which has its roots in doubt, the fear of ultimate annihilation, the fear of death (which he shares equally with all mankind), the fear of the great illusion of the emotional world, the fear of loneliness on the path, even to the very fear of fear itself. This list could be largely extended but suffices to indicate the prevalence of fears of all kinds. Fear dominates most situations and darkens many moments that could otherwise be happy. Fear reduces man to a timid and frightened tiny being, standing afraid before the stupendousness of the problems of existence, aware of his insufficiency as a man to cope with all situations and unable to leave his fears and doubts behind and step into his heritage of freedom and of life. Often he is so ridden by fear that he becomes afraid of his very reason. The picture cannot be too blackly coloured, for fear is the dominant emotional energy at this time and sensitive mankind succumbs all too easily to it.

¹⁴What are the basic causes of fear? If this question is carried far enough back into the esoteric history of the solar system, there is an answer to be given that only the advanced initiate can understand. Fear has its roots in the build-up of matter itself, and is par excellence, an effect of mental activity. The fact that birds and mammals know fear puts the whole subject on a wider footing than if it were simply a failing of a human consciousness function. Fear does not depend on the fact that man possesses the faculty of thought, because if he thought right he could eliminate fear. It lies in what is called cosmic evil, is inherent in matter itself and in the play of the opposites – consciousness and matter. Animals and human beings are subconsciously aware of factors such

as: 1) The vastness of the whole and therefore the sense of oppression coming from this. 2) The pressure that all other lives bring to bear on one's own being. 3) The working of inexorable laws. 4) The sense of imprisonment, of limitation, and of consequent inadequacy.

¹⁵In these factors, growing out of the process of manifestation itself, persisting, and growing in potency during the ages, are found the causes of all modern fear and of all terror, above all that which is purely psychological (L.A.: emotional) and not just the instinctual (L.A.: physical) fear of the animal. L.A.: It is somewhat misleading to call physical instinctual fear animal, since it equally belongs in the human kingdom and, unlike emotional fear, actually is of avail to us, since it protects us from dangers.

¹⁶To concretize the matter more clearly would not help. Problems concerning "cosmic evil" can be understood somewhat only by the perfect causal self who is preparing to become a 46-self and who does not identify himself with the matter aspect but with the consciousness aspect and therefore enters somewhat into the consciousness of the planetary being (46 and higher).

¹⁷Let us confine our attention therefore to man and more particularly to average man, and see whence come the waves of fear which sweep him so frequently off his feet.

¹⁸1. *Fear of death* is based on: A terror of the final rending processes in the act of death itself. Horror of the unknown and the indefinable. Doubt as to final immortality. Unhappiness at leaving loved ones behind or of being left behind. Ancient reactions to past violent deaths, reactions lying deep in the subconsciousness. Clinging to (form life =) physical life, because primarily identified with it in consciousness. Old erroneous teaching as to heaven and hell, both equally unpleasant in prospect to certain categories.

¹⁹Esoterics teaches us that there is no death. There is entrance into fuller life (L.A.: for those who can take it in that way, but not for the others PhS 2.40.10,11). There is freedom from the handicaps of the organism. The rending process so much dreaded does not exist, except in the cases of violent and of sudden death and then the only true disagreeables are an instant and overwhelming sense of imminent peril and destruction, and something closely approaching an electric shock. No more. For the unevolved, death is literally a sleep and a forgetting, for the intellect is not sufficiently awakened to reflect, and the storehouse of memory is as yet practically empty. For average civilized people, death is a continuance of the living process in their consciousness and a carrying forward of the interests and tendencies of their earthly life. Their consciousness is the same and unaltered. They do not sense much difference, are well taken care of, and often are unaware that they have left the earthly life. For the wicked and cruelly selfish, for the criminal, and for those who lived for physical things only, there eventuates that condition which we call "earth-bound". The links they have forged with earthly life and the earthward bias of all their desires force them to remain close to the earth and their last setting in the earth environment. They seek desperately and by every possible means to recontact it and to re-enter. In a few cases, great personal love for those left behind or the non-fulfilment of a recognized and urgent duty holds the good and beautiful in a somewhat similar condition. For the aspirants, death is an immediate entrance into a sphere of service and of expression to which they are well accustomed and which they at once recognize as not new. In their earthly lives, in sleeping hours, they have developed a field of active service and of learning. They now simply function in it for the entire twenty-four hours (talking in terms of physical perception of time) instead of for their usual few hours of physical sleep. KofL3 10.1; 10.4

²⁰As time progresses and before the close of the (next =) present century, death will be finally seen to be non-existent in the sense in which it is now understood. KofL3 10.3.9 Continuity of consciousness will be so widely developed and so many people at higher stages of development will function simultaneously in the two worlds that the old fear will go and the intercourse between the emotional world and the physical world will be so firmly established and so scientifically controlled that the work of the trance mediums will rightly and mercifully come to an end. The ordinary common trance mediumship and materializations under controls and Indian guides are just as much perversions of the intercourse between the two worlds as are sex perversions and the distortions of the true relationship and intercourse between the two sexes. The work of clairvoyants is not meant here, no matter how poor, nor the taking possession of the organism by beings of high caliber, but

the unpleasant phenomena of the materialization seance, of ectoplasm, and the blind unintelligent work done by old Atlantean degenerates and earth bound-souls, the average Indian chief and guide. There is nothing to be learned from them and much to be avoided. The reign of the fear of death is well-nigh ended and we shall soon enter on a period of knowledge and of certainty which will cut away the ground from under all our fears. In dealing with the fear of death, there is little to be done except to raise the whole subject onto a more scientific level, and teach people to die scientifically. There is a technique of dying just as there is of living, but this technique has been lost very largely in the West and is almost lost except in a few centres of knowers in the East. L.A.: The mention of Indians requires an explanation as does the use of the word "control". In the early phases of spiritism in the United States (from the middle of the 19th century), generally "spirits" of American Indians appeared as the "guides" of mediums. A typical example was "Indian chief White Hawk", or "Black Hawk" if the spiritist congregation was formed by black people. But also later and in other countries, Indians frequently appeared as spiritual leaders of trance mediums. For example, famous English medium Estelle Roberts had an Indian as her guide. A "control", in spiritist parlance, is that being which temporarily takes possession of the medium and speaks through her. KofL3 10.2.3; WofM 5.27.6; 5.39

²¹2. *Fear of the future* is a fear that will as yet show a growing tendency to develop and will cause much distress in the world before it is obliterated. It grows out of three human functions:

²²The first function: *automatic thought habits*, which have their roots deep in the animal nature and the instinct of self-preservation. (Savage races =) Races and groups at the stage of barbarism, however, have little of this. That forward looking anticipatory state of mind is predominantly a human characteristic and is a first beginning of the faculty of imagination. When linked to the mental processes, this will eventually develop into the faculty of meditation, which together with the faculty of visualization is the true basis of all creative work. In its present, little developed form, however, this automatism of thought is a burden and a hindrance. Ancient suffering, dire memories, haunting miseries, deep-seated in the subconscious rise to the surface frequently and cause a condition of fear and of distress which no amount of reasoning seems able to quiet. Modern facilities of communication (mass media, etc.) put even the most unimportant en rapport with the tragedies, pains, and sufferings of fellow human beings thousands of kilometres away. The economic catastrophe of the present time (L.A.: this was written in the 1930-ies, but is equally valid today) has brought about a condition of mass terror, and the more sensitive the individual the more he will react to this state of mind. Fear of the future is therefore a distressing blend of instinctual memory and anticipatory imagination, and few there are who escape this menace. Worry and anxiety are the lot of every man and cannot and will not be offset and overcome by any lesser factor than the causal consciousness itself. KofL2 5.14.14; 8.5.7

²³The second function: *The flashes of prevision* emanating from (the soul =) causal consciousness which is dwelling in the eternal now. When (contact with the soul =) the monad's contact with the causal envelope is firmly established and (the consciousness of the Knower =) the monad's causal self-consciousness is stabilized in the brain, then prevision will carry with it no terror. The monad will then see the picture as a whole, and not as a passing and fragmentary glimpse as is now the case. So again, the remedy remains the same: the establishing of such close relations between the (soul =) causal envelope and the brain, via the trained and controlled mental consciousness, that the monad will see cause and effect in one context, and will be able to take right steps to handle situations correctly and to the best advantage. Prevision seldom takes the form of forecasting happiness, and the reason is not far to seek. Many people now have reached that point in their consciousness development where they realize the futility of earthly life. They are ready for a careful consideration of the Buddha's message (L.A.: that life in the lowest two worlds, the physical world and the emotional world, is misery KofR 1.35.20; KofL1 4.2.29; 9.43.7,8; 9.65; KofL2 9.17.4; KofL3 11.9.2; KofL4 4.30.4), and they are ready because they have been devoured for many lives by war and famine, by desire and by the economic struggle, and future prospects appear no better, but dark and forbidding. KofL1 5.16.13

²⁴Yet if men carried the concept of brotherhood with all its implications into the life and work of every day, into all intercourse whether between the capitalist and the labourer, the politician and the people, between nation and nation, or between race and race, there would emerge that peace on earth which nothing could upset or overturn. So simple a rule, and yet utterly beyond the mental grasp of the majority! KofL1 9.51.21

²⁵The third function: *the individual takes on from other people a mass of distress and fear* that has nothing to do with him whatsoever. It is quite possible for a man to tune in on the fears of other people while he himself has nothing to fear of any kind. He can so identify himself with their forebodings of future disaster that he interprets them in terms of his own coming experience. He is unable to dissociate himself from their reactions and absorbs so much of the poison in their emotional and mental envelopes that he is swept into a very vortex of terror and of fear. Yet, if he did but know it, the future holds for him no hidden catastrophes. He is simply deluded, but the effect on his emotional envelope and on its solar plexus centre is the same (L.A.: as in the people whose reactions he has received). This is painfully the case now where there are so many thousands of sensitive aspiring individuals, inexperienced in the handling of the reaping of the world, wide open to the suffering of others, and unable to distinguish between their own destiny in the immediate future and the destiny of others in their environment. KofL1 1.16

²⁶It is possible also for the more advanced aspirants and for disciples to contact ancient vibrations of evil and misery in the emotional world – evil long past and gone. It is possible for them to read a tiny fragment of the akashic records which concerns coming distress to an individual or a group, which they themselves may never see and yet nevertheless appropriate the conveyed information to themselves and suffer consequently.

²⁷3. Some people have *fear of physical pain* as the underlying cause of all their anxieties, little though they may recognize it. It is really a result of the other three classes of fears; of the strain which they put on their emotional envelope, and the tension they cause by allowing their imagination to run wild and the tension they produce in the organic nervous system by uncontrolled thinking. In the process, the nervous system becomes over-sensitized and capable of the most acute physical suffering. Ills and ails, which would seem of no vital importance to the ordinary and more phlegmatic types, are aggravated into a condition of real agony. Those who care for the sick should recognize this and take steps to minimize the physical condition through the use of sedatives and of anesthetics so that undue strain should not be put on an already overworked nervous system.

²⁸The use of anaesthetics in operations, and of sedative drugs is to be endorsed at the present general stage of mankind's development, but not basically. When man's contact with causal consciousness is firmly established, and when he has developed the faculty of passing in and out of his (physical body =) his organism with its etheric envelope at will, these helps will no longer be needed. They may be regarded as emergency measures, necessitated by the collective reaping and stage of development of mankind. This of course does not justify the abuse of narcotics and of drugs by unbalanced people, but only the judicious use of ameliorants of pain under the wise guidance of the physician.

²⁹4. *Fear of failure* affects many people along many lines. The fear that one may fail to make good, the fear that we may not gain the love and admiration of those we love, the fear that others despise us or look down upon us, the fear that one may fail to see and grasp opportunity, these are all aspects of the fear complex which colours the lives of so many worthy people. This complex can be based on an environment which is uncongenial to the individual's character and unappreciative of it, on an equipment which seems inadequate to its task, and in many cases has its roots in the fact that a man is an aspirant or even a disciple. KofL1 7.4.15; 8.8.18; 8.12.14; 9.51.23; 9.51.43; 9.53.18; KofL2 3.15.2; L5 6.14.2; 6.18; 6.20.9, 21.50.2; WofM 5.12.3; 9.202.10

³⁰In case the individual is an aspirant he has been in touch with causal consciousness. He has seen the vision and the possibility. He looks at his personality and ranges it up alongside the work to be done, and the quality of the people with whom that has brought him into contact. The inferiority complex resulting from this is of a most powerful kind, because fed by real streams of force from above. Energy, we know, follows thought and is tintured by the quality of that thought. The

individual turns a critical and disgusted eye on his first self and by so doing feeds the very things which he deplores and thus renders himself still more inadequate to the task. It becomes a vicious circle which must be offset by a complete realization of the truth contained in the words: "As a man thinketh in his heart, so is he." WofD 2.24; EE 5.11.7 If in contrast he makes his thought dwell on the realization that he is a potential causal self, then he becomes like this causal self (L.A.: and this state lasts as long as he makes his thought dwell on it). His thought is then directed to the causal consciousness and he becomes (L.A.: for the moment) that causal consciousness manifested through the first self (L.A.: if in this state he is self-conscious, a necessary condition which must be emphasized, because the mere thought of a higher consciousness does not suffice to produce that higher consciousness; thought itself must be of a higher quality, that is, combined with a state of self-consciousness).

³¹This is but a brief summation of the major fears which afflict mankind and serves only to open up the subject and give opportunity for a few practical suggestions.

³²II. *Depression and its polar opposite, hilarity.* Depression is so widespread that few escape its attacks. It is like a miasma, a fog which environs the man and makes it impossible for him to see clearly, walk surely, and cognize reality. It is part of the great emotional illusion. If this is grasped, it will become apparent why depression exists, for the cause of it is either emotional or physical and incident to a world situation or a personal situation. In individuals it is caused by:

³³1. The world illusion. This sweeps individuals, otherwise free from individual conditions producing depression, into the depths of collective reaction. This collective illusion, with its devitalizing and depressing results, has its roots in various factors which in this limited space can be only briefly indicated under the points a, b, c, and d below:

³⁴a) Astrological factors, which can be read from the horoscopes of individuals and the horoscope of all mankind. These two factors are often overlooked.

³⁵b) The change of the seasons. In the dark half of the year there is a tendency to a lowered vibratory influence, and aspirants should bear this in mind in autumn and the early winter months.

³⁶c) The dark half of the moon, that is to say the period shortly after the full moon and the early new moon. The dark half of the moon affects the meditation work. KofL3 2.8.10

³⁷d) Psychological factors and mass inhibitions due undoubtedly to forces external to the planet and to plans the goals of which are unknown to the great majority of mankind. These forces, playing upon mankind, affect the most sensitive. They in their turn affect their environment and gradually a momentum is established which sweeps through a race or a nation through a period or a cycle of years, and produces conditions of profound depression and of mutual distrust. It causes a sad self-absorption and this we term a panic or a wave of unrest. The fact that the working out may be military, economic, social, or political is incidental. The causes lie back in the blue prints of the evolutionary process and are governed by law as everything else.

³⁸2. (Astral polarization =) Being centred in emotionality. Just as long as a man identifies himself with his emotionality, just as long as he interprets life in terms of his moods and feelings, just as long as he reacts to desire, just so long will he have his moments of despair, of darkness, of doubt, of dire distress, and of depression. They are due to delusion, to the illusionism of the emotional world, which distorts, reverses and deceives. There is no need to dwell on this. If there is one factor aspirants recognize it is the need of freeing themselves from the great illusion. PhS 2.53.2; 2.62.7-11; 3.40.6; 3.49.2; 3.56.4; KofR 1.19.4; 1.34.21,25; 1.43.6; 2.18.2; 5.8.8.; 6.9.7 Arjuna knew this, yet succumbed to despair. Yet in his hour of need, Krishna did not fail him, but taught him the simple rules by which depression and doubt can be overcome, rules afterwards laid down in the *Bhagavad-Gītā*. They may be briefly summarized as follows: 1) Know yourself to be immortal. 2) Control your thought and emotion, for by doing so you attain to a knowledge of the immortal self. 3) Learn that the form is but an envelope of the self, which is potentially divine. 4) Realize that the one life pervades all forms so that there is no death, no distress, no separation. 5) Detach yourself therefore from the matter aspect and live in the consciousness aspect, so dwelling in the place where light and life are found. Thus illusion ends. (L.A.: Here, "matter aspect" and "consciousness aspect"

strictly mean the matter aspect of 47:4–49:7 and the consciousness aspect of 45:4–47:3, respectively; not higher kinds of matter, nor lower kinds of consciousness. KofL3 4.1.10) KofL1 4.5.17

³⁹It is the fact of his being centred in emotionality which lays a man open to his many emotional reactions and to waves of mass feeling of any kind. This is the cause of his being swept into that vortex of uncontrolled and misdirected emotional energy which eventuates in a world war, a financial panic, a religious revival, or a lynching. It is this also that raises him to the heights of hilarity and of spurious happiness in which the “light deceptive” of the emotional world uncovers to him false sources of amusement, or the mass hilarity – owing to his sensitivity – sweeps him into that hysterical condition which finds its vent in unrestrained merriment and which is the opposite pole of unrestrained weeping. This does not refer to true merriment nor the proper sense of humor, but to those hysterical outbreaks of hilarity which are so common among the rank and file of mankind and lead to reactions of fatigue. PhS 3.40.4; KofL2 7.15.16

⁴⁰3. A condition of devitalization of the organism. This is due to various causes, such as: 1) A depletion of the etheric envelope. 2) Organic disease, either acquired, inherent, or brought over from another life, accidental, or due to wrong emotional reactions, or produced as the result of group reaping, such as an epidemic. 3) Atmospheric conditions. These are factors that are sometimes overlooked, but the condition of the atmosphere, the nature of the climate, the density, humidity or dryness, the heat or cold of the air have a definite effect on the psychic condition. WofM 9.183.9

⁴¹You will find, if you study, that all subsidiary and temporary causes of depression and its opposite can be grouped under one of these three heads, and when one has ascertained the cause, the cures will become apparent.

⁴²Two manifestations of emotional energy, fear and depression, have now been dealt with at length, because these two constitute for man the dweller on the threshold in this age and cycle. Both of them indicate a feeling reaction to psychological factors and cannot be controlled by the use of another factor such as courage. They must be met by the causal consciousness working through mentality, not by the causal will (L.A.: since this cannot control emotionality directly, but only via mentality; mentality can directly control emotionality: 47:7 controls 48:6,7; 47:6 controls 48:4,5; and 47:5 controls 48:2,3). The other factors listed, such as desire for happiness, for the satisfaction of the animal appetites, and for liberation, will not be dealt with here, for these do not constitute for the majority such a problem as the first two. One could write at length on the manifestation and the cause of all these. When fear and depression are overcome, mankind will enter into its heritage of happiness, of true satisfaction (of which the cravings above indicated are but the symbols), and of liberation. (L.A.: They are the heritage of mankind, since true man is the causal self, the human monad self-conscious in the causal envelope. WofM 10.10.8 And in the causal self, fear has been replaced with courage and trust; depression, with joy. WofM 7.15.7; 8.22.4) Let us deal with the basic hindrances first. Once they have been cleared away all that remains is right orientation and centring in the causal envelope.

⁴³We will next consider the overcoming of wrong vibration in the emotional envelope and the use of emotional energy in the right direction.

⁴⁴The subject of the emotional envelope has now been dealt with, and the various wrong ways in which it makes its presence felt have now been considered at length. The average individual human being vibrates primarily in one or other of these ways, and his emotional envelope is scarcely ever free from some mood, some fear, some excitement. This has produced a condition in which the solar plexus centre is abnormally developed. In the bulk of mankind the sacral centre and the solar plexus centre govern the life, and that is why desire for material living and for the sex life are so closely blended. In the animal the solar plexus centre is the brain and governs all the instinctual reactions, but is not so closely allied with the purely sexual expression as it is in the human being. When the brain is becoming sensitive to the awakening mentality and is not so entirely occupied with the mechanism which registers emotional impressions, we shall have the orientation which will eventually raise the consciousness into those centres which lie above the diaphragm. The solar plexus centre will then again be relegated to its old function as a directing agent of the purely

instinctual life. For the disciple in the world, the solar plexus centre is largely the organ of psychic sensitivity and will remain so until the higher consciousness powers supersede the lower psychic powers and man functions (as a soul =) with causal self-consciousness. Then the emotional life will drop below the threshold of waking consciousness. KofL3 8.5.11; 15.10.10-12

5 The Right Use of Energy

¹In considering the overcoming of wrong vibration and the right direction of emotional energy it might be of value here to list very briefly the energies which principally impress man's etheric envelope and circulate through his emotional envelope.

²1. Energies passing through the emotional envelope of the planet itself. This is, in other words, the emotional envelope of the spirit of the earth. This entity is not the planetary being, but a being of great power belonging to involution, who holds the same kind of relation to the planetary being as the emotional elemental (L.A.: the emotional envelope considered as a being of its own) does to the human being. It is the aggregate of a vast number of (lunar pitris or lesser builders =) elementals belonging to the planetary collective. The energy of this involutory being has a potent effect on man's emotional envelope, which is an involutory being as well. That which protects man from complete emotional identification with this greater collective is his (individuality =) isolating individual consciousness and (personality =) first-self consciousness, the latter being coordinated by the mental consciousness.

³Man (is an individual =) is isolated in his individual consciousness. He is the result of other factors (L.A.: than collective involutory beings), and the combination of these factors constitutes his protection from complete absorption in the planetary collective emotionality, as is the case with the animals. After death, man's emotional envelope disintegrates and then its molecules again constitute undifferentiated matter (L.A.: the store from which matter is taken to be wrought into new emotional envelopes for incarnating human monads). WofM 2.5.9, KofL2 2.27.1

⁴2. Certain emotional energies, emanating from some planetary forms which do not exist as physical planets, neither gross physical nor etheric ones, but which nevertheless belong to our solar system. They form two groups of planetary globe beings. The one group is made up of those emotional remains of decaying and disintegrating planets which are to be seen by the initiate, still revolving around our sun, but which are nevertheless fast disappearing. Our moon will join their number when the physical form has completely disintegrated. The second group comprises the emotional forms of evolutionary globe beings that are taking form slowly but have not yet taken an etheric envelope, and will never in this (world period =) eon take a gross physical form. These two groups are the planetary correspondences to the two groups of discarnated human beings (L.A.: in the emotional world): those who have recently finished and those who will soon begin an incarnation.

⁵Close to our Earth there are two of these emotional forms, which are rapidly dissolving, and yet have a very potent influence on account of this closeness. This influence manifests itself as two kinds of desire or of emotional tendency among men. One produces much of that instinctual tendency to cruelty which one sees in children and in certain adults, and the other has an effect upon the sex life and produces some of those tendencies to perversions which cause so much difficulty now. Sadistic tendencies and sex perversions find much strengthening influence from these dying emotional emanations. In ancient days they were still more potent, being closer to our earth than now; hence the ritualistic cruelties and the horrors, for instance, of Sodom and Gomorrah. Their power is rapidly declining and it should be remembered that they would have no power at all were there not in mankind itself certain urges on which these energies can work. In the third root-race epoch their influence was constructive, for in those days, sexuality and the more conscious registering of pain had a place in the schemes of those who were endeavouring to lead half-animal man into human consciousness – not even into self-consciousness in that early epoch.

⁶Close to our earth is a great being, which is not a decaying shell, but on the contrary is in process of taking etheric form to be "reborn" in the physical world. It belongs to evolution and has a real effect in the inauguration of the new age. This effect is twofold: Through the emanations from the

emotional envelope of this great being the work of breaking down the separate wall of individualism, which demonstrates in man as selfishness and in nations as nationalism, is carried forward. Through its rapidly integrating etheric envelope this being is bringing the etheric envelope of our planet into a state of increased rapid vibration. This being is a forerunner of an avatar to be sent out from Sirius and who comes to bring about certain planetary effects. The forerunner John in the New Testament “baptiseth with water and the Holy Ghost”, and this being does something corresponding to this (L.A.: water = emotional emanation; holy ghost = etheric energy). More information along these lines is not possible, but mention is made of it, as the energies coming from these two factors must be borne in mind. KofL3 2.7.1; EE 3.11.5; CI 17.5.67

⁷3. Emotional energies emanating from the sign of the zodiac into which we are now entering, the sign Aquarius. These potent forces stimulate the emotional envelopes of men into a new coherency, into a brotherhood of mankind which will ignore all racial and national differences and will carry the life of men forward into synthesis and unity. This means a tide of unifying life of such power that one cannot now vision it, but which – in a thousand years – will have welded all mankind into a perfect brotherhood. Its emotional effect will be to “purify” the emotional envelopes of men so that (the material =) physical life ceases to hold such potent allure, and may in its later stages bring about a state of exaggeration as potent in the line of emotionality as that which we have undergone in the line of (materiality =) physicality! The energy received from a zodiacal sign produces, at the end of the corresponding zodiacal epoch, an over-development of the factor on which that energy most potently works. At present the effect of the Aquarian energies is constructive in the pioneers of mankind, and destructive in the rank and file of mankind. KofL3 17.11; 17.3; 18.8

⁸LA: Several of the data given in paragraph 5.7 should be attributed less to D.K., and more to A.A.B.’s imagination. A mankind that 85 per cent consists of people at the stages of barbarism and civilization (as was the case when this was written in the 1930-ies; PhS 2.38.7) cannot, in just one thousand years, be raised to the higher levels of the stage of culture, which are the levels that people must attain, at the very least, to be welded into a perfect brotherhood. The stage of culture comprises one hundred levels. There have been such individuals as have possessed that one-pointed purposiveness in their self-realization and that indomitable will to develop their consciousness and to serve their fellow beings, which have always been the condition of individual rapid development, that they have been able to cover one level per incarnation and in so doing not fail in even one of them. Such individuals are very rare, however, and even they should, as was said, need at least one hundred incarnations, and that means at least ten thousand years. PhS 3.16.2; KofL1 6.6.3; 9.49.3; KofL5 4.10.26 Another objection to be made to what A.A.B. says in 5.7 is that consciousness development is not effected by individuals merely being irradiated with emotional energies, but must be the result of the individuals’ own work at consciousness, their own seeking of experience and elaboration of that experience into insight and understanding, their own acquisition of qualities and abilities, all according to the law of self-realization. A third objection is that A.A.B. seems to quite disregard the fact that precisely during this time, the next one thousand years, cataclysms of a world-wide nature will occur, actually a “minor judgment day”, just before the birth of the sixth root-race (CI 7.8.42); that, in order words, very large portions of the mankind now incarnating periodically will cease to incarnate for a long time to come, and instead groups that have reached higher stages of development will incarnate in the sixth root-race rapidly growing at that time. E 6.4.2 That new root-race, with its accentuation on unity, will certainly realize perfect brotherhood, but then not thanks to some kind of emotional emanation, but because the individuals permitted to incarnate in that root-race will have already attained higher stages. Finally it must be pointed out that the perfect brotherhood of the sixth root-race will not “ignore all racial and national differences”, but in important respects quite the opposite. When the manu of a new root-race creates it, he carefully sees to it that its individuals do not mix with individuals of the older races. He incarnates in human shape and begets many children in order to fix the new race type. KofL1 8.9.4,5 The manu will inculcate on his children both the duty of keeping his new race pure and unmixed and the duty to prove themselves brothers and sisters with all other people, because mankind is a unity, the sixth root-race is the race of unity (Phs 2.36.4), and those at higher stages of

development have a particular duty to help those at lower stages and to set examples to them. Those individuals, being at higher stages, will certainly be able to keep two ideas, two duties, in mind simultaneously.

⁹4. Emanations from the “sacred heart of the sun” (L.A.: the Sun’s sphere of 46-matter) which instantly call forth response from the mystics of the race who are asserting increasingly a group integrity of a very real moment and interest. These emanations are too high to be sensed by mankind at large, but the mystics react and are drawn together by the sensing of the new vibration. Their work is then to step down the vibration so that its effects can be sensed in time by larger groups. The work of this group of mystics must therefore inevitably grow, for the “heart of the solar being” beats now in closer rhythm with the rhythm of this planet than has heretofore been the case (Earth not being a sacred planet.) The love and thought of that divine life (L.A.: the solar systemic government) is turned towards this “little daughter of a long lost son”, as our planet is sometimes called in the esoteric books of the planetary hierarchy. L.A.: The “long lost son” is the moon. CI 6.17.8

¹⁰5. Another mass emanation, which sweeps the emotional envelope of the human individual into strenuous activity, is the impulsive desire of the collective emotional envelope of all mankind. This common envelope of mankind reacts in an unrealized manner to all the four kinds of emotional energy just mentioned, and the individual reacts according to the calibre of the individual emotional envelope and according to the stage of development. It is in this fact that the roots of mass psychology and of mob rule lie. Also the roots of public opinion, so-called, are to be found here, but it will be long before the psychologists of the academic schools will recognize these four factors. It is with this kind of emotional reaction that the leaders of men seek to work, molding the thoughts of men in order to awaken desire for this, that and the other. They work with this kind of emotional matter without the least understanding of the situation and of the factors with which they are dealing. They work magnetically (L.A.: through emotional attraction) if on the second ray, and with the inspiring of fear through destruction if on the first ray; and if on the third ray, they appeal to self-interest. Thus all three work with the emotional envelopes of people, and their capacity to succeed is dependent largely on the quality of their own emotional envelope and its power to attract others who are sufficiently developed to respond adequately and then to carry forward the work. Ordinary man is therefore the victim of the emotional potency of those who drive him either for their own ends or for what is objectively his own good, for it works in both directions.

¹¹6. The emotional emanations of a man’s surrounding family or friends. They affect him far more than he may credit, or he may affect them, according to which side is (positive =) active, or giving party and which is (negative =) passive, or taking party. Everyone we meet, or contact, every person with whom we live or daily consort has an effect on us, either for good or for evil. They either stir up our emotional nature in a good and high sense, and so aid its work of reorientation, or they lower its standard so as to hinder our development and draw us downwards towards physical materiality.

¹²7. The emotional equipment which a man brings when incarnating, which he utilizes, and which he builds as life progresses. Many a man is the victim of an emotional envelope which he has himself constructed as he reacted to the energies of the groups enumerated above. The emotional envelope reacts to all emotional emanations in three ways: 1) *Emotional*. The emotional envelope is swept into reaction of some kind to the emanations of the emotional envelopes of those surrounding him, group envelopes or individual envelopes. 2) *Sensitive*. The sensitive emotional envelope is always registering all impressions, even if emotional reaction (L.A.: noticed by the individual himself) lacks. Disciples have to learn to distinguish carefully between these two modes of reaction. Sometimes when emotional reaction (L.A.: noticed by the individual himself) lacks, the cause of an impact on the emotional envelope is nevertheless registered. 3) *Simple reaction*. The registering or the refusal to register or respond to an impact, to an emotional impression. This can be either good or bad.

¹³In all three cases, one or other of the pairs of opposites acts, and which it is that acts is determined by the quality of the emotional envelope of the individual concerned. A fourth method – and here it is the case of an intentional method – involves the individual’s complete refraining from

identifying himself with the emotional envelope and its reactions, and his complete capacity to isolate himself from any emotional impression at will in order to serve with greater efficiency and to love with greater intelligence. Do not forget that love and emotion are not the same.

¹⁴The practical question now arises: How is one to overcome the wrong vibrations?

¹⁵First it is necessary that one recognizes what wrong vibrations are, and that one is able to register reaction. They are vibrations, an impulse, an emotion, a desire originating in (a lower aspect of the form side =) the lower emotional molecular kinds, 48:4-7. They differ from (an emanation coming from the soul =) vibrations originating in the higher molecular kinds, 48:2,3, which can be carriers of emanation coming from the causal envelope and higher. These two kinds of impact on the emotional envelope must be recognized as different. The question has to be asked: Is this reaction a response to (personality life =) an impulse from the first self or is it a response to (the soul consciousness =) inspiration from causal consciousness? Does it activate my emotional envelope in such a way that those who are en rapport with me are hindered or aided?

¹⁶A close study of one's emotional reactions brings one to the consideration of that basic characteristic which cannot be over-emphasized in view of the world's present condition: harmlessness. To acquire harmlessness in the positive sense (not in the negative) means to attain that step which leads definitely to the portal of initiation. When the aspirant first learns of this, it sounds of small moment to him, so that he tends to underrate the importance of initiation. But let him who so thinks practise that positive harmlessness which works out in right thought (because based on intelligent love), right speech (because governed by self-control), and right action (because founded on an understanding of the Law), and he will find that the attempt will call forth all the resources of his being and take much time to achieve. It is not the harmlessness that comes from weakness and sentimental disposition, which dislikes trouble because it upsets the settled harmony of life and leads to consequent discomfort. It is not the harmlessness of the little evolved, passive impotent man or woman, who has not the power to hurt because possessing so little equipment with which damage can be done.

¹⁷It is the harmlessness that springs from true understanding and control of (the personality =) the first self by the (soul =) awakening second self, that leads inevitably to spiritual expression in everyday life (L.A.: spiritual expression = expression of the second self, 45:4-47:3). It emanates from a capacity to enter into the consciousness of one's brother and to penetrate into his realization, and when this has been accomplished all is forgiven and all is lost sight of in the desire to aid and to help.

¹⁸Receptivity to wrong vibrations will not be basically prevented by the methods of either "building a shell", or by "insulation" through the power of mantras and visualization. These two methods are temporary expedients by which those who as yet have somewhat to learn seek to protect themselves. The building of a shell leads to separateness, as you well know, and makes it eventually necessary to overcome the habit of shell-building, and to shatter and consume the shells already built. It is easier to do the latter than to overcome the habit. Automatically the building process goes on until finally the aspirant has built so many ramparts around himself that neither can he get out nor can anyone reach him. The process of insulation is a more advanced practice and calls for more magical knowledge. It consists of radiating certain energies of the etheric envelope in a particular direction so that they keep other energies at a distance through impact. Through this impact on approaching energies, they are reversed and sent in another direction. But those energies must go somewhere, and should they damage another person, is not the one who reversed their direction through a desire to protect himself responsible?

¹⁹The practice of harmlessness is the best and easiest way for the aspirant to work. There is then nothing in him which is inimical to any life in any form. He therefore attracts to himself only that which is beneficent. He uses the beneficent forces thus attracted for the helping of other beings. This has to be the first step, and the discipline it entails and the constant supervision of all the activities in the three worlds of human evolution and of all reactions bring the emotional envelope under the dominance of the illumined intellect. They also bring about the understanding of one's fellow men.

²⁰There is secondly, a later stage at which the disciple learns to absorb and transmute the wrong vibrations and the destructive energies. He has no shells or barriers. He does not insulate himself nor isolate himself from his fellow human beings. Through harmlessness he has learnt to neutralize all evil emanations. Now he acts with a positiveness of a new kind. Definitely and with full awareness of what he is doing, he gathers into himself all the evil emanations (destructive energies and wrong forces), breaks them up into their component parts, and returns them whence they came, neutralized, impotent and harmless, yet intact in nature. Those who say that this is a hard teaching and conveys but little to the average aspirant, may be told that such is ever the way in esoteric teaching, but those who know will understand and for them it is intended.

²¹Another method, still more advanced, is applied by the initiate. Through knowledge of the law and of certain words of power he can command the energies to reverse themselves and to return to the centre from which they originated. But with this method aspirants have nothing to do. They must as yet practise much harmlessness and keep a close watch on how they apply it in the daily life.

²²The right direction of emotional energy can be summed up in its three aspects from the ancient Book of Rules, given to pupils of the ancient esoteric schools when they entered the first degree. All true esoteric schools begin their instruction by teaching the pupils how to control the emotional envelope. The pupils had to memorize and practise these three rules after they had made some real growth in the ability to demonstrate harmlessness.

²³Rule I. Enter your brother's heart and see his woe. Then speak. Let the words spoken convey to him the potent force he needs to loose his chains. Yet do not loose them yourself. Yours is the work to speak with understanding. The force received by him will aid him in his work.

²⁴Rule II. Enter your brother's reason and read his thoughts, but only when your thoughts are pure. Then think. Let the thoughts thus created enter your brother's reason and unite with his. Yet keep detached yourself, for none have the right to sway a brother's reason. The only right there is, will make him say: "He loves. He stands by. He knows. He thinks with me and I am strong to do the right." Learn thus to speak. Learn thus to think.

²⁵Rule III. Unite with your brother's soul and know him as he is. Only in the world of soul can this be done. Elsewhere the union feeds the fuel of his lower life. Then direct your attention to the plan. Thus will he see the function that he and you and all men fulfill. Thus will he enter into life and know the work accomplished. KofL1 4.12.20

²⁶A note, appended to these three rules says: "These three energies – of speech, of thought, and of purpose – are the three energies with which every disciple works, applying them with understanding and uniting them with the awakening forces of his brother, whom he seeks to aid."

²⁷It is almost impossible to translate these ancient formulations into comprehensible language, but the above rough paraphrase will convey the idea to the illumined. These rules sum up the few thoughts which the average aspirants need to grasp about the right direction of energy, and for which they are ready.

L.A. October 13, 2012.

Posted on the Internet January 12, 2013.

Last correction: January 23, 2015.