

# THE WAY OF THE DISCIPLE

## PART NINE

### WM 509–561

#### *1 Rule XII*

<sup>1</sup>Rule XII. *The web pulsates. It contracts and expands. Let the magician seize the midway point and thus release those “prisoners of the planet” whose note is right and justly tuned to that which must be made.*

#### *2 Interludes and Cycles*

<sup>1</sup>We now come to the four rules which concern the physical world. In many ways these rules are more difficult to understand than were the previous ones, in just the same way that practical application is far harder than theorizing. We can frequently think with clarity and desire rightly (L.A.: what we really need), but the working out into physical manifestation of the ideas, under law and constructively, is never easy. It is, however, just at this point that a white magician begins to do his real work, and it is just here that he encounters failure and finds that his (inner =) mental grasp of reality does not necessarily result in correct creative activity. In this connection the following quotation from CI is of certain interest:

<sup>2</sup>“In the work of creation the white magician avails himself of the current ray influence. When the third, fifth, or seventh rays are in power, either coming in, at full meridian, or passing out, the work is much easier than when the second, sixth or fourth are dominant.

<sup>3</sup>At the present time, the seventh ray, as we know, is rapidly dominating, and it is one of the easiest of the forces with which man has to work. KofL1 5.20, KofL3 14.8 Under this ray it will be possible to build a new civilization instead of the one rapidly decaying, and to erect the new temple desired for the religious impulse. PhS 3.25.7-11, KofL3 18.7 Under its influence the work of the numerous unconscious magicians will be much facilitated. This will eventuate in the rapid growth of unconscious psychic phenomena, in the spread of mental science, and the consequent ability of thinkers to acquire and to create those physical benefits they desire. KofL3 6.11.4 Nevertheless, this magic of the unconscious or selfish kind leads to reaping results of a deplorable nature, for only those who work with the law and who control the lesser builders through knowledge, love and will, evade the reaping consequences entailed on those who manipulate living matter for selfish ends.” CI 17.5.74,75

<sup>4</sup>It is apparent therefore that the day of opportunity is with us, and that the people of future generations can, if they so wish, perform the magical work with many of the factors present which will tend to produce satisfactory results. The fifth ray is passing out, but its influence can still be felt. The third ray is at full meridian, and the seventh ray is rapidly coming into activity. Much will consequently occur to make man successful (L.A.: in the physical world), provided he can preserve constantly a right orientation, purity of motive and of life, a stabilized and receptive emotional envelope, and that alignment which will make his first self a true vehicle for (his soul or self =) the monad, self-conscious in the causal envelope.

<sup>5</sup>A very interesting analogy works out as we study the words: “The web pulsates. It contracts and expands.” The underlying thought is that of pulsation, of diastole and systole (L.A.: expansion and contraction of the heart), of ebb and flow, of cyclic activity, of the day of opportunity and the night of inactivity, of inflow and output, and of those many appearances and disappearances which mark the sweep of all lives in all kingdoms and worlds. This day and night cycle, which is the inevitable mark of manifested existence, has to be recognized. KofR 2.12.4 Every disciple has to achieve that wisdom which is based on knowledge and understanding of when to work and when to refrain, of when to speak and when to be silent. It is here that the working disciple makes mistakes.

<sup>6</sup>This entire rule might be given in the following paraphrase which will merit careful thought and which will be elucidated somewhat in the following.

<sup>7</sup>(God =) Every being “breathes”, that is to say: makes its vital energy pulsate periodically or

rhythmically into and out of its heart centre. This law of periodicity applies to the collective being making up our solar system as well as the subordinate planetary beings, and further on down the scales to the individual human being. KofL2 4.11 (L.A.: On the human scale) between the breathing out and the breathing in (L.A.: and conversely, between the breathing in and the breathing out) comes a period of (silence =) stillness, which is the moment for efficient work. If disciples can learn to utilize these interludes, they can then release the “prisoners of the planet”, which is the objective of all magical work, performed during this world period. KofL1 6.4.1

<sup>8</sup>With the question of the manner in which the solar being works according to the law of periodicity, we need not concern ourselves. This activity and its purpose can the monad perceive only after it has (entered consciously into its divine heritage =) entered the third cosmic kingdom in worlds 29–35. The mode of working by means of which our planetary government applies the law of periodicity concerns the planetary government alone (L.A.: and of course the solar systemic government as well). Each planetary government has its own periodicity, and its own unique method of working at the cycles.

<sup>9</sup>What does concern the readers of these instructions, however, is how they can themselves achieve a definite constructive activity in their interludes. These interludes, for the purpose of our discussion, fall into three categories:

<sup>10</sup>1. Interludes between incarnations, those periods wherein (the spiritual man =) the monad has withdrawn into the (egoic consciousness =) causal envelope (L.A.: whether the human monad can then be conscious in that envelope is another matter). For the little evolved these are practically non-existent (L.A.: they have no conscious causal life), and they cycle in and out of incarnation with great rapidity. KofR 1.34.35, PhS 2.40.5 The physical correspondence to this rapidity of activity is to be found in the intense rushing to and fro of the ordinary man in his everyday life and also in the difficulty he evidences in patience and in meditation (L.A.: the use of directed attention at objects of thought without physical support WAIW 20.3). As consciousness is developed, the periods between incarnations lengthen. At a certain point, they greatly exceed the physical lives, and then the interludes dominate. The period that is begun as the monad leaves the superphysical worlds to incarnate (corresponding to exhalation) and the period during which it returns to those worlds to go back to the causal world (inhalation) are relatively brief, and these two periods are coloured and controlled by the purposes of the (soul =) causal being, formulated and recorded on the mental consciousness during the interlude between the two periods of more active gathering of experience. The consciousness life, slowly developed during the cyclic interludes, becomes the dominating factor. The man gradually becomes in his attitude more oriented towards the consciousness aspect and his physical expression is primarily then the result of his thought life and not so much the result of reaction to physical occurrences and the restlessness of his emotionality. APMA 2.3.8

<sup>11</sup>2. Each particular physical life will also demonstrate its periodicity, and this aspirants have to learn to recognize and to utilize. They have to register the difference between periods of intense outgoing activity, periods of withdrawal, and interludes in which the outer life seems static and not to offer anything of interest. This they must do if they are to avail themselves fully of the opportunity which life experience is intended to furnish. The meaning of life is not a thoughtless rush from one activity to another, nor is it allowing the days to slip away in laziness and rest. Life has normally its own rhythm and pulsation. In some individuals this rhythm runs in cycles of seven years; in others, nine or eleven years. Still others have shorter cycles, with months of strenuous endeavour followed by months of apparent non-effort. Some people again are so sensitive that, in the midst of work, events, and circumstances, they are forced into a temporary retirement wherein they assimilate the lessons learnt during the preceding period of work. KofL2 5.21.14

<sup>12</sup>Two groups of human beings work with apparently no change between physical activity and passivity, but manifest steadily an urge to work. The first group is made up of those who are so little evolved that they do not work mentally at the impressions they receive but simply react to physical needs and emotional desires and use their time to satisfy them. This never lets up, and therefore there is little that can be called cyclic in their life expression. They include the unthinking individuals at the stage of barbarism. The second group is the direct opposite of the first group; so

highly developed that they are emancipated from the purely physical and are so aware of the nature of desire (L.A.: have reduced their physical and emotional desires to a minimum) that they have learnt to preserve a continuous activity based on discipline and service. They work consciously with cycles and understand somewhat their nature. They have learnt the art of abstracting their self-consciousness into the causal in contemplation and can expediently control their work in the worlds of man (47:4–49:7). This is what all disciples are learning and what the initiates have achieved.

<sup>13</sup>3. The third kind of interlude, and the one with which magical work in the physical world is primarily concerned, is the interlude achieved and utilized during the meditation process. With this the aspirants must familiarize themselves, for otherwise they will be unable to work with power. This interlude, this period of intense stillness, differentiates itself into two phases.

<sup>14</sup>There is first of all the interlude which is called contemplation. This period of (silence =) stillness succeeds upon the activity, found so difficult by the beginner, of aligning the brain with mental consciousness (L.A.: the higher mental; 47:5 at first, 47:4 later) and mental consciousness with (the soul =) causal consciousness (L.A.: 47:3 at first, 47:2 later), in which process the emotional envelope (L.A.: and the lower two molecular kinds of the mental envelope, 47:6,7) are quieted, so that the concentration and meditation are achieved which will serve to reorient the mental consciousness towards the causal. This interlude is analogous to inhalation. In this cycle, consciousness is gathered in and lifted up. KofL1 1.21.2

<sup>15</sup>When success crowns this effort, the (consciousness =) self-consciousness then slips out of the (personality =) first self and becomes self-consciousness in the causal envelope. (The soul on its own plane =) Causal consciousness becomes active and is apprehended in both the mental and the brain. The automatic and mechanical activity of the envelopes of incarnation quietens down. There is a moment of inspired waiting. (The mind is held steady in the light =) The higher mental – 47:5 and 47:4 – is activated but quiescent where mechanical and automatic activity is concerned and is only a clear receiver of causal consciousness; in the meantime, the (soul =) monad, causally self-conscious in the causal envelope, thinks in unison with all (souls =) causally conscious individuals within the man's own group (L.A.: 47:2 is required for this), taps the resources of the (Universal Mind =) causal collective consciousness, and formulates its purposes in line with the (universal =) planet-encompassing plan. KofL1 1.10.6 This cycle of recorded (soul =) causal consciousness activity is followed by the exhalation phase. The interlude comes to an end; the waiting mental again becomes active and in so far as it has been rightly aligned and held in a purely receptive attitude, it becomes the interpreter and instrument of (the soul =) causal consciousness, which has now turned its light upon the attentive (personality =) first self consciousness. Through that medium the causal can now work out the plans it formulated in the interlude of contemplation. The emotional nature is swept by desire to realize in the physical world the plans with which the rightly aligned higher mental seeks to enrich its experience. Subsequently the brain receives the transmitted impression and the individual adjusts his physical life so that those plans can be properly realized. This of course delineates a mechanism, trained, adjusted and made rightly responsive – a rare thing indeed to find. The second part of the interlude becomes possible only when the first interlude, that of contemplation, has been achieved.

<sup>16</sup>The disciple who is seeking to cooperate with the planetary hierarchy, participate in their work in the physical world, has to learn to work not only by attaining the stage of contemplation but also by using, with knowledge and understanding, the interludes between inhalation and exhalation in the purely physical sense. This is the true objective of the science of breath. The brain consciousness is necessarily involved. Man can make right use of the interludes between breaths only when he has conquered the power (L.A.: with uninterrupted directed attention) to carry out the contemplation phase comprising the causal, the higher mental, and the brain. Just as (the mind has been held in the light and has been receptive to the soul impression =) the higher mental – 47:5 and 47:4 – has been activated and quietened so as to become a clear receiver of causal consciousness, so the (brain =) the etheric brain consciousness has to be made receptive to impression from the higher mental.

<sup>17</sup>One interlude therefore (from the standpoint of the causal and the higher mental aligned with it) takes place after (the period of soul inhalation =) self-consciousness has been gathered into the causal, and the other takes place at the close of that first interlude, when the disciple directs causal

consciousness to the physical world. Exhalation follows inhalation and also has its interlude. The disciple has to learn facility in utilizing these two interludes, one of which influences the higher mentality, and the other the brain (L.A.: and the higher centres of the etheric envelope).

<sup>18</sup>There is, as always, a physical analogy of this process of (divine inhalation and exhalation =) ingathering of attention to causal consciousness and its outgoing in and from the causal, with its two interludes of stillness and of thought. The results of these interludes are thus: in the first or higher interlude, causal consciousness receives a causal idea or part of such an idea and transmits it to the waiting higher mental; in the second or lower interlude, the higher mental attempts to formulate the causal idea into a mental idea and transfer it to the brain, whereupon physical action may follow.

<sup>19</sup>Students of esoterics who have demonstrated their devotion and their mental poise, and who (to use the terms of the raja yoga school) have kept the five commandments and the five rules, and have achieved right poise, can begin to use the interludes between the two phases of physical breathing for intense activity and to use of the power of will to produce magical effects. The (consciousness =) self-consciousness, focused in the brain and having participated in the work of contemplation, can now proceed to the work of realizing the plan in the physical world. The conscious man performs this work by using focused energy of will in the stillness achieved. As can be seen, these breathing interludes are also two in number: after inhalation and after exhalation. The more experienced the disciple, the longer will be the interlude and the greater the opportunity therefore for focused magical work and for the utterance of those words of power which will make the (divine =) magical purpose to be.

<sup>20</sup>It would not be right nor proper to enlarge here upon the work of using the “midway point”, as it is called in Rule XII, which the magician seizes and which he employs in constructive work. In this point he consciously uses energy, directing it as he sees fit. In this point, he consciously comes in contact with those forces and beings which he can employ and command to bring to him what he requires for the furtherance of (spiritual purposes =) purposes of the second self and for the work of constructing the forms needed for those purposes. In that point, he goes forward with the work of releasing the “prisoners of the planet”. In that point he becomes conscious of his fellow workers, fellow disciples of the planetary hierarchy.

<sup>21</sup>In instructions such as these, intended for exoteric publication, it would be most unwise to give more explicit directions. Enough has been left unsaid to make it impossible for any but very able disciples to arrive at the understanding of certain essential correlations, an understanding necessary to carry forward the “work of the interludes”, in which alone magical work can be done. The secrets of breath are so carefully guarded just because the efficacy of black magic is found right here. In the work there is a point where both black and white magic employ necessarily a similar procedure. Certain men, with potent wills and clear and trained intellects, but animated by purely selfish motive, have learnt to use the lower of the two interludes, namely that which concerns the relation of the higher mental and the brain. Through an intense application and knowledge of the envelope centres they have been enabled to work out their selfish plans and to impose their will and mental authority upon the “prisoners of the planet”. Thus they have wrought much harm. They have no desire to participate in the higher interlude, wherein the causal consciousness is active, and the higher mental is receptive. The mere mental activity and the receptiveness of the brain to mental impression is all that concerns them. Both white and black magicians, as you see, employ the lower interlude, and both know the significance of the pauses in physical breathing. But the white magician works from the causal out into the physical world and seeks to work within the plan of the planetary government, whereas the black magician works from mental consciousness as he seeks to achieve his own ends separate from unity. The difference is not only that of motive, but also of alignment, the range of the consciousness and its field of expansion. Hence you will see why such extreme caution is evidenced by all true teachers, as they endeavour to teach the nature of the magical work to their disciples. Only those who have been tested and been found to be true disciples, only the unselfish and the pure can be given the full instructions. All can be given the information concerning the major interludes, the causal-mental and the mental-physical. Only a few can as yet be trusted with the significant information concerning the minor interludes, carried on in the physical body, in the brain consciousness, between inhalation and exhalation as well as between exhalation and inhalation.

<sup>22</sup>Mankind at this time is passing through a cycle of excessive activity. For the first time in human history this activity embraces mankind on a large scale in the entire three aspects of the first self consciousness. The physical, emotional and mental envelopes and the corresponding kinds of consciousness are all in a condition of upheaval. This unified triple activity is increased by the fact that the planet, too, undergoes a cycle of equally intense activity, due to its entering a new zodiacal epoch, and the preparation consequently going on to fit man to work more easily with the new forces and energies playing upon him. KofL3 18.7-9 The new group of world servers now being integrated is at the centre of human life and must meet therefore a very real need. Their work must primarily be to keep such a close link with the (soul =) collective causal being of mankind, 47:1-3 – made up of the causal envelopes of all human beings – through their own organized (soul =) causal activity (47:2,3) that there will always be those people who can “work in the interludes” and so keep the realization of the plan going and the vision before the eyes of those who cannot as yet themselves enter into the high and secret place (L.A.: the higher mental and the causal, 47:4 and 47:2,3; see WofD7 3.35). They (L.A.: those who can “work in the interludes”) have to learn to work (subjectively =) through the consciousness aspect, and this they must do in order to preserve, in this cycle of activity and exoteric expression, the power, existing potentially in all, to withdraw into the centre. They constitute the door, speaking symbolically. Capacities and powers can die out for lack of use. This power (L.A.:) of withdrawing self-consciousness into the centre of the causal envelope must not be lost. This is the first work of the group of world (mystics =) disciples. They must keep the path open and the way clear of obstructions. Otherwise white magic might temporarily die out and the selfish purposes of the (form nature =) first self assume undue control. This dire event happened in Atlantis, and the then group of hierarchic workers had to withdraw from all external activity and “hide the divine mysteries from the curious and the unworthy”. KofR 3.1, KofL3 1.2

<sup>23</sup>Now a new attempt is being made to free the “prisoners of the planet”. Through the group of world servers now in process of formation, the planetary hierarchy is seeking to externalize itself, and to restore the mysteries to mankind to whom they truly belong. KofR 7.15.6; WofM 16.28; KofL1 5.18.11; KofL2 3.54.3 (4.17.6); KofL4 3.38 If the attempt is to succeed, it is basically necessary that all of you who have sensed the vision or seen a part of the intended plan should rededicate yourselves to the service of mankind, should pledge yourselves to the work of aiding to the utmost of your ability all world servers, and should sacrifice your time and give of your money to further the endeavour of the great ones. Above all: do not rest from your meditation work; keep the inner link; think truth at all times. The need is great but so is the opportunity, and all possible helpers are being called to the work. You can all be used in some way, if you grasp the true nature of sacrifice, if you develop skill in action, and if you make the effort to work without attachment.

### *3 The Prisoners of the Planet*

<sup>1</sup>Having dealt with the work of the magician in his own (interior consciousness =) higher mental and causal consciousness and with the need for him to learn how to seize the “midway point” in his work of using the interludes, both major and minor, we come now to the consideration of the objective of all his work, that is, if he is a true white magician. It is stated clearly that this objective is to release the “prisoners of the planet”. Therefore we are now going to study who these prisoners are and how the disciple proceeds in his work at releasing them.

<sup>2</sup>These prisoners of the planet make up two major groups, which necessarily comprise many subdivisions. Usually the expression “prisoners of the planet” has reference to all subhuman forms of life, but here it must be given a wider connotation to include all (lives =) monads which are involved in life-forms (L.A.: life-forms of worlds 47:4–49:7, the worlds of the first self or of man).

<sup>3</sup>Much information about the subhuman forms of life has already been given in CI, and there is no need for repetition here. The present treatise, WofD, is intended to be more practical and generally useful. It deals primarily with the training of the aspirants, the aim of which is to make them conscious creators, so that as they work they contribute to the implementation of the plan of (God =) the planetary government. What average aspirants need to know at the present stage is what concerns their training, the possible future trends and lines of evolution, and the definition of the

underlying purpose. This has been attempted in these instructions, and there has been given also some new teaching about the emotional envelope. In the (next =) present century, when man's envelopes are better developed and when the meaning of group activity is more available (L.A.: to human thinking), it will be possible to convey more information, but the time for this is not yet. All that is possible is to try to clothe esoteric ideas in words, which always obscure the intended meaning to some extent. This produces new prisoners, for all books are prison houses of ideas. Only when speech and writing are superseded by telepathy and intuition will the plan and the technique of its expression be grasped in a clearer fashion. Even a teacher from the planetary hierarchy such as D.K. must handle words in order to create a certain impression, construct a thought-form which, when dynamic enough, can impress the brain of a reader. The teacher does this knowing well how much must be left unsaid and how seldom it is possible to do more than make allusions and sketchy pictures of divine reality. WofM 3.17, 5.17.6, 9.177.2, 9.217.1, 10.4.8, 11.2, 11.10.4, 16.27.1; KofL1 1.21.6, 4.2.16, 4.5.4, 4.5.24, 4.5.25, 4.6.9, 4.20.17, 5.9.20, 5.18.16, 9.25.5, 9.25.9; KofL2 1.2.12, 5.6, 5.7.6, 5.20.1, 9.1.4; KofL3 11.4.6; KofL4 3.36.6; KofL5 7.84, 21.65.2, 23.15.1

<sup>4</sup>Where the plan is concerned they are called laws, but originally they are manifestations of will which emanate from (a cosmic creator =) cosmic collective beings and become laws as they produce effects in (the matter of space =) the worlds of the solar system (43–49), meeting therein practically no resistance. Other kinds of (divine impulses =) manifestation of will from collective beings of higher kingdoms also stream forth cyclically but have not as yet carried such strong vibrations, and have not therefore been as powerful as the vibrations of the combined matter affected. These latter are (spiritual impulses =) expedient energies from the higher four solar systemic worlds (43–46). These energies are to be established as the laws of the new age, and will then supersede or coalesce with the present laws. Together they will bring in the new synthetic world.

<sup>5</sup>But how can the whole be comprehended by the part? How can the entire plan be noted by a soul, which sees as yet but a tiny fraction of the structure? Bear this steadily in mind as you study and ponder these instructions and remember that, in the light of the future knowledge of mankind, all that is here conveyed is like a fifth reader in grammar school to the text books utilized by a college professor. It will serve, however, to graduate the aspirants out of (the hall of learning =) the mental stage into (the hall of wisdom =) the causal stage, if they use the information given.

<sup>6</sup>Learn to be telepathic and intuitive! Then these forms of words and these clothes of ideas will not be needed. You can then stand face to face with naked truth, and live and work in the terrain of ideas (47:2,3) and not in the world of forms (47:4–49:7).

<sup>7</sup>To understand somewhat the situation of the prisoners of the planet, it will be necessary to understand somewhat the part that the human line of evolution – the human kingdom and its continuation in higher kingdoms – plays in relation to the whole, and the purpose for which it exists. The consciousness development of the individual is not intended here, but that of the collective of monads belonging to this line of evolution from the lowest in development who are more animal than human (L.A.: in respect of consciousness, yes, but not in material respect, since they possess causal envelopes, and this definitely distinguishes them from animals) to the members of the planetary hierarchy (L.A.: second selves and third selves, from 46-selves to 43-selves inclusive), who have deliberately incarnated in the physical world in order to work within the limits of the human kingdom. Between these two extremes there are monads at many different stages and levels.

<sup>8</sup>The human line of evolution constitutes a centre of energy within the (cosmos =) solar system, a centre capable of activities of three main kinds.

<sup>9</sup>1) The activity of the first kind consists in receiving and absorbing solar systemic energies (43–49), which have been scaled down from the cosmic worlds (1–42).

<sup>10</sup>The first of those energies is manifestal energy from world 43, the highest source of which monads of the human evolution can become conscious. Very few of these monads are so equipped that they can consciously apprehend this energy (L.A.: and its corresponding consciousness). It is for the overwhelming majority practically non-existent. This energy emanates from (the central spiritual sun =) the first department of the solar systemic government in world 29. CI 4.4.9

<sup>11</sup>The second of those energies is the energy of consciousness, the energy which makes man (a

soul =) self-conscious. (L.A.: By this is meant the second-triad energy, and the 46-energy in particular, as it is the most important and most characteristic energy of the second triad, just as the 43-energy correspondingly is the most important one where the third triad is concerned, and the 49-energy in relation to the first triad.) By developing this energy (L.A.: and the corresponding consciousness) man arrives at self-recognition, self-determination, and self-realization. When these faculties are developed, as they are not in the subhuman kingdoms, a man (L.A.: once transformed into a third self) can become aware of the first kind of energy mentioned above, the 43-energy. This energy of consciousness comes from (the second aspect of deity, from the heart of the sun =) the second department of the solar systemic government in world 32 (L.A.: this departmental energy is scaled down into world 46, so that the term “heart of the sun” is used for that world as well). CI 1.2.2 The parallel to those two kinds of energy (L.A.: 29 and 43 as well as 32 and 46, respectively) in a human organism is the life energy which is seated in the heart and the nervous energy working through the nervous system with headquarters in the brain. WofD 8.4.10

<sup>12</sup>The third of those energies is pranic energy, or vitality. That energy is inherent in matter itself, impels and influences all physical forms, gross physical as well as etheric physical forms, and of course man’s physical form as well. This kind of energy comes from the physical sun. L.A.: Ultimately this energy is scaled down from the third department of the solar systemic government in world 35, being scaled down from there via world 42 to the physical sun in 49:1.

<sup>13</sup>In the terminology of (the ageless wisdom =) of esoterics, those three are called electric fire, solar fire, and fire by friction. L.A.: Each one of these three terms has a threefold meaning, which will now be given: 1) By “fire by friction” is meant the energy of the first triad (47:4, 48:1, 49:1); by “solar fire”, the energy of the second triad (45:4, 46:1, 47:1); and by “electric fire”, the energy of the third triad (43:4, 44:1, 45:1). 2) In addition, by “fire by friction” is meant especially 49:1; by “solar fire”, especially 46:1; and by “electric fire”, especially 43:1 (the lowest in the lowest, the middle in the middle, and the highest in the highest), the last one being received directly in the highest unit of the third triad, 43:4. 3) Finally, these three terms have reference to the origin of those energies in the solar ruler, that is to say: fire by friction = 35-energy, solar fire = 32-energy, and electric fire = 29-energy. The solar ruler does not govern in splendid isolation, however, but has his government. This, which is called the solar systemic government, is divided into three departments, centred in worlds 35, 32, and 29. The third department (the matter department) conveys 35-energy via world 42 to world 49 (where it manifests itself as so-called kundalini). The second department (consciousness department, “love-wisdom”) conveys 32-energy via world 39 to world 46 (where it manifests itself in the Augoeides). The first department (will department) conveys 29-energy via world 36 to world 43. CI 1.2.2

<sup>14</sup>(Humanity =) The human evolution, being the meeting-place for all the three kinds of energy, constitutes therefore a midway point in the consciousness of the (creator =) solar systemic collective. This midway point has to be seized by the active creating agent in some such manner, just as the aspirant, on a smaller scale, has to learn to seize his midway point in the magical and creative work which he is seeking to carry forward. Mankind is intended to be the instrument whereby certain activities can be instituted. Mankind is the brain of the planetary collective being, so that the human monads correspond to the brain cells of that being. Just as the human brain, made up of an enormous number of sentient and responsive cells, can be suitably impressed when stillness has been achieved (L.A.: the monad, when self-conscious in the causal envelope, has achieved full control of the envelopes of incarnation, has effected their “not-doing”) and can then become the medium of expression for the plans and purposes of the (soul =) causally conscious human monad, so the planetary being, working under the inspiration of the (universal mind =) planetary government, can impress mankind with (the purposes of God =) its purposes and produce intended effects in the physical world.

<sup>15</sup>The members of the planetary hierarchy are those who have achieved peace and stillness (L.A.: have achieved total control of all lower envelopes, have effected their “not-doing”, so that those envelopes are active only when and as the monad in its highest self-activated envelope wants and are otherwise still), and can receive higher impressions. Aspirants and disciples represent those brain cells which are beginning to fall into the higher, divine rhythm. They are learning what is

means to be responsive. The mass of mankind are like the millions of brain cells which scientists tell us we possess but do not employ. It is clear that the purpose for which mankind exists, the objective before the group of esotericians in the world, and the goal set before the individual aspirant, are the same as in the meditation of the individual: to achieve that directed attention and emotional-mental quiet in which he can contact higher reality, perceive the true and the beautiful, apprehend (divine purpose =) the purpose of the planetary government, transmit to the physical world the energy he needs to realize the insight he has received. The aspirants do this in connection with their causal purposes, if they are successful in their endeavour (L.A.: to perceive this). The disciples are learning to do this in relation to group purposes. The initiates cooperate with the purpose of the planetary hierarchy. These three categories constitute the inner group of intensely alive cells in the planetary brain. It is evident that the more powerful their united vibration and the clearer the light which they reflect and transmit, the more rapidly will the present inert mass of human cells be activated. Through mankind in the physical world, the nature of reality will be revealed; the true and the beautiful will be manifested; the (divine plan =) plan of the planetary government will eventually work out, and that energy be transmitted to all forms in nature (47–49) which will enable the inner spiritual reality (43–46) to emerge.

<sup>16</sup>2) The second kind of activity of which the human monad is capable is the intense consciousness development it undergoes within the globe system in which it is involved. This sentence refers to the entire process of human consciousness development, all races and peoples that have lived or are living on our planet, the use mankind has made of all the energies available within its worlds, those energies which are inherent in the fourth natural kingdom itself and also those coming to it from superhuman kingdoms.

<sup>17</sup>3) The third kind of activity which should occupy the attention of mankind, and one as yet little understood, is that mankind should act as a transmitting centre of (soul force and spiritual energy =) second triad and third triad energies united and combined to the prisoners of the planet, to the monads in the subhuman natural kingdoms. KofL2 2.31.2, CI 7.9.7 Human beings (L.A.: in so far as they care for consciousness development at all) are apt to be primarily concerned with their higher group relations, with their (return to the father's home =) ascension to higher kingdoms and worlds, with the trend "upwards" and away from the physical world. They are principally occupied with the finding of that centre of higher consciousness within themselves which is called the soul (L.A.: causal consciousness to begin with, later 46-consciousness), and, having found it, with the work then of acquainting themselves with it and thus finding peace. This is right and in line with divine intention but it is not all of the plan for man, and when this remains the prime objective, a man is dangerously near falling into the snare of spiritual selfishness and separateness. L.A.: The reader is reminded of the fact that the monads presented here as performers of all these three activities are not only monads of the human kingdom but also the monads who continue the human evolution in the fifth and sixth natural kingdoms.

<sup>18</sup>When (a man =) the human monad finds that centre, (becomes one with it and enters into relation with his soul =) enters the centre of the causal envelope and is self-conscious in it to begin with, subsequently to move to the second triad mental atom, then the monad shifts its position in the human evolution and enters the centre of light and understanding (L.A.: knowledge and being united) called the planetary hierarchy. This hierarchy is also attempting to appear in the physical world through the group of world workers, and when a man has (found his soul =) started to activate the second self consciousness, 45:4–47:3, and the principle of unity (L.A.: 46) is sufficiently revealed to him, he shifts also into this exoteric group. All who find the centre do not as yet link up with both the interior and exterior groups. Then he is pledged to the magical work, to the (salvaging of souls =) to the assisting of people in their consciousness development, to the releasing of the prisoners of the planet. This is the goal for mankind as a whole, and when all human monads have attained the objective, these prisoners will be released. The reason for this will be that the magical work will be carried forward intelligently and perfectly and human monads in group formation will act as transmitters of (pure spiritual energy =) second triad and third triad energies to all the monads of the lower natural kingdoms.



<sup>19</sup>In considering the problem of the prisoners of the planet and their final release, it must be remembered that the force that works according to the principle of limitation is one of the forces which lie back of the entire evolutionary process. This is the primary force which brings about the act of creation, and is intimately linked with the force of will and its lower reflection, desire. Unlike desire will has such a clearly formulated idea of its goal, is carried so powerfully and intelligently to that goal that its attainment is grasped with such accuracy and energized with such intent that the result is inescapable. Such a pure will is possible only to aligned thinkers, to truly self-conscious beings. Desire is instinctual or rather inherent in all forms of life, for all such forms constitute parts of the envelope of some greater thinking being and are influenced by the powerful intent of that primary force. KofL2 4.15.3,4

<sup>20</sup>The principle of limitation therefore is the outcome of the purposeful will of some thinking being, and governs consequently the form-taking process of all incarnated monads. This principle of limitation controls an incarnation in respect of its extent, rhythm, and range of influence, and brings about manifestation.

<sup>21</sup>The prisoners of the planet fall into two categories: self-conscious monads and monads that are not self-conscious.

<sup>22</sup>The first category mentioned, those monads which act with a conscious purpose, and who “limit the life that is in them” for a time, consciously assume envelopes in lower worlds, and know the end from the beginning. These monads in their turn fall into three main groups: 1) (The being who is the life of our planet =) Those monads who collectively make up the planetary being (L.A.: the monads belonging to the fifth natural kingdom and higher kingdoms within our planet). This being is sometimes called the “planetary logos”, sometimes the “Ancient of Days”, sometimes “god”, and sometimes the “one life”. L.A.: Whatever name you give it, it is essential to realize, first, that it is not one individual, one monad, but a collective of monads, certainly having one dominant as its supreme leader; secondly, that this collective being wholly obeys the Law and, therefore, does not in any respect correspond to the Christian god with his arbitrary will and exercise of power. 2) Those monads who control the action of the principle of limitation in a natural kingdom. The being that is, for instance, expressing itself through the animal kingdom is a self-conscious being, working in full awareness of the meaning and goal of that kingdom, and limiting his sphere of activity in order to provide due opportunity of self-expression and so consciousness development for the trillions of animal monads. See this as an example how the law of sacrifice runs throughout creation! 3) (The sons of mind, human souls, solar angels, the divine sons of god =) Those human monads who in full self-consciousness work out certain well-seen ends by incarnating in mankind. L.A.: These monads, who are all of them causal selves, of course make up an exceedingly small minority of mankind incarnated in our times. Here, just as in many other places, A.A.B. does not clearly distinguish human beings, that is, monads in the fourth natural kingdom and belonging to the human evolution, and the Augoeides (“sons of mind”, “solar angels”), thus monads in the fifth natural kingdom and belonging to the deva evolution. Consequently, the Augoeides are not to be relegated to this third main group, but to the first main group above.

<sup>23</sup>The second category is made up of those monads who are limited in form (L.A.: envelopes of incarnation in worlds 47:4–49:7), because they are not self-conscious but are constituent parts of a greater form while not being aware of that fact. In other words, they have not yet evolved to the point where they are self-conscious beings. LA: Consequently this category includes not only all mineral, vegetable, and animal monads, but also the overwhelming majority of human monads incarnated at present.

<sup>24</sup>The line of demarcation between self-produced limitation and unrealized form-taking lies entirely in the consciousness aspect. Some monads are prisoners and know it. Others are prisoners and do not know it. The explanation of suffering lies right here, in the consciousness aspect. Pain and agony, rebellion and the conscious urge towards betterment of conditions are found only where individual consciousness is present, where the “I” complex is controlling, and where a self-conscious being is functioning. There is of course the equivalent to pain in the subhuman kingdoms, but it enters into another differentiation, is not self-related. Subhuman forms of life suffer, undergo discomfort, and are

subject to the throes of death, but they lack memory and prevision, and do not possess that mental apprehension which will enable them to relate past and present and anticipate the future. They are exempt from the agony of foreboding. Their entire mode of reaction to conditions of suffering is so different to that of mankind that it is difficult for us to grasp it. CI 15.4.5

<sup>25</sup>The devas do not suffer pain as do human beings. Their rate of rhythm is steadier although in line with the Law. They learn through application to the work of building and through incorporation into the form of that which is built. They grow through appreciation of and joy in the forms built and the work accomplished. The devas build and human beings break and by the shattering of the forms men learn through discontent. Thus human beings (L.A.: eventually) acquiesce in the work of the greater builders. Pain is that upward struggle through matter which (L.A.: eventually) lands a (man at the feet of the Logos =) monad of the human evolution in the kingdoms of cosmic expansion (L.A.: of which the lowest one is the first cosmic kingdom in worlds 36–42).

<sup>26</sup>The uses of pain are many, and they lead the human (soul =) monad out of darkness into light, out of bondage into liberation, out of agony into peace. That peace, that light, and that liberation, with the ordered harmony of the cosmos are for all the human monads.

<sup>27</sup>With the problem of limitation is closely linked that of liberation. Into the prison house of form (L.A.: 47:4–49:7) enter all that live; some enter consciously and some (L.A.: the majority at present) unconsciously, and this we call birth, appearance, incarnation, manifestation. Immediately there sweeps into activity another law or the working out of an active principle, namely the law of cycles. This is the principle of periodic appearance – a beneficent operation of the love–wisdom of immanent divinity, for it produces that sequence of the states of consciousness called time. (L.A.: Such a definition of time is subjectivistic, considers the consciousness aspect only. KofL2 3.6.3 Time exists in all three aspects of reality, however, and so it must be defined also as a sequence of material states and a sequence of motion or energy states. Nothing can change in consciousness without something changing in matter and motion as well. CI 4.8.6) This produces therefore in the consciousness of the incarnated beings a gradual and slow growth towards self-expression, self-apprehension, and self-realization. To these principles of limitation and of cycles is added another principle, that of expansion. This brings about the development of consciousness so that the potential of sensitive response to environment may be fostered in the (living unit =) monad.

<sup>28</sup>We have therefore three principles: the principle of limitation, the principle of periodic manifestation, and the principle of expansion.

<sup>29</sup>These three principles together constitute the factors underlying the law of evolution. They bring about the (imprisonment of the Life in its various appearances or aspects =) involvation of monads into material envelopes for necessary experience of life; they produce the envolving forms, and they lead the (imprisoned lives =) the involved monads on (into ever more educational prison houses =) to take envelopes that are increasingly expedient for awakening consciousness. KofR 4.4.1 Finally the time arrives when the principle of liberation becomes active and a transition is effected out of a (prison house =) form which cramps and distorts into one which provides more adequate conditions for the next step in the development of consciousness. KofR 1.31.3

<sup>30</sup>It is interesting here to note that death is governed by the principle of liberation, and not by that of limitation. Only self-conscious monads recognize death as a factor to be dealt with. Human beings only misunderstand it, but then they are the most misled and deluded of all incarnated monads. L4 7.95.4

<sup>31</sup>The next point to be noted is that each kingdom in nature acts in two ways: 1) As the liberator of such forms as have not acquired the consciousness of that kingdom. (L.A.: This refers to those elementals, involvolutionary beings, which make up envelopes for the monads belonging to a certain kingdom of evolution. Elementals are made up of involvolutionary monads having only passive consciousness, whereas those evolutionary monads which use the elementals as their envelopes have the corresponding active consciousness, or at least the possibility of it – an essential distinction that should always be taken into consideration. 2) As the prison house of (lives =) monads that have transited into it from the kingdom next beneath it.

<sup>32</sup>Let it be remembered always that each field of consciousness because of its limitation constitutes

a prison, and that the objective of all work of liberation is to release the consciousness and expand its field of contacts. Where there are boundaries of any kind, where a field of influence is circumscribed, and where the radius of contact is limited, there you have a prison. KofL1 6.4.1 Ponder on this statement for it holds much of truth! Where there is a vision and an apprehension of a wide unconquered territory of contacts, there will inevitably be a sense of imprisonment and of cramping. Where there is realization of worlds to be conquered, of truths to be learnt, of conquests to be made, of goals to be attained, of knowledges to be mastered, there you will have a festering sense of limitation, goading on the aspirant to renewed effort and driving the monad on along the path of evolution. Instinct, governing the vegetable and animal kingdoms, develops into intellect in the human kingdom. Later intellect merges into intuition and intuition into illumination. When the superhuman consciousness is activated, these two – intuition and illumination – supersede instinct and intelligence.

<sup>33</sup>Illumination – what does that lead to? Straight to the summit of achievement: to the fulfilment of cyclic destiny, to the emergence of the radiant glory, to wisdom, power, God consciousness. (L.A.: the third, fourth, fifth, sixth, and seventh initiations are meant by those five expressions. CI 6.12.2) These words however mean but little or nothing in comparison with a reality, which a human being can sense only when his intuition is awakened and his intellect has received illumination.

<sup>34</sup>Grasping these facts about imprisonment how, to be practical, can a man become a releasing agent for the “prisoners of the planet”? What can mankind as a whole achieve along this line? What can the individual do?

<sup>35</sup>The task of mankind falls primarily into three kinds of work. Three groups of prisoners can be released and will eventually find their way out of their prison house through the activity of man. Already human beings are working in all three fields: 1) prisoners of the human kingdom – this means that they work with their fellow human beings; 2) prisoners of the animal kingdom, and already much is being done in this field; 3) prisoners of the vegetable kingdom, a beginning has been made here.

<sup>36</sup>Much work is being accomplished by man for men, and through scientific, religious and educational endeavour, the human consciousness is steadily expanding until human beings individually are breaking through their limitations (L.A.: limitations to mentality, actually the lower mentality, 47:5-7, since 47:4, system thinking in the proper sense, is part of what is still esoteric or, in any case, is not activated save by the aid of esoterics CI 6.16.11) into the world of souls (L.A.: the causal world). Step by step mankind has overcome planetary boundaries (L.A.: many have raised themselves from the stage of barbarism to that of civilization, fewer to the stage of culture; some few to the stage of humanity, some rare individuals to the stage of ideality and still higher stages). If man, who in prehistoric times was little more than an animal, has been able to grow into the genius, what unfoldment is not possible as more and more of potential divinity is actualized? The superman is with us. What will the world manifest when, some time in the future, all mankind is tending towards a manifestation of superhuman powers?

<sup>37</sup>Man’s consciousness is being released in varying directions and dimensions. It is expanding into the (world of spiritual realities =) the worlds of the second self (45:4–47:3) and beginning to embrace the fifth natural kingdom and its consciousness. L.A.: This is not done through scientific research, as A.A.B. avers, but through discipleship under the planetary hierarchy. WofM 9.187.12 Science knows nothing of reality beyond the gross physical world (49:5-7) and the lowest etheric world (49:4). It has begun penetrating the etheric world, without understanding it, however. Science remains physicalism, dogmatically blind to everything superphysical. KofL5 20.7, 20.23

<sup>38</sup>In touching upon the work of mankind in releasing monads, human monads as well as vegetable and animal monads, from their limitations, two facts, both of profound importance, should be pointed out:

<sup>39</sup>First, in order to release the “prisoners of the planet” that belong to the subhuman kingdoms, man has to work under the guidance of the intuition; when working to release his fellow men he has to know the meaning of illumination.

<sup>40</sup>When the disciple has understood the true nature of service, he will find that service is an aspect of that divine energy which works always under the destroyer aspect, for it destroys the form

in order to release the (L.A.:) indwelling life, the monad. Service is a manifestation of the principle of liberation, and of this principle, death and service constitute two aspects. Service saves, liberates and releases, on various levels, the imprisoned consciousness. The same statements can be made of death. But unless service can be rendered from an intuitive understanding of all the facts in the case, interpreted intelligently, and applied in a spirit of love in the physical world, it fails to fulfil its mission adequately.

<sup>41</sup>When the factor of illumination enters into that service, those transcendent lights are obtained which, having thrown themselves out into the great ocean of consciousness, have guided man on the path he can and must walk.

<sup>42</sup>Another thing should be pointed out. No specific rules for releasing the prisoners of the planet have been given. No classification of the prisons and their prisoners, nor of methods of work nor of techniques of release has been indicated.

<sup>43</sup>Each and all who read these instructions are urged to consider the necessity for renewed effort to fit themselves for service by a conscious and deliberate endeavour to develop the intuition and to achieve illumination. Every human being who reaches the goal, that is to say, light and wisdom (L.A.: 45:4–47:3), in so doing also has a field of influence which extends both up and down, and which reaches both inwards to the source of light (L.A.: the planetary hierarchy and its worlds, 43:1–47:3, the cosmic etheric world) and outwards into the “fields of darkness” (L.A.: the worlds of man, 47:4–49:7, the cosmic gross physical world). KofL1 4.20.14 When he has thus attained he will become a conscious centre of life-giving force, and will be so without effort. He will then stimulate, energize, and vitalize to fresh efforts all living beings that he contacts, be they his fellow disciples, animals, or a plants. He will act as a transmitter of light in the darkness. He will dispel the illusions around him and let in the radiance of reality. APMA 4.3.2-4

<sup>44</sup>When large numbers of human beings can so act, then mankind will enter on its destined work of planetary service. Mankind’s mission is to act as a bridge between (the world of spirit and the world of material forms =) the worlds of the second triad and the third triad (43:4–47:3) on the one hand and the worlds of the first triad (47:4–49:7) on the other. All (L.A.: solar systemic, 43–49) kinds of matter meet in the human evolution, and all the pertaining states of consciousness are conquered by its monads. These monads can work in all directions and lift the monads of the subhuman kingdoms into heaven and bring heaven down to earth. LA: Here “heaven” means worlds 43–46 with the pertaining kinds of consciousness and will, also called “cosmic physical-etheric”; “earth” means 47–49, “cosmic gross physical”. The meanings are the same as those of “light” and “darkness” in 3.43 above.

#### 4 Rule XIII

<sup>1</sup>Rule XIII. *The magician must recognize the four; note in his work the shade of violet they evidence, and thus construct the shadow. When this is so, the shadow clothes itself, and the four become the seven.* L.A.: The “four” are the form of 49:1-4 matter clothing itself in 49:5-7 matter and so “become the seven”.

#### 5 The Quaternaries to be Recognized

<sup>1</sup>This rule is one of the most difficult to explain, and there are three reasons for this:

<sup>2</sup>One: Exceedingly few individuals of mankind incarnated at present can work in a truly creative manner and profit by the information given in this rule. Only to the white magicians, and those experienced in their work, can the real interpretation be given. There is much danger in imparting the significance of these rules to those who are not qualified in themselves to work correctly. We will, therefore, consider the qualifications required of those who are entitled to this knowledge, so that the aspirants can begin to develop that which is lacking in them.

<sup>3</sup>Two: The danger of imparting detailed instructions consists in the fact that were they now to be given to the world, we should be flooded with thought-forms and these thought-forms would be created in order to express purely selfish desire and mental matter would be activated in line with the fancies and the whims (L.A.: illusions and fictions) of the undeveloped on spiritual subjects. It must

be remembered that every human thought (L.A.: of some strength), whether the potent mass thoughts or individual dynamic ideas, must eventually emerge objectively in the physical world. This is an inevitable and unalterable rule of mental matter. Anyone who duly considers this law will realize both the danger of wrong thought and the power (L.A.: in the service of good) of right thought. The potency of human thought at this time is primarily of mass description, for few there are who can think creatively. Public opinion, mass ideas, the tendencies of human desire and thought, are not at this time of the highest order, and the physicalization of these vague and inchoate thoughts distinguished by a vast similarity, and coloured by selfish intent and personal behest, and based upon likes and dislikes, prejudices and longings, can be seen in the most interesting manifestations in gross physical matter. The vast assembly of insects which now haunt our earth and cause serious damage to man and his food supply, are the direct result of thought physicalization.

<sup>4</sup>As men learn to think with more unselfishness and with greater purity, and as malice and hatred and competition give place to brotherhood, kindness and cooperation, the insect pest will most surely die out.

<sup>5</sup>Three: It is today easier to prove that there is a mental world than it is to prove that there is an etheric world. EE 4.14.7 This rule XIII concerns the four kinds of etheric matter, that matter of which the etheric envelopes of all forms of life in nature are made (L.A.: A.A.B. cites a few examples of life forms equipped with etheric envelopes and includes the atom. But to say that the atom has an etheric envelope is an incorrect statement, which cannot originate from D.K. but must be attributed to A.A.B.) Certain scientists recognize the fact of an etheric envelope, most of them do not, and the masses of mankind are ignorant of it. That which lies closest to us and in our immediate foreground we often overlook, and teachers and guides in the planetary hierarchy note with interest how much emphasis is laid upon psychic and astral phenomena (L.A.: phenomena of the emotional world), and how little attention is paid to the more obvious and more easily discerned etheric forms and forces. Given a slight change in the present mode of visual focusing it will be found that the human eye is capable of including an entirely new field of perception and of awareness. Blindly men introvert their attention and become aware of objects in the emotional world, that illusive world of ever-changing forms and yet, they fail to see that which lies immediately before them. L.A.: "To see what is in front of one's nose needs a constant struggle." George Orwell, also in WofD 8.2.53. Also in Platon's *Republic*, Book 4, 432. In this connection it is the struggle against emotional illusionism, a struggle that is particularly hard for people in the fourth eon, the emotional eon.

<sup>6</sup>These three difficulties – that is to say: 1) lack of necessary abilities and qualities, 2) dangers inherent in unconscious form-building, and 3) etheric blindness – make it well nigh impossible for an esoteric teacher such as D.K. to do full justice to this rule and to elucidate the work in the etheric world. Hence the elucidation given is relatively brief.

<sup>7</sup>Where lack of ability is concerned all aspirants realize that if a man is to be entrusted with any measure of knowledge of the technique of the great work (L.A.: the expression, the "great work" is taken here almost in its alchemical sense), he must meet certain requirements. It is taken for granted that abilities and qualities entering into the building of character are not those to which our question refers. All aspirants know, and down the ages have been taught, that a clean mind and a pure heart, love of truth, and a life of service and unselfishness, are prime prerequisites, and where they are lacking, naught avails and none of the great secrets can be imparted. APMA 4.4.2 You might well say here: We have also been taught that there exist those who work in the four ethers and who undoubtedly perform magical deeds, yet who do not possess this essential purity and loving-kindness to which reference has been made. This is undoubtedly true; they belong to a group of workers in matter whom we call black magicians. They are highly developed intellectually and can control mental matter in such a manner that it can achieve objectivity in the physical world and bring about their deep intent. About this group there is (L.A.: in aspirants) much misunderstanding and profound ignorance. It is perhaps as well, for their destiny is tied up with the future sixth root-race, and their end and the cessation of their activities will come about in the sixth eon. The final break or division between the black and white forces, for this particular world cycle (L.A.: the current eon), will take place in the sixth root-race period of the current globe period. Towards the

close of the sixth root-race period, before the emergence of the seventh root-race, we shall have the true Armageddon (L.A.: mentioned in Revelation). A similar showdown, although on a lesser scale, will happen during the sixth subrace of the fifth root-race which is now in process of formation. Earlier wars, such as the world war which has just taken place and our present cycle of separateness and upheaval, do not constitute the real Armageddon. The war which is depicted in the *Mahā-bhārata* (L.A.: and was fought in Atlantis) and the present wars had their roots of in the emotional world; selfishness and desire of a low order were the causes of them both. The coming great division will have its roots in the mental world and will consummate in the sixth subrace. The showdown in the sixth root-race will have mental as well as emotional and physical causes and will imply a culmination for the planetary duality.

<sup>8</sup>Beyond that we need not go, for the mankind of the sixth eon will be so different in nature to ours and those who will differentiate into the black and the white forces will be so unlike their present counterparts, that we need not concern ourselves with that far distant problem.

<sup>9</sup>Let it be remembered that the true black magician (a person with a mere tendency to black magic is not meant here) is a soulless being (L.A.: an inhuman being, a monad that possessed once a causal envelope and so was a human being, but later intentionally deprived itself of the causal envelope and so is not a human being any more CI 17.3.10). Such a being, therefore, does not exist in a physical body (L.A.: At least not in a human physical body – human organism and human physical etheric envelope.) The worlds of the black magician are ever the worlds of illusions and fictions – the emotional and mental worlds. They work from the mental world on emotional matter and on the emotional envelopes of those in the physical world who allow themselves to be controlled by illusions and be held in the bonds of extreme selfishness and self-centredness. What the ignorant call black magicians in the physical world are only such people as are (L.A.: without being aware of it) receptive to influence of or en rapport (L.A.: and being aware of it) with a true black magician in the emotional world. Such a (L.A.: conscious) relationship (L.A.: between a black magician and a human being) is possible only in such cases where the human being has lived many lives of selfishness, low desire, perverted intellectual aspiration, and love of (the lower psychism =) emotional phenomena and faculties, and this only when the man has been held willingly in thrall by a black magician. Such men and women are few and far between, for unadulterated selfishness is rare indeed. Where it exists, it is exceedingly potent, as are all one-pointed tendencies.

<sup>10</sup>The clue to understanding the requirements of a more esoteric kind is given to us in Rule XIII. “The magician must recognize the four.” He has presumably built up a fine character. He has educated himself for service. His aspiration is true and steady. He is living purely and unselfishly. He has mastered meditation somewhat in its true meaning. He now has to begin to train himself in what is called “esoteric recognition”.

<sup>11</sup>This rule is a most interesting example of the many connotations and numerous correspondences which can be conveyed in a few simple words. We are told that he must “recognize the four”. In CI 17.5.82 it is said:

<sup>12</sup>“The magician must recognize and discriminate between the four different ethers, and note the special hue of the molecular kinds, thereby ensuring a balanced building of the ‘shadow’; that is, the etheric envelope of the thought-form. He ‘recognizes’ the four ethers in the esoteric sense; that is, he knows their note and key, and is aware of the particular kind of energy they embody. Here it is important to know that the four solar systemic ethers, 49:1-4, are in vibrational communication with the four cosmic ethers, the solar systemic worlds 43–46, and that of the four systemic ethers, 49:1-4, the three higher, 49:1-3, make up the fundamental trinity, whereas 49:4 has been produced as the union of the three. Through his knowledge of the four ethers the magician becomes increasingly capable of manipulating them separately and in combination. In so doing he can release that etheric energy which will drive the thought form into physical objectivity. As the different kinds of forces meet, a dim shadowy form clothes itself upon the vibrating emotional and mental envelope, and the idea received from Augoeides is attaining physical concretion.” See also CI 5.3.8

<sup>13</sup>The obvious and most apparent meaning is, therefore, recognition of the four ethers, but this is in its turn dependent on other meanings and based on the recognition of other quaternaries. Next a

short résumé is given of some of the qualities and abilities needed by the white magician and of some of the recognitions which will gradually emerge in his consciousness.

<sup>14</sup>First, he must recognize “the four that constitute the One”. In other words, the first quaternary that he must know and know well is that which he is essentially himself: etheric envelope, emotional envelope, mental envelope, and causal envelope (L.A.: together with the consciousness and will of those envelopes). CI 4.6.3, p.4; KofR 6.12.46; KofL1 3.22.1

<sup>15</sup>This presupposes the capacity to function as a soul (L.A.: with self-consciousness in the causal envelope, and this not just for short moments). Until the aspirant has achieved this, he is not yet a white magician, but just an aspirant to the practice of white magic. KofL2 9.25.3; KofL5 1.61

<sup>16</sup>Second, he must recognize “the city that stands foursquare”. He must understand the meaning, of “man, the cube”, and this in three ways: 1) himself as a human being; 2) his fellow man in relation to himself and the whole; 3) the fourth natural kingdom, the human kingdom, viewing that entire kingdom as a unitary being, functioning in the physical world, indwelt by soul (L.A.: 45:4–47:3), animated by spirit (L.A.: 43:1–45:3).

<sup>17</sup>This means, therefore, that as a man he interacts with his kind and is aware also of the purpose of the natural kingdom to which he belongs. In the thoughts of purity, dedication, love and service, are summed up the nature and the destiny of man. It should be remembered that they do not stand for so-called spiritual qualities (L.A.: only), but (L.A.: also) for potent esoteric forces, dynamic in their incentive and creative in their result. This should be pondered on carefully by all aspirants. We have, consequently, with these four, added to the first one (L.A.: the ability to function with self-consciousness in the causal envelope), five of the qualifications of the white magician.

<sup>18</sup>Third, the white magician must recognize the cross which stands in the heavens upon which the cosmic Christ is crucified and on which the white magician, being a cell in the body of the cosmic Christ, is also crucified. KofL1 3.19.8,9; KofL3 17.6.44 Technically and astrologically speaking, in this present eon the white magician must understand the inner significance of Taurus, of Leo, of Scorpio, and of Aquarius, for they are particularly potent in this eon. Symbolically, and yet at the same time literally, he must be able to achieve that which is the goal of his endeavour in each of these four signs and under each of these four powers. 1) In Taurus he must be able to say: “I seek illumination and am myself the light.” 2) In Leo: “I know myself to be the one. I rule by Law.” 3) In Scorpio: “Illusion cannot hold me. I am the bird that flies with utter freedom.” 4) In Aquarius: “I am the server, and I am the dispenser of living water.”

<sup>19</sup>The aspirant must closely study the esoteric requirements lightly touched on here. As he studies these rules and lives by them, various abilities will emerge in him and will distinguish him. It must be remembered that all that is said here has its particular meaning in each of the seven solar systemic worlds (43–49) with their seven states of consciousness.

<sup>20</sup>The aspirant who reads these instructions must finally have transcended the four noble truths, learned the meaning of the four gospels, understood the significance and purpose of the four elements – earth, water, fire and air – and, esoterically speaking, passed as a saviour through the four kingdoms. This latter phrase will be really understood by the initiate at the fourth initiation only. CI 6.12

<sup>21</sup>Study these words and note how the concept of the ideal requirements, which constitute the equipment of the white magician, has steadily grown.

<sup>22</sup>Many other quaternaries could be elucidated here, but the few just quoted suffice to show some of the recognitions towards which the aspirant strives. The only other quaternary to be noted here is that referred to as the “violet four”, or the four kinds of energy which constitute the etheric envelope of all life-forms in the (natural =) physical world. Here again we have a higher three (49:1-3) and a lower one (49:4), which always indicates the three aspects of divinity and the form through which these three must manifest. The three words, “spirit, soul, and body”, express the same idea from another angle; to these three must be added that which is produced through their interaction. In this connection it should be noted that the organism is not included, since it is not a principle (L.A.: a cause), but an effect brought about through the union of the three and the fourth. WofM 4.1.4 Both in the solar system, the macrocosm, and in man, the microcosm, there are the three higher, which embody the (principles =) three aspects of life, and the fourth, which represents the union of the higher three in

manifestation. On a macrocosmic scale these four are the higher four solar systemic worlds, the cosmic physical-etheric world (43–46). On a microcosmic scale these four are downscaled in the etheric envelope with its four ethers (49:1-4) of every life-form of the four natural kingdoms. CI 5.3.8 These four ethers constitute the “true form” of all material objects or phenomena, and they are receptive to the influence of their higher correspondences, that is to say, energies from the worlds 43–46. This relation between the prototypal trinity (43–45) and the fourth (46) and the reflection or down-scaling in the ethers of the physical world (49:1-4) is found in all physical life-forms, but manifests itself differently in the four different physical natural kingdoms according to the energy which predominates in the respective kingdom. In each of the four natural kingdoms all four ethers are found, but the fourth ether (49:4) is found in greater measure in the mineral kingdom than in the human, whereas the first ether (49:1) is found in greater proportion in the human kingdom than in the other three kingdoms. This information serves to indicate some of the knowledge which the worker in white magic has to grasp. What is said here might be further illustrated by stating that working in the mineral kingdom, the white magician will work with the fourth cosmic ether (46-energy) utilizing the fourth ether (49:4) of his own etheric envelope to transmit 46-energy to mineral life-forms, and correspondingly when working in the higher three, physical natural kingdoms (L.A.: when working in the vegetable kingdom he transfers 45-energy via 49:3 of his own etheric envelope, and so on with 44- and 43-energies). EE 4.14.10 One of the secrets not yet revealed, fortunately for mankind, is concerned with the question as to whether light violet is the colour of the highest or the lowest of the four ethers, and this will not be revealed for some time to come.

<sup>23</sup>The consideration of these various quaternaries which it is necessary that the white magician understand, and the qualifications which he must possess before he is permitted to carry forward the magical work, leads to the following question: Is there some basic formula or proposition which must govern the magical activity?

<sup>24</sup>This question is, of course, too general and vague, but until the human intellect becomes more inclusive than it is now, such questions will inevitably be asked. A short reply can be given, however, which holds in it the clue to the entire process. When the white magician correctly understands this, it will govern his method of work and thought life. The answer is this: Potencies produce physicalization. KofL1 9.71.5-7 Those three words sum up the process of creation in the solar system as well as in man and in each human being. These potencies are activated by the power of thought. When the teachers of mankind train their disciples to be creators and teach them to govern and control their own destinies, they begin with the intellect of the disciples. They emphasize that which will govern the potencies. They deal with that which produces the physical form, which is qualified by them, is vitalized by them, and which fulfils the purpose of the (Thinker =) planetary government.

<sup>25</sup>A thinker, then, is the essential factor. All these factors have one objective, and this is to produce thinkers. A real thinker is an incipient creator and – unconsciously at first, but consciously later on – one who will wield power in order to physicalize thought-forms. These forms will either be in line with (divine purpose and plan =) the purpose and plan of the planetary government and, consequently, will further the cause of consciousness evolution, or they will be animated by personal, selfish purpose, and constitute, therefore, part of the work of the retro-active forces and of the nature of black magic.

<sup>26</sup>Again the four appear: 1) the thinker, 2) the potency, 3) the quality of that potency, 4) the physicalization.

## 6 *The Gross Physical Manifestation of Thought-Forms*

<sup>1</sup>L.A.: A.A.B. begins here by speaking of the “precipitation” of thought-forms and makes the following attempt at definition: “A precipitation is an aggregation of energies arranged in a certain form, in order to express the idea of some creative Thinker, and qualified or characterized by the nature of his thought and held in that peculiar form as long as his thought remains dynamic.” Such a use of words cannot be said to promote the clarity of thought, however, when the matter under the discussion is the last phase of the physicalization of thought-forms, that is to say: their manifestation in gross physical matter, gross physical reality, the term “gross physical” being taken on a cosmic



scale, meaning worlds 47–49, as well as on a solar systemic scale, that is world 49:5-7 – the last being the case where man is concerned. The key word thus is not “form”, as A.A.B. used it in her attempt at definition above; that word is not sufficiently distinctive, since form is a characteristic not only of 47–49 and 49:5-7, respectively, but also of 43–46 and 49:1-4, respectively, or to put it differently: forms exist in all worlds 43–49. KofL3 3.2.3 Instead, the key word is “gross physical”. A.A.B. makes a further attempt at explaining the matter using symbols from the “remote past” she received from D.K. Without explaining the meaning of such symbols and their relevance in the context under discussion, nor even correctly describing their shape and sequential order, she does not produce understanding is produced in the reader. In A.A.B.’s presentation there is much that could be said in a simpler way, sometimes much simpler way, which has become quite obvious after the publication of *hylozoics*. In particular, A.A.B. speaks here of “four geometrical forms which are seldom applied by esotericians to the creative work. They are the cube, the five-pointed star, the six-pointed star, and the eight-sided diamond, superimposed one upon the other.” She goes on to say: “H.P.B. refers also to the point, the line, and the circle” and adds the comment: “these, with the triangle, have been exoterically applied to Deity and the manifested universe. Later these other forms will also be applied to God and to man, in the exoteric sense. But this will only be when the truths of the Ageless Wisdom are universally recognized.” The correct, *hylozoic* or Pythagorean explanation of these symbols is as follows. The point represents the monad and after it generally the first element in the septenary series (the first world). Where the seven solar systemic worlds, 43–49 (H.P.B.’s “manifested universe”) are concerned, the point thus represents world 43. After it in the septenary series follow the tetrahedron, the cube, the octahedron (A.A.B.’s “eight-shaped diamond”), the dodecahedron (not five-pointed star), the icosahedron (not six-pointed star), and finally the sphere (not the circle), the symbol of perfected manifestation in the physical world, also the symbol of the solar system, built in worlds 43–49, which taken together are called the cosmic physical world.

<sup>2</sup>The laws of thought are the laws of creation, and the entire creative work is carried forward in etheric matter. This constitutes practically a second formula. The (creator =) creators of the solar system (L.A.: a collective of cosmically conscious monads, thus monads having at least 42-world consciousness) confine their attention to the work performed in the higher four worlds of our solar system (43–46). The lower three worlds (47–49), being in the nature of formation in grosser matter, constitute the cosmic gross physical world. This has been formed through influence or attraction by the cosmic etheric physical matter of four kinds. These, in their turn, are activated by (the divine thought =) ideas from cosmic collective beings. There is a similar procedure where man is concerned. Just as soon as man becomes a thinker and can formulate his thought, desire its manifestation and can energize “by recognition” the four ethers, a gross physical manifestation is inevitable. He will attract by his etheric energy, coloured by desire high or low, and vitalized by the potency of his thought, just as much of the responsive matter in the surrounding space as is needed to give body to the form he has thought.

<sup>3</sup>Much of this is dealt with in CI, and as these instructions are intended to guide the aspirant in his inner development, these ideas will not be carried further. Esoteric students would do well to give the subject careful thought. They can do so in two ways. There is, first of all, the study of the (objective =) gross physical world in which the individual aspirant finds himself. He will need to consider the fact that his body of manifestation (L.A.: lowest envelope) is a result of his potent thought and desire and of his “recognition” of the four ethers. He will need to understand that this form, which he has created, will persist just as long as the dynamic power of his thought holds it together, and that it will dissipate when he (esoterically speaking) “takes his eye away”. He will need to consider also that his environment is the result of the work of an aggregate of group thinkers – a group to which he belongs. This concept can be traced back all the way from a family group to the group of causal beings who, closely interlinked, form a group in the higher part of the mental world, and on again to the seven major thinkers of the (universe =) solar system, the lords of the seven rays (LA; the seven planetary rulers). These seven, in their turn, are activated by the three supreme magical workers, the manifested trinity (L.A.: the three departments of the solar systemic government). These three, in due course, will be recognized as responsive to the thought of the one

creator, the unmanifested logos (L.A.: the solar ruler). L.A.: The description of man's physical body of manifestation as being the result of his own thought power is, of course, not correct when applied to our present mankind of the fourth and fifth root-races. But it does refer to us, but to the mankind of the future, the later subraces of the sixth root-race and the entire seventh root-race. Individuals of these latter races will possess the faculties described above. This is true in particular of the seventh root-race, the ideal, the crown, and final goal of human evolution on this globe in the current eon. As in so many other connections, the descriptions given in esoterics start from what is the highest, the goal, the ideal. It is nevertheless necessary to put these descriptions into their right contexts – in this context: into their right root-race. Put into the wrong contexts esoteric facts are little better than superstition. The so-called new age movement is one big example of this. CI 17.5.46

<sup>4</sup>The word “recognition” is one of the most important in the language of esoterics and (L.A.: the right understanding of the meaning of that word) holds the clue to the mystery of being. The meaning of that word is related to reaping-conditioned activity. It is hard to illustrate this in simple terms, but it might be said that (god =) the solar ruler himself must manifest three recognitions:

<sup>5</sup>1. Recognition of the past, which necessarily involves recognition of that matter in space which is, through past association, already coloured by thought and purpose.

<sup>6</sup>2. Recognition of the four kinds of living beings which, again through past association, are capable of response to his new thought for the present and can, therefore, carry out his plans and work in collaboration with him. They subject their individual purposes to the one divine plan (L.A.: the plan of the solar systemic government).

<sup>7</sup>3. Recognition of the objective which exists in his intellect (29). This, in its turn, necessitates a one-pointed focusing on the goal and the holding of the purpose intact throughout the vicissitudes of the creative work, and in spite of the potency of the many divine thinkers who have been attracted to him by similarity of idea.

<sup>8</sup>It is hopeless to attempt to avoid the use of personal pronouns when talking pictorially and symbolically. If the aspirant will bear in mind that such an attempt to reduce cosmic principles and concepts to words is in itself ridiculous and that the only possible thing to do is to present a picture, then no harm can eventuate. But the pictures change, as evolution proceeds, and the picture of today will at a later date be deemed no better than a child's rough scrawl. A new picture will then be presented, simpler and more harmonious, and more beautiful, and will be used until it, in its turn, is deemed inadequate.

<sup>9</sup>The same recognitions, although on a lesser scale, govern the activities of Augoeides as he prepares (L.A.: man's) incarnation and manifestation in the physical world. He has in his turn to recognize such matter of the three worlds of (human expression =) the first self as are already, through past association, coloured by his vibration. He has to recognize the group of monads with which (he =) his protégé has had relation and with which he again must work. Finally, he has, throughout the short cycle of an incarnation, to hold his purpose steady and to see that this life carries that purpose forward into fuller manifestation and completion. L.A.: Here, just as in other places in WM, A.A.B. has some difficulty in keeping Augoeides and his protégé, man, apart, but confuses them so as to make them one unitary being, as it were: a soul that has a personality or, worse still, a personality that has a soul. Only on the basis of the monadology of hylozoics can the right state of things be elucidated by demonstrating that it really is about two monads, the one of a higher and the other of a lower evolutionary kingdom, moreover on two different lines of evolution. WofM 8.6, 8.27

<sup>10</sup>The work of the human being also, as he endeavours to become a creative thinker, lies along analogous lines. His creative work will be successful if he can recognize his mental tendency as that tendency emerges through his present interests, for these have their roots in the past. It will be successful if he can recognize the vibrations of the group of monads with whose thought his creative work must agree, for he cannot work alone. He has to recognize the purpose for which he has deemed it wise to build a thought-form, and he must hold that purpose steady and unimpaired throughout the whole period of objectivity. This is called directed attention, and this creative work is one of the, as yet unrecognized, goals of the meditation process. Hitherto the emphasis has been laid on the achieving of a focused attention and on the necessity, when that has been attained, of the

acquisition of causal consciousness. But the future will see the emerging of a technique of creation. When the aspirant has unified the consciousness of the causal envelope, that of the mental envelope, and that of the brain, and achieved a certain facility in this unification, further instructions will be given in the creative art. Meditation is the first basic lesson given when men have achieved the capacity to function in mental consciousness.

<sup>11</sup>”The idea received from Augoeides is attaining physical concretion.” CI 17.5.82 This is a process going on during many incarnations of the human monad. Each life gives the human monad an opportunity to further clarify the original intention, and time is the length of a thought. This same basic truth underlies the creation of all forms in the physical world, whether it is a thought-form being impelled by the urgent desire of a man for selfish acquisition or a thought-form being expressed through a group or an organization and animated by the unselfish purpose and embodying some disciple’s mode of helping mankind. It underlies group work, regarding a group as a being. If a group could appreciate the power of this fact, and “recognize” the opportunity offered, it could, by its one-pointed fixity of purpose and its focused attention, perform miracles in salvaging the world. This is an appeal to all who read these words to reconsecrate themselves and to recognize the opportunity they have of a united effort towards world usefulness.

<sup>12</sup>It might be of use here to make a simple presentation of the requirements needed to bring about the manifestation of individual spiritual purpose or of group spiritual purpose. These requirements can be summed up in three words: power, (detachment =) non-identification, and non-criticism.

<sup>13</sup>So often simple words are used which because of their every-day connotation have lost their true significance and esoteric meaning.

<sup>14</sup>Next a few comments on each of these, with application only to the creative work of white magic.

<sup>15</sup>For its expression power is dependent on two factors: singleness of purpose and lack of impediments.

<sup>16</sup>Aspirants would be amazed if they could see their motives as the members of the planetary hierarchy see them. Mixed motive is universal. (Pure =) Unmixed motive is rare and where it exists there is always success so that the goal is reached. Such single motive can be entirely selfish and personal (L.A.: belong exclusively to the first self), or unselfish and spiritual (L.A.: belong exclusively to the second self), and in between. Where aspirants are concerned the motive is mixed in varying degree. According to the singleness of intent and to the awareness of purpose, so will be the potency.

<sup>17</sup>(The master of all the masters =) Christos–Maitreya has said, “If thine eye be single, thy whole body shall be full of light.” These words give us a principle underlying all the creative work. Power, light, vitality, and manifestation! Such is the true procedure.

<sup>18</sup>It will be obvious, therefore, why the (manifested unit, man =) the human monad, incarnated in the physical world, is urged to be vital in its search and to cultivate its aspiration. When that aspiration is strong enough, the man is then urged to achieve the capacity to “hold his mentality steady in the light”. When he can do this, he will achieve power and possess that single eye which will redound to the glory of the indwelling divinity (L.A.: will show that Augoeides succeeded at last in his project, once seemingly hopeless). Before, however, he has completed this process of development, he may not be trusted with power. The procedure is as follows: The individual aspirant begins to manifest somewhat in the physical world the causal purpose of his life. He is transmuting desire into aspiration, and that aspiration is vital and real. He is learning more and more of the meaning of light. When he has mastered the technique of meditation (and with this certain schools in existence at present are concerned), he can proceed to handle power, because he will have learned to function as a (divine =) causally conscious thinker. He now cooperates and is in touch with (the divine purpose =) Augoeides.

<sup>19</sup>All true aspirants know, however, that impediments are without number, are met with everywhere. Aspirants may achieve singleness of purpose occasionally, in high moments, but such moments do not last. There are the hindrances of physical nature, of heredity and environment, of character, of time and conditions, of collective as well as individual reaping. What shall aspirants do

then? There is only one answer to that question: persist! Failure never prevents success. Difficulties develop the strength of the soul. The secret of success is always to stand steady and to be impersonal.

<sup>20</sup>The second requirement is non-identification. Workers in white magic must hold themselves free as much as they can from identifying themselves with that which they have created or have attempted to create. The secret for all aspirants is to cultivate the attitude of the onlooker and of the silent watcher, and the word “silent” is emphasized here. Much true magical work comes to naught because of the failure of the worker and builder in matter to keep silent. By premature speech and too much talk, he slays that which he has attempted to create, the child of his thought is stillborn. All who are working in world should recognize the need for non-identification and silence. The work before every aspirant who reads these instructions must consist in cultivating an attitude of non-identification. It is a mental non-identification which enables the thinker to dwell always in the (high and secret place =) higher mental and the causal (47:2-4; WofD 7.3.35,44) and from that centre of peace calmly and powerfully to carry out the work he has set before himself. He works in the world of men. He loves and comforts and serves. He pays no attention to his personality likes and dislikes, or to his prejudices and attachments. He stands as a rock of strength and as a strong hand in the dark to all whom he contacts. The cultivation of an attitude of non-identification with the personality (L.A.: the first self) and of identification with the spirit (L.A.: the second self, and 45:4 in particular), will cut at the very roots of a man’s life; but it will render back a thousandfold for all that it cuts away. L.A.: Gurdjieff’s constantly exhorted, “Like what it (false personality) does not like!” WAIW 19

<sup>21</sup>Much has been written about non-identification and the need to develop non-identification. In the urgency of the present situation all aspirants are urged to leave off just reading and thinking about non-identification and to begin to practise it and to demonstrate it.

<sup>22</sup>Non-criticism is the third requirement. Why is it regarded as so essential a requirement? Because criticism (analysis and, consequently, separativeness) is the outstanding characteristic of mental types and also of all coordinated personalities (L.A.: integrated first selves). Because criticism is a potent factor in activating mental and emotional matter and so making strong impression upon the brain cells and working out into words. Because in a sudden burst of critical thought, the entire personality can be activated into a potent coordination, but of a wrong kind and with disastrous results. Because criticism being a faculty of the lower mentality can hurt and wound and no man can proceed upon the way as long as he inflicts wounds and pain knowingly. Because the work of white magic and the carrying out of hierarchical purpose meets with basic hindrances (L.A.: in criticism) in the relations existing between its workers and disciples. In the pressure of the present opportunity there is no time (L.A.: and energy) for criticism to exist between workers. If they criticize each other, they hinder each other and they hinder the work. KofL1 4.11.63

<sup>23</sup>All those who read these instructions are urged to forget their likes and their dislikes and to overlook the personality hindrances which inevitably exist in themselves and in all who work in the physical world, handicapped by (the personality =) the first self. All workers are urged to remember that the day of opportunity is with us and that it will not last forever. The pettiness of the human frictions, the failures to understand each other, the little faults which have their roots in the first self and which are, after all, ephemeral, the ambitions and illusions – all of this must go. If the workers would practise non-identification, knowing that the Law works and that (God’s purposes =) the purposes of the planetary government must finally be realized and if they would learn never to criticize in thought or word, the salvaging of the world would proceed apace and the new age of love and illumination would be ushered in.

Abbreviations not used previously in these papers: APMA – *About Pythagorean Methods of Activation*, WAIW – *The Way and its Wanderers*.

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