

## SECTION 17 WHITE MAGIC

### *17.1 The Nature of Magic*

<sup>1</sup>“Magic is a divine science which leads to a participation in the attributes of divinity itself.”  
H.P. Blavatsky, *Isis Unveiled*, I, 25-27

<sup>2</sup>Anyone who understands the esoteric significance of the following prepares to take his place in the ranks of the white magicians. The subject is of course inexhaustible, for magic concerns all work done in the construction of thought forms.

<sup>3</sup>We must deal first with the mental attitude of the man who wants to create by thought, his ability to bring through, via the mental envelope, the purpose of Augoeides, thereby imposing on the builders in the mental world a certain rhythm and a certain vibration. This mental attitude is the prime factor which results in the direct effect of the causal envelope on life in the physical world. We are not dealing here with the everyday work of average man, but are speaking of the organized creative work that the advanced man performs while observing laws and rules. These laws and rules are at the same time the ideals which esoteric students should strive to realize.

<sup>4</sup>We must also consider how the magical student works wisely in the emotional world. He performs that work through purification of desire and ennoblement of emotion, and so provides those equilibrated conditions and those stable vibrations, which will permit Augoeides to transmit his vibrations without hindrance to the physical world via the physical brain. Hence the cultivation of emotional tranquillity is one of the first steps the white magician in becoming takes on his path to the acquisition of the needed equipment. The aspirant is not to achieve this tranquillity by an effort of the will, for using the will he succeeds in strangling all emotional vibratory activity, but by the cultivation of response to Augoeides, and by not responding to the inherent vibrations of the emotional envelope itself.

<sup>5</sup>We will take up the work of force transmission in the physical world from the etheric centres to the brain, studying somewhat the effect of sound as it is emitted unconsciously in everyday speech, and consciously in the ordered regulated words of the true worker in magic.

<sup>6</sup>Owing to the great value of this section in a practical life sense, and to the dangers ensuing when those who are as yet unripe for the work of conscious manipulation of force have a too clear understanding of the subject, the necessary teaching is imparted in the form of “Rules of Magic”, with certain elucidating comments. In this way, the magical work is fully safeguarded, and at the same time sufficient is imparted to those who have the inner ear attentive, and the eye of wisdom in process of opening.

### *17.2 Black Magicians and White*

<sup>1</sup>In occult circles there is much said about white and black magic that is without truth. It has been truly said that between the two types of work and workers, the line of demarcation is so slight as to be difficult to recognize by those who do not merit the term “knower”.

<sup>2</sup>The distinction between the two exists in both motive and method, and might be summed up as follows:

<sup>3</sup>The white magician has for motive that which will be of benefit to the group for whom he is expending his energy and time. The black magician always works alone, for even if he from an external point of view cooperates with others, it is with a hidden selfish purpose. The white magician interests himself in the work of constructive endeavour in order to cooperate with the planetary hierarchy, and to further the plan of the planetary government. The black magician occupies himself with that which lies outside the work of the planetary hierarchy and with that which is not included in the plan of the planetary government.

<sup>4</sup>The white magician works entirely through the greater builders belonging to the deva evolution. Through sound and numbers he unites his work with theirs and thus influences the lesser builders who make up the envelopes of the greater ones, and therefore of all that is. He works through group centres and points of vital energy, and from thence produces, in matter, the desired results. The black magician works directly with matter itself, and with the lesser builders but not with their supervisors, the greater builders. Therefore, he works almost exclusively in the physical and emotional worlds, very seldom in the mental world. He does not cooperate with the forces which emanate from the second triad. Only in a few special cases connected with cosmic reaping is a black magician found working in the causal world. Yet these few cases are the main contributing causes of all black magic being manifested.

<sup>5</sup>The white magician seeks the point of equilibrium or balance, and of synthesis. The black magician works with opposing poles.

<sup>6</sup>The white magician always works through the inherent force of the consciousness aspect as long as he is working in the worlds of man (of which the mental world is the highest). After the third initiation, and after he has acquired the capacity for work in the causal world, he works increasingly with the energy of the will aspect from the third triad and its worlds. He guides the lesser building lives by the love-wisdom energies from the second triad. Using the love aspect of the second triad (46), he attracts the lesser builders, and using the wisdom aspect (47:2) he builds the forms. He learns to work from the heart centre, and therefore to manipulate that energy which streams from the “heart of the sun” (LA: the sun in world 46) until (when he becomes a 42-self), he can dispense somewhat the force emanating from the “spiritual sun” (the sun in world 43). Therefore, the heart centre is the instrument by which the white magician transmits force to his building work, and the triangle he uses in this work is: 1) the centre in the head which corresponds to the heart, 2) the heart centre, 3) the throat centre.

<sup>7</sup>The black magicians work with the forces of the first triad entirely, and this it is which gives them so much apparent power, for the second triad is only in process of reaching its vibratory consummation, whereas the first triad is at the height of its vibratory activity, being the product of the evolutionary processes of the preceding major solar system. The black magician works from the throat centre almost entirely, and manipulates primarily the forces of the physical sun. This is the reason why he achieves many of his ends through the method of pranic stimulation or of pranic devitalization, and why, also, most of his effects are achieved in the physical world. He works, therefore, through the centre in the head corresponding to the throat centre, in addition through the throat centre, and the basal centre.

<sup>8</sup>The white magician always cooperates with others, and is himself under the direction of certain group heads. For instance, the members of the planetary hierarchy work under their three great chiefs and conform to the plans laid down, subordinating their individual purposes and ideas to the great general plan. The black magician usually works in an intensely individualistic way, carrying out his schemes alone, or with the aid of subordinates. He usually recognizes no superior, but is nevertheless frequently the victim of evil entities on higher levels, who use him as he uses his inferior co-operators. This means that he works, as far as the bigger purpose is involved, blindly and unconsciously.

<sup>9</sup>The white magician, as is well known, works on the side of evolution and in connection with the ascent of the monads to higher worlds. The black magician occupies himself with the forces of involution and with the descent of the monads to lower worlds. The black magicians form a great balancing force in evolution, and though they are occupied with the matter aspect of manifestation and the white magicians are concerned with the consciousness aspect, the black magicians and their work, under the law of evolution, are contained in the overall plan of the solar systemic government, though not in the plans of the individual planetary governments.

<sup>10</sup>The white magician works through the force centres in the first and fourth molecular kinds (49:1 and 49:4, for instance) of each world. He utilizes in this connection the higher

four centres: the heart, throat, frontal, and crown centres. The black magician works through the three units of the first triad, and with the pertaining matters and envelopes. He uses the energy of the lower four centres, synthesizing by an act of the will the energies from the sacral, splenic, and solar plexus centres and directing this combined force to the basal centre, whereupon the fourfold energy thus obtained is transmitted to the throat centre.

<sup>11</sup>The white magician uses the kundalini force (the energy of the basal centre) as it is transmitted via the central channel of the etheric envelope. The black magician uses the two lesser lateral channels, dividing the fourfold energy into two units, which mount via ida and pingala, leaving the sushumna unused. Hence it will be apparent that the white magician works with unity, and the black one with duality. It is apparent, therefore, why the black magician has so much power in the worlds of duality (48 and 49). The world of unity for mankind is the mental world, and the worlds of diversity are the emotional and the physical. Hence the black magician is of more apparent power than the white magician in the lowest two worlds.

<sup>12</sup>The white magician works under the hierarchy, or under the king of the planet, carrying out his planetary purposes. The black magician works under certain separated entities, unknown to him, who are connected with the forces of matter itself. Much more could be given in this connection, but what is here imparted suffices for our purpose.

### 17.3 *The Source of Black Magic*

<sup>1</sup>In touching upon this point, we are passing into the domain of the inexplicable. Certain statements can, however, be made here which may throw a little light on this dark subject.

<sup>2</sup>*First.* It should be remembered that the whole subject of planetary evil (planetary and cosmic evil should be carefully distinguished) lies hid in the individual life cycles and in the history of our planetary ruler. Therefore, until a man has taken certain initiations and thus achieved a measure of planetary consciousness, it is useless for him to speculate on that record. H. P. B. has touched, in the *Secret Doctrine*, (S. D., III, 62; Section 6, page 67) on the subject of the “imperfect gods”, and in these words lies the key to planetary evil.

<sup>3</sup>*Second.* It might briefly be said that, as far as our mankind is concerned, the terms planetary evil and cosmic evil might be interpreted thus:

<sup>4</sup>Planetary evil arises from certain relations existing between our planetary ruler and another planetary ruler. When this condition of polar opposition is adjusted, then planetary evil will cease. The adjustment will be brought about through the mediation (esoterically understood) of a third planetary ruler. These three will eventually form an equilateral triangle, and then planetary evil will cease. Free circulation of energies will ensue; planetary obscuration will become possible, and the “imperfect gods” will have achieved a relative perfection. Thus will the remaining bad planetary sowing of the current cycle be reaped.

<sup>5</sup>Cosmic evil from the standpoint of our planet consists in the relation between a “cosmic rishi” (a being who is the informing life of one of the seven stars of the Great Bear and who is the prototype of our planetary ruler) and one of the beings who inform the Pleiades (the “seven sisters”). In ancient Indian esoterics, the Pleiades are called the seven wives of the Rishis. The seven dual forces resultant from those relationships converge and co-act with the seven planetary rulers who are the “reflections” of the seven rishis. (LA: triune forces are brought about having the rishi as the positive, the Pleiad ruler as the negative, and the planetary ruler as the neutralizing force.) These triune forces are at present lacking perfect adjustment, and this is what causes the problem of cosmic evil as it makes itself felt in any particular 49-globe. Again, when the cosmic triune force (the ruler of one of the stars of the Great Bear, the ruler of one of the Pleiades, and the planetary ruler connected with them) is duly equilibrated, and the force circulates freely through the three centres, then cosmic evil will be negated, and a relative perfection achieved. This will mark the attainment of primary perfection, and the consummation of the greater cycle.

<sup>6</sup>Cyclic evil, or evil of the third type, consists in an imperfect relation between the globes in any particular 49-globe. Two of them are always in mutual opposition until equilibrated by force emanating from a third globe. Man will understand this only as he studies the pairs of opposites in his own cycles of incarnation and the equilibrizing work of Augoeides.

<sup>7</sup>Evil of the fourth type growing out of the above finds its main expression in the sorrows and troubles of the human kingdom, and will find its solution in two ways: 1) by the balancing of the forces represented by the fifth, fourth and third natural kingdoms, and 2) by the negation of the attractive power of the lower three natural kingdoms (the mineral, the vegetable, and the animal, which thus form one unit), by the fifth natural kingdom, utilizing the human kingdom. In all these cases, triangles of force (LA: triune forces) are formed which, when balanced, produce the desired result.

<sup>8</sup>Black magic is said to have made its appearance upon our planet during the epoch of fourth root-race. This means black magic strictly in connection with the human kingdom and its purposive use by wrongly developed men. The forces of evil of the planetary and cosmic kind have been present since manifestation set in, being latent in the sowing of the planetary collective. Human beings began purposively to work with these forces and to use them for specified selfish ends in the epoch of the fourth root-race in the current globe period of the fourth eon.

<sup>9</sup>Black magicians work under certain great cosmic beings, six in number (alluded to in the Bible as the number of the beast, 666, Rev. 13:18.). Those beings came into the solar system on that stream of force emanating from the cosmic mental world which produced the three worlds of man (47–49). It should be borne in mind in this connection that the lower three worlds of our solar system are not considered as embodying a cosmic principle, for they form the cosmic gross physical envelope of the solar ruler (LA: corresponding to man's organism, and the organism is not considered a principle). The word "unprincipled" has an esoteric significance. These beings are the sum total of the lower three molecular kinds of the cosmic physical world or the lower three solar systemic world. It is under their influence that the black magicians are swept into activity. The black magicians often work unconsciously, but rise to power as they work consciously.

<sup>10</sup>In the early stages of human unfoldment, all men are unconscious black magicians, but are not "damned" thereby. As their development proceeds they come under the force of the second triad, and the majority respond to it, escaping from the meshes of the black magicians, and coming under the force of a different kind. The few who do not do so in this eon are the "failures" who have to continue the struggle at a later date. A tiny percentage wilfully refuse to "pass on", and they become the true black magicians. For them the end is always the same. First they sever their connection with the causal envelope. Then they must live a cycle of existence, spent in unlimited evil, and dependent on the vitality remaining in the severed triad envelope (LA: not the greater causal envelope, which Augoeides has taken back). Those monads must then wait for many aeons until the formation of another solar system, where they can acquire a new causal envelope. These are the ordinary "lost souls" spoken of in the *Secret Doctrine*. In the case of the other category, the "failures", Augoeides severed himself from the human monad in the first triad. Then the setback is for a lesser period, so that there can be a reunification during the existence of this solar system, but still having opportunity within the system. If students will extend the same concept to an earlier and more matured solar system, they will have some understanding of the problem of the origin of evil in the present solar system.

#### 17.4 Conditions for White Magic

<sup>1</sup>The study of the conditions necessary for undertaking the work of magic is of eminently practical value. Unless students of magic enter on this pursuit fortified by pure motive, clean envelopes, and high aspiration, they are foredoomed to disappointment and even to disaster. All those who seek to work consciously with the forces of manifestation, and who endeavour

to control the energies of existence, need the strong protection that purity gives. This is a point which cannot be too strongly emphasized and urged, and hence the constant injunctions to self-control, comprehension of the nature of man, and devotion to the cause of mankind.

<sup>2</sup>Magical work is dangerous on three grounds. 1) If a man's envelopes are not sufficiently purified and their atomic vibration is not sufficiently high (LA: the proportion of atomic matter of the envelope is not sufficiently large), he is in danger of over-stimulation when brought in contact with the forces of nature, and this inevitably entails the destruction and disintegration of one or other of his envelopes. At times it may entail the destruction of two or more, and when this is the case, it involves a definite setback to the individual's consciousness unfoldment, for it requires, in such cases, a much longer interval between incarnations, owing to the difficulty of assembling the materials needed for the new envelopes.

<sup>3</sup>2) Unless a man is strengthened in his endeavour by right motive, he is liable to be led astray by the acquisition of power. Knowledge of the laws of magic puts into the hands of the student powers which enable him to create, to acquire, and to control. Such powers are fraught with danger to the unprepared and unready, for the student can, in this case, turn them to selfish ends, use them for his own temporal material advancement, and acquire in this way that which will feed the desires of the lower nature. He takes, therefore, the first step towards the left-hand path, and each life may see him progressing towards it with greater readiness, until (almost unconsciously) he will find himself in the ranks of the black magicians. The student can offset such a state of affairs only through the cultivation of altruism, sincere love of man, and a steady negation of all lower desire.

<sup>4</sup>3) The third danger which menaces the unwary student of magic lies in the fact that, when he tampers with these forces and energies, he is dealing with that which is akin to his own lower nature. He, therefore, follows the line of least resistance. He strengthens these energies, thereby increasing their response to the lower parts of his nature. This he does at the expense of his higher nature, retarding its unfoldment and delaying his progress. Incidentally also, he attracts the attention of the masters of the left hand path. They are always on the lookout for suitable candidates to be exploited (unwittingly at first).

<sup>5</sup>It will be apparent, therefore, that the student has need of the following qualities before he undertakes the arduous task of becoming a conscious master of magic: purity of the organism, etheric freedom, emotional stability, and mental poise.

<sup>6</sup>*Purity of the organism* requires many lives of strenuous effort. Through abstinence, right continence, clean living, vegetarian diet, and rigid self-control, the man gradually raises the vibration of his physical atoms, builds an organic body of ever greater resistance, strength, and refinement.

<sup>7</sup>*Etheric freedom* is a term that does not cover the whole idea intended, but it suffices for need of a better. The student of magic who can safely undertake the work of magic, will have constructed an etheric envelope of such a nature that vitality can circulate unimpeded. He will also have formed an atomic film so tenuous that it forms no barrier to consciousness.

<sup>8</sup>*Emotional stability*. The student of magic aims, above all, to purify his desires, and so to transmute his emotions that the physical purity and the mental responsiveness and transmutative power may equally be available. Every future magician has to learn the fact that, in this solar system, during the cycle in which the monads pass through the human kingdom, the emotional envelope is the pivotal point of endeavour, having a reflex effect on both the etheric and the mental envelope. The magician in becoming therefore aims at transmuting (as has often been said) lower desire into aspiration, at changing the lower cruder colours which distinguish the emotional envelope of average man, for the clearer, purer tones of the advanced man, and of transforming its normal chaotic vibration for the steady rhythmic response to that which is highest and the centre of peace. These things he effects by constant watchfulness, unremitting control, and steady meditation.

<sup>9</sup>By *mental poise* is meant that the intellect (47:4-7) becomes the keen steady instrument of the monad, and the point from which it rises to higher levels of understanding and consciousness expansion.

<sup>10</sup>No would-be student of magic should proceed in his investigations and his experiments until he has attended to these injunctions, and until his whole thought is directed towards realizing them in his everyday life. When he has so worked, ceaselessly and untiringly, and his physical life and service bear witness to the inner transmutation, then he can proceed to parallel this life with magical studies and work. Only (the solar angel =) the causal self in contact with Augoeides can do the work of the white magician, and he effects it through the control of the “lunar devas” and their complete subjugation. (LA: By lunar devas or lunar angels are meant the “deva and elemental matter” of the envelopes of incarnation; “deva matter” being the matter of the centres and elemental matter being the other matter of the envelopes.) They are opposed to him, until, through meditation, aspiration, and control, he bends them to his will and they become his servants.

<sup>11</sup>This thought brings us to the vital and real distinction between the white magician and the black magician. The white magician cooperates with Augoeides to reach his goals. The black magician works without the aid of Augoeides, uses instead the inherent force of the (lunar lords =) envelopes of incarnation (47:4–49:7).

### 17.5 *Fifteen Rules for Magic*

<sup>1</sup>These rules of course bear upon the work in white magic and are given from the standpoint of Augoeides and the second self. The rules are of the character of esoteric aphorisms and are divided into three groups: six rules for the work in the mental world (I–VI), five rules for the work in the emotional world (VII–XI), and four rules for the work in the physical world (XII–XV). The work in the mental world concerns the magician’s manipulation of the energy of his causal envelope and his ability to sweep the builders into cooperation with his purposes. Then the work is carried on in the emotional world, where the creation of the magician is vitalized and the opposites are balanced, so that physical manifestation becomes possible. Finally the work in the physical world follows, with the transmission of force through the centres of the etheric envelope, the brain, and the physical world.

<sup>2</sup>Rule I. *The Solar Angel collects himself, scatters not his force, but in meditation deep communicates with his reflection.*

<sup>3</sup>The white magician is ever one who, through conscious alignment with his causal envelope, is aware of the plans and purposes of Augoeides, and therefore capable of receiving the impression transferred by Augoeides. White magic always works from above downwards, and is the result of the energies of the second self. “Second self” means either that the man himself is a causal self cooperating with his vicarious essential self (46), Augoeides, or (before the causal stage) that Augoeides is his vicarious causal and essential self and man as a mental self is receptive to the inspirations of Augoeides. White magic is never the result of energies emanating from one or other of the envelopes of incarnation (mental, emotional, physical). The downflow of the impressing energy from Augoeides is the result of his internal recollectedness, his indrawing of his forces prior to sending them out concentratedly to his “reflection” or “shadow”, the human monad. Augoeides is in deep meditation during the whole cycle of man’s physical incarnation. This meditation concerns the purpose and the plan. This meditation is cyclic in nature, so that Augoeides sends out to the human monad rhythmic streams of energy, which the man recognizes as his “higher impulses”, his dreams and aspirations. Therefore, workers in white magic are always advanced men, for man is seldom responsive to the impulses of his Augoeides until many incarnations have passed. Augoeides

communicates with the human monad by means of the sutratma, which passes through the envelopes to the physical brain.

<sup>4</sup>Rule II. *When the shadow has responded, in meditation deep the work proceeds. The lower light is thrown upward; the greater light illuminates the three, and the work of the four proceeds.*

<sup>5</sup>Here the work of the two, the human monad and Augoeides, is shown as linked and coordinated. The main function of meditation is to bring man (the human monad) into such a condition of receptivity and vibratory response that Augoeides can use him and produce specific results. This involves a downflow of force from the greater causal envelope and a reciprocal vibration, emanating from the triad envelope and the lower envelopes. When these two vibrations are attuned, and the interplay is rhythmic, then the two meditations proceed in coordination, and the work of magic and of creation can proceed unimpeded. The brain is the physical correspondence to the force centres man forms in mental matter during his magical work. Man has to set up the vibration consciously when meditating. When he does so, the man can be a *conscious* creator, and the work proceeds therefore in a triple manner: the force circulates freely via three centres.

<sup>6</sup>The first centre is that circle of petals in the centre of the causal envelope (the “lotus”) which Augoeides chooses to use, or is in a position to use. The choice of circle is conditioned by the objective of Augoeides and the degree of development the causal envelope has attained.

<sup>7</sup>The second centre is that centre in the physical brain which is active in meditation. This is also conditioned by intended purpose of the meditation and the man’s point in evolution.

<sup>8</sup>The third centre is that centre of force which man builds in the mental world as he creates the necessitated thought form, and sweeps into activity those builders who can respond to the vibration sent forth. This is likewise conditioned by the strength of his meditation, and the strength of his initiated vibration.

<sup>9</sup>Hence, the first thing Augoeides does is to form a triangle (LA: a triune force), consisting of himself, the man in the physical world, and the tiny point of force which is the result of their united endeavour. It will be of value to ponder upon this procedure, and to study the correspondence between it and the work of the solar ruler as he created the solar system: The highest (43) and the lowest (49) aspects were united, and the result of this meeting was the birth of the great solar thought form (44–48). In the three worlds (47–49), man proceeds along analogous lines. The three who are illumined by the light of the One are the three units of the first triad (47:4, 48:1, and 49:1) and the pertaining envelopes (the mental, the emotional, and the etheric envelope). They, with the monad in the causal envelope, make the “four” referred to.

<sup>10</sup>Rules I and II form the esoteric basis of all meditation.

<sup>11</sup>Rule III. *The Energy circulates. The point of light, the product of the labours of the four, waxes and grows. The myriads gather round its glowing warmth until its light recedes. Its fire grows dim. Then shall the second sound go forth.*

<sup>12</sup>The white magician now has, through meditation and conscious purpose, formed a focal point of energy in the mental world. He increases the vibration through strenuous meditation. He begins then to visualize in detail the form he is seeking to build. He pictures it with all its component parts, and sees with his mental eye the consummated product of the causal meditation as he has succeeded in receiving this meditation. This produces what is here called the “secondary note”, the first being the note which emanated from Augoeides, awakened the man and called forth his response. The vibration becomes stronger, and the note sounded by the man in the physical world (LA: the physical etheric world) ascends and is heard in the mental world.

<sup>13</sup>To bring about these results man must: 1) still his envelopes so that there be no impediment to the reception of the purpose of Augoeides, 2) listen for the “voice of the silence”, 3) respond consciously to that voice, and ponder on the imparted plans, 4) sound the sacred word aum, taking up the note of Augoeides as he perceives it, and sending it forth to swell the causal sound, 5) to set in motion mental matter in the mental world, 6) synchronously with this sounding visualize the proposed thought form which is to embody the purpose of Augoeides, and picture it in detail.

<sup>14</sup>It is pointed out that we are not dealing here with those meditations which have for their purpose consciousness activation in a general sense, but we are here dealing with those conscious meditations, based on knowledge and long experience, which produce magical results in the physical world.

<sup>15</sup>When this process is proceeding under rule and order, the focal point of energy in the mental world gains in strength. Its light makes itself felt; it becomes objective to mental vision, and attracts the attention of the lesser builders through its radiation, its active vibration, its sound or note, and its light. The elemental workers that can respond to the mental energy are gathered and swept into the radius of the force. The intended form begins to appear, and tiny life after tiny life takes its place in its construction. The result of this concretion into form is that the inner light becomes veiled and is dimmed, just as the light of Augoeides is dimmed and hidden in his thought form, man (LA: the causal envelope).

<sup>16</sup>Rule IV. *Sound, light, vibration, and the form blend and merge, and thus the work is one. It proceeds under the law, and naught can hinder now the work from going forward. The man breathes deeply. He concentrates his forces, and drives the thought-form from him.*

<sup>17</sup>The force used by Augoeides in his work has been dynamic will, and the petal of the causal centre he has employed has been one of the will petals (LA: the third row of petals as counted inwards). The man has, up till now, been driven by Augoeides’ will (LA: if the man is a causal self, he has in addition been driven by his own causal will in union with Augoeides’ will). He has blended this Augoeides’ will with much of emotional attraction energy (desire or love), thereby gathering to himself in the mental world the material needed for his thought form. He has succeeded so far that in the mental world is to be seen a form in mental matter which is coherent, alive, vibrant, and of a desired nature. Its internal activity is such that its persistence for the length of time necessary to ensure achievement of the purpose of Augoeides is assured. It stands ready to be sent forth upon its mission, to gather to itself grosser matter in the emotional world, and to achieve greater consolidation. The man brings this about by an act of will, and he gives the living form power “to break loose”. It is exactly at this point, fortunately for mankind, that the majority of magical investigators fail in their work. They build a form in mental matter, but do not know how to send it forth, so that inevitably it will fulfil its mission. Thus many thought forms die in the mental world owing to the inability of the man to exert the will faculty constructively, and his failure to understand the laws of thought-form construction. Another factor is his lack of knowledge of the formula which releases the elementals from their surroundings, and forces them to cohere within the periphery of the thought form for as long as the thinker desires. Thought forms also die owing to the incapacity of the man to hold a meditation long enough and to formulate his ideas clearly enough to bring about ultimate physicalization.

<sup>18</sup>Men are, as yet, too impure and too selfish to be trusted with this knowledge. They would construct thought forms to send them out on selfish missions and for destructive ends, and until they are more spiritual (LA: have come more definitely under the influence of Augoeides and the second triad), and have gained control over their lower nature (LA: the first triad), the magical words which galvanize into separated activity the form in mental matter



will not be available for their use.

<sup>19</sup>How is it then that men do achieve their ends, through concentration and visualization, and do manage to send forth thought forms which reach their objective? They do this in two ways.

<sup>20</sup>First. They can do this by an unconscious recollection of methods and formulas known and used in Atlantean days, when the magical formulas were public property, and men produced results through the pronouncement of certain sounds. They did not achieve their ends through mental ability, but principally through a parrot-like capacity to repeat mantras. These are, at times, hidden in the subconscious, and are used unwittingly by the man who is feeling strongly enough.

<sup>21</sup>Second. Ordinary man can do this through his thoughts and ideas fitting in with the plans and purposes of those who do know, whether those knowers walk the path of white or of black magic. Then those real magicians utilize the man's thought form with its inherent force and moreover vitalize it with their own force, so that it becomes activated and has a temporary separate identity, thus sending it forth to accomplish its purpose. This accounts for many of the apparently phenomenal results achieved by selfish or by incompetent thinkers. (LA: An instance of how force is obtained through mutual similarity and of the reinforcing effect of affinity.)

<sup>22</sup>The magical words are communicated under the seal of secrecy only, to men working under the guidance of the planetary hierarchy, thus to initiates, and to pledged disciples, owing to the great danger involved. Occasionally, too, they are ascertained by men and women who have brought about a condition of alignment with their Augoeides, and are, therefore, in touch with the centre of all knowledge within themselves. When this is so, the knowledge is safe, for Augoeides ever works on the side of law and righteousness, and the words being emanated by Augoeides are "lost in His sound" and will not be remembered by the physical brain when not under the influence of Augoeides.

<sup>23</sup>The six rules for the work in the mental world are necessarily brief, owing to the fact that the mental world is as yet an unknown land to the majority in so far as conscious control is concerned. Of the two remaining rules, Rule V concerns the disciple engaged in white magic; and Rule VI, the thought form he is constructing.

<sup>24</sup>*Rule V. Three things engage the solar Angel before the sheath created passes downward: the condition of the waters, the safety of the one who thus creates, and steady contemplation. Thus are the heart, the throat, and the eye, allied for triple service.*

<sup>25</sup>The focal point of energy that the man, the magician, has now created in the mental world, has reached a vibratory activity which makes it certain that response will be called forth from the matter required for the providing of the next sheath, the grosser emotional envelope. This vibration will result in an aggregation of a different kind of living matter around the central nucleus. The form is made to descend in grosser matter, to be sent forth upon its mission, and a critical moment is near for the magician. One of the things the magician has to see to is that this form which he has constructed, and which he holds linked to him by a fine thread of vitalized matter (a correspondence on a minute scale of the sutratmic thread whereby the third and second triads are connected with the first triad), shall neither die for lack of vitalization nor return to him with its mission unfulfilled. When this latter catastrophe is the case, the thought form becomes a menace to the magician, and he becomes the prey of that which he has created. The devas who form the body of the idea which has failed in its purpose drain his vital force. He, therefore, sees to it that the motive or desire lying back of the "idea", now clothed with its first sheath, retains its pristine purity; that no trace of selfish intent, no perversion of the initial purpose of Augoeides has been permitted to bring in an unworthy vibration. This is what is meant by attending to the "condition of the waters". Water is a symbol of matter in general and of emotional matter in particular. The

matter of the emotional world, which is now under consideration, is of prime importance in all form building. The purpose of the thought form will be accomplished according to the matter used and the nature of the builders who respond to the note sent forth by the mental form. This is the most important stage in many ways, for the emotional envelope of any form conditions the nature of the physical envelope in which the form will be clothed, and the transmission of force from the next highest world, the mental.

<sup>26</sup>Provided the man in the physical world can hold the purpose steady and refuse to permit its distortion by the influences and vibrations emanating from the first self, then the emotional devas and emotional elementals can carry on their work. It is important to understand that any thought form necessarily finds its way into greater streams of force or energy, emanating from advanced thinkers of every grade, from the planetary ruler downward, and according to its nature and motive so the work of evolution is assisted or retarded. It is in this connection that the Nirmanakayas work, manipulating streams of thought energy, vitalizing the forms created by men, and thus carrying on the work of construction or destruction. They have to use that which exists; hence the necessity for clear thinking.

<sup>27</sup>Having “purified” the waters, or safeguarded his desires, the man next proceeds (through the use of certain words which are imparted to him by Augoeides) to protect himself from the elementals with which he is purposing to work. In the mental world, the nature and vibration of Augoeides proved sufficient protection, but he is now proposing to work with the most dangerous elementals in the three worlds of man (47–49). (LA: Blavatsky has said that the nature spirits of the air are the most wicked and dangerous. Even though she used the term “elemental”, she referred to the physical world and nature spirits, which belong to evolution, and not to elementals, which belong to involution.)

<sup>28</sup>These protective formulas are sounded forth by the man, in conjunction with Augoeides, at the moment the thought form is ready to receive its emotional envelope. The mantra deals with the forces which impel activity in the emotional elementals, and starts a stream of protective energy from one of the petals of the causal centre. This protective energy goes through the throat centre of the man, and sets up a stream that circulates around him, automatically repelling the devas and elementals who might (through their blind unintelligent work) menace his peace. These two matters attended to – desire adjusted and the individual guarded – both Augoeides and the worker in magic maintain an attitude of contemplation, the deeper state following meditation.

<sup>29</sup>In contemplation, the inner, mental eye is fixed on the object of attention. This produces (unconsciously in most cases) a steady stream of energy which is focused on the object, producing vitalization and activity. It is the basis of the “work of transmutation”, for instance, when the finest matter of the envelopes of incarnation is transmuted so that it can be absorbed by the causal envelope. Augoeides contemplates man’s envelopes. When man has reached that point in evolution where he can meditate and contemplate, the work is more rapidly accelerated, and transmutation proceeds with rapidity, particularly in the physical world. In the work of thought-form building, the man in contemplation pursues the work of energizing and vitalizing. The eye is the great directing instrument. When the third eye is used, which is the case in contemplation, it is the synthesizer and director of triple energy; hence the powerful work performed by those in whom the third eye is functioning. The third eye begins to function only when the third circle of petals in the centre of the causal envelope is beginning slowly to unfold.

<sup>30</sup>Directed attention using eyesight in the physical world affords an interesting analogy to the use of the third eye in the mental world. The third eye is said to be sky-blue in colour (LA: Compare this with the ancient Chinese term, the “heavenly eye”, for the third eye.)

<sup>31</sup>Rule VI. *The devas of the lower four feel the force when the eye opens; they are driven forth and lose their master.*

<sup>32</sup>The causal energy, transmitted via the physical brain, is directed now to the work of sending forth the form, so that it may clothe itself in emotional matter. The eye of the monad opens, and repulsing vitality streams forth. More need not be said here, for until the eye is functioning, it is not possible for men to comprehend the nature of the energy which they will then wield or direct.

<sup>33</sup>A few remarks about the “eye of the magician.”. One of the fundamental rules for all magical processes is that no man is a white magician until the third eye is opened, or in process of opening, for it is by means of that eye that the thought form is energized, directed and controlled and the lesser builders or forces are swept into any particular activity. Physicalistic science will discover that the human eye, alone or collectively, has a force-directing faculty, and this discovery will indicate one of the first stages towards the rediscovery of the third eye, or the “Eye of Shiva”. Shiva is one of the names for the first aspect of the solar ruler and the first department of the solar systemic government, the aspect and department of will. Shiva’s function is made clear by the use of such expressions as directing purpose, conscious energy, dynamic intention. By pondering these expressions you will have a clearer comprehension of the faculties of the third eye.

<sup>34</sup>In the human being the third eye has its position in the centre of the forehead between the two physical organic eyes. The third eye is not to be confounded with the pineal gland, which is distinctly a gross physical centre or gland. The third eye exists in etheric matter, and is a force centre of the etheric envelope, whereas the pineal gland is formed of gross physical matter. The pineal gland, nevertheless, has to be functioning more or less before the third eye becomes in any degree active. This fact is one cause of the confusion between the two that has occurred. Another cause is that some writers of occult books have purposively confused the two in order to protect the knowledge.

<sup>35</sup>The third eye is formed through the activity of three factors.

<sup>36</sup>The first factor is the direct impulse of Augoeides. During the greater part of man’s evolution, Augoeides makes His contact with the man through the crown centre. When man is more highly evolved, and is nearing or has obtained discipleship, Augoeides takes a more complete grasp of man’s envelopes, and descends to a point in the brain which is found approximately at the level of the centre of the forehead. This is his lowest contact. It is interesting here to note the correspondence with the evolution of the senses. The three major senses and the three first to demonstrate are hearing, touch, and sight, in that order. For the greater part of evolution, hearing is the guiding impulse of human life; that is, contact with Augoeides through the crown centre. Later, when Augoeides descends a little lower, the frontal centre, which is active in connection with the pituitary body, is added, and man becomes responsive to subtler and higher vibrations. The esoteric sense corresponding to the physical sense of touch awakens. Finally, the third eye opens and the pineal gland simultaneously begins to function. At first, the sight obtained through the third eye is dim, and the gland is only partially responsive to vibration. But gradually the eye opens fully, the gland is fully active, and we have the “fully awakened” man. When this is the case, the alta major centre vibrates, and then the three major head centres are functioning.

<sup>37</sup>The second factor is the coordinated activity of the crown centre. This centre directly influences the pineal gland, and the interaction of force between the two produces the third eye. The third eye is the instrument of wisdom. In these three centres of energy we have the correspondence of the three aspects within the head of man: crown centre is the will aspect, pineal gland is the consciousness aspect, and the third eye is the matter aspect. The third eye is the director of energy or force, and thus an instrument of the will. It is responsive only to that will as controlled by the consciousness aspect, especially the second triad consciousness, and it is therefore the sign of the white magician.

<sup>38</sup>The third factor is the reflex action of the pineal gland itself.

<sup>39</sup>As these three kinds of energy, or the vibration of these three centres, begin to contact each other, a definite interaction is set up. This triple interaction forms in time a vortex or centre of force, which finds its place in the centre of the forehead, and takes eventually the semblance of an eye looking out between the other two. It is the eye of the inner vision, and he who has opened it can direct and control the energy of matter, see all things in the eternal now, and therefore be in touch with causes more than with effects, read the globe memories, and have objective consciousness of higher worlds. Therefore, its possessor can control the builders of low degree.

<sup>40</sup>The third eye, when perfected, is blue in colour. As our solar ruler is blue, so do his children esoterically resemble him. This information on colour must be interpreted esoterically. It must be remembered also that prior to the final two initiations (the sixth and seventh), the developed eye of the white magician will be coloured according to the department of his third triad (again esoterically understood). According to the department (colour), so will be the type of energy manipulated. All magicians work with three types of energy: that which is the same as their own department, that which is complementary to their own type of force, and their polar opposite. They work, therefore, either along the line of least resistance, or through attraction, and repulsion.

<sup>41</sup>It is through the medium of this “all-seeing eye” that the 45-self can at any moment put himself in touch with his disciples anywhere. It is through the eye also that he can communicate with his compeers on the planet, on the polar opposite of our planet, and on the third planet which, with ours, forms a triune force. It is through the eye and through the energy he directs from it that he can control and direct the builders, and hold any thought form he may have created within his sphere of influence, and on its intended path of service. It is through the eye and through the energy currents he directs from it that he can help and stimulate his disciples or groups of men in any place at any time.

<sup>42</sup>The pineal gland is subject to two lines of stimulation. The one is that which emanates from Augoeides himself via the force centres of the etheric envelope. This downflow of causal and essential (46) energy (the result of the awakening of the centres through meditation and spirituality of life; LA: “spirituality” means at least causal), impinges on the gland and in the course of years gradually increases its secretion, enlarges its form, and starts it into a new cycle of activity.

<sup>43</sup>The second line of stimulation is that which is the consequence of the discipline of the organism, and its subjugation to the laws of consciousness development. As the disciple lives a regulated life, avoids meat, nicotine and alcohol, and practises continence, the pineal gland becomes no longer atrophied, but resumes its earlier activity.

<sup>44</sup>In meditation, by the sounding of the word, the student awakens response in the crown centre, causes reciprocal vibration between it and the pineal gland, and gradually coordinates the forces in the head. Through the practice of the power of visualization, he develops the third eye. When visualizing one should picture the forms 5–10 centimetres from the third eye.

<sup>45</sup>Rule VII. *The dual forces are seen in the world where the vital power must be sought, are seen; the two paths face the solar angel; the poles vibrate. A choice confronts the one who meditates.*

<sup>46</sup>The thought form must now function in the emotional world, and to make this possible it must be provided with an emotional envelope. The energy of desire enters it, and the meditating man has to charge the form with one of two kinds of force before he can send it down into the physical world. The further emotional and physical manifestation of the thought form, the construction of its emotional and etheric envelopes, differs according to how the meditating man relates to emotional matter in the emotional world. This point is but little realized by the

average thinker, but the parallel with his own incarnation is exact, as is the correspondence with the cosmic process. If the man as a causal being still thirsts for physical existence, the result is ordinary incarnation in the physical world. If, on the other hand, he is a more developed causal being and is no longer attracted by the lower worlds, then the monad in the causal envelope does not identify itself with matter. The monad in the causal envelope then identifies itself with the consciousness aspect, expresses the qualities and abilities of the second self. Then the monad does not any longer identify itself with the separated individual form. The monad may then incarnate as a voluntary sacrifice to the good of the group or mankind. In this case, the human envelopes then created are as much thought forms as any other fully manifested idea, and the greatest act of conscious magic is to be seen. All other magical creations are subsidiary to this. The 45-self forms his perfected envelope by manipulating negative and positive energy so that they are brought to the point of equilibrium before he takes possession of the envelope.

<sup>47</sup>All magical work in the emotional world has to be equilibrizing activity. What distinguishes this kind of work in each of the three worlds of man might be summed up as follows:

<sup>48</sup>In the mental world, the positive force of the causal envelope drives the matter needed into the correct form. In the emotional world, the equilibrizing force of the causal envelope gathers the needed matter and energy from all directions and builds it into the necessary emotional envelope. In the physical world, the negative force of the causal envelope is all that is needed to gather the desired etheric matter. The last given information means that the form has now achieved a vitality and distinction of its own, so that no impelling action emanating from the causal envelope is required to continue the work. The note and vibration of the form itself suffice.

<sup>49</sup>Rule VIII. *The Agnisuryans respond to the sound. The waters ebb and flow. Let the magician guard himself from drowning at the point where land and water meet. The midway spot which is neither dry nor wet must provide the standing place whereon his feet are set. When water, land and air meet there is the place for magic to be wrought.*

<sup>50</sup>It will be noted that in this rule, water, earth, and air are mentioned, but not fire. The reason for this is that the magician has to accomplish the stupendous task of generating the needed fire at this triple “meeting place”. This is one of the most esoteric and most puzzling of the rules.

<sup>51</sup>As is ever the case in all white magic, the activity of Augoeides is the primary factor, and the work of the man in the physical world is regarded as secondary. His physical envelopes, and the work effected in them, are frequently referred to as “fuel and its warmth”. This needs careful remembering, and will give the clue to the necessity of alignment with the causal envelope, and to the problem where certain magicians were “destroyed by their own fire” or energy. The discreet magician is one who sees to the readiness of his lowest envelope to carry the fire he works with, and this he accomplishes through discipline and strict purity.

<sup>52</sup>The magician guards himself from “drowning” or from coming under the influence of the “water” or emotional elementals. This he does through a knowledge of certain formulas, and until these sounds and mantras are imparted and known, it is not safe for the man in the physical world to attempt magical creation. These formulas are three in number and are described as follows:

<sup>53</sup>First, those formulas which blend the two notes, add a third, and thus call into activity the builders of the emotional world, the agnisuryans, in some one or other of their grades. These formulas are based on the initiatory sound of Augoeides, and distinguish between it and the sound of the note of the builders and elementals of the tiny thought form already formed. The formula is chanted on a basis of these three notes, variation of tone and note, though not of formula, producing the types of forms.

<sup>54</sup>Second, those formulas which are of a purely protective nature, and which, through the

magician's knowledge of the laws of sound in the emotional world, place a vacuum between the magician and emotional matter, as well as between him and his creation. This formula is based on the sounds connected with the causal-mental world as well, for it is through placing around himself a protecting shell of mental atoms (47:1) that the magician guards himself from the approach of the emotional builders.

<sup>55</sup>Third, those formulas which, when sounded, produce two results: the sending forth of the perfected creation, so that it may take to itself a physical body, and next, the dispersal of the building forces, now that their work is completed.

<sup>56</sup>This last set of formulas is of exceeding interest, and were they not so powerful, the magician might find himself cumbered with the produce of his thought, and the prey of a vital form, and of certain ("devas of the waters" =) emotional devas who would never leave him until they had completely drained from him all the vitality of their emotional envelope, absorbing it into their own nature, and producing his emotional death. The curious phenomenon would then be seen of the causal envelope being united with the mental, yet separated from the two physical envelopes, owing to the "drowning" of the magician, esoterically understood. There is nothing left for Augoeides to do then but to snap the sutratma or thread of life, and sever all connection with the physical envelopes. These envelopes then may persist for a short time, according to the strength of their inherent vitality, but in most cases death immediately ensues. Several magicians have perished thus.

<sup>57</sup>Rule IX. *Condensation next ensues. The fire and waters meet, the form swells and grows. Let the magician set his form upon the proper path.*

<sup>58</sup>This rule is very briefly summed up in the injunction: Let desire and intellect be so pure and so equally apportioned and the created form so justly balanced that it cannot be attracted towards the destructive or left-hand path.

<sup>59</sup>Rule X. *As the waters bathe the form created, they are absorbed and used. The form increases in its strength; let the magician thus continue until the work suffices. Let the outer builders cease their labours then, and let the inner workers enter on their cycle.*

<sup>60</sup>One of the fundamental facts which is grasped by all magical workers, is that both will and desire are force emanations. They differ in quality and vibration, but are essentially currents of energy, will forming an initial vortex or centre of activity, being centrifugal, and desire being centripetal, and the main factor in the accretion of matter into a form around the central vortex. This can be seen demonstrating in an interesting way in the case of the centre of the causal envelope, where the will aspect forms the "jewel in the lotus", or the inmost energy centre, and the desire or love aspect forms the causal lotus itself, or the form which hides the centre. The analogy in all form building holds good for gods, men, and atoms. As seen from the higher cosmic worlds, the solar system is a vast blue lotus, and the corresponding holds good down the scale, so that even the atoms of matter can be so considered. The distinction between these various lotuses exists in the number and arrangement of the petals. The solar system is literally a twelve-petalled lotus, each petal (LA: 49-globe) being formed of forty-nine lesser petals. Each 49-globe makes up a planetary lotus that differs from all the others.

<sup>61</sup>One of the secrets of initiation is revealed when the number of the petals of our earth planet, our planetary polar opposite, our complementary or equilibrizing planet, is committed to the initiate. Armed with this knowledge, he can then work out certain formulas of magic, which enable him to create in the three globes. It is the same basic concept which governs thought form building, and which enables a white magician to produce objective phenomena in the physical world. He works with the two kinds of energy, will and desire, and their equilibrizing is what

leads to the balancing of the opposites, and the subsequent release of energy-matter in the formation of the physical structure.

<sup>62</sup>The magician has to know the following formulas. The formulas for the two aspects of logocic energy, will and desire. (LA: the will of both solar and planetary logos is cosmic mental, and their desire is cosmic emotional; the work of the magician is a downscaling of this in the solar systemic mental and emotional worlds) One formula (LA: for desire) he ascertains because he has mastered matter. The other formula (LA: for will) is revealed to him when he has achieved group consciousness.

<sup>63</sup>The formula for the particular kind of energy which he is seeking to employ. This will have relation to that particular petal in the solar systemic lotus from which the desired force emanates.

<sup>64</sup>The formula for the particular kind of energy which is transmitted to him via one or other of the three circles of petals in his own causal envelope centre (his causal lotus).

<sup>65</sup>The formula for the particular petal in a circle of petals with which he may choose to work. All these concern primarily the will aspect, as far as the thought form to be produced is concerned, for the magician is the will, or purpose, behind the objective phenomenon which he is in process of producing.

<sup>66</sup>The formula which sweeps into activity those agnisuryans who are energized by any one of the three units of the second triad. Where the two forces are brought into contact, the form is produced, or the third energy centre manifests itself: 1) the energy of the will aspect, 2) the energy of the desire or love aspect, 3) the energy of the consequent thought form.

<sup>67</sup>There is no contradiction here to the teaching of esoteric symbolism that father and mother, or spirit (= will) and matter, together produce the son. The difficulty which students have to surmount consists in the true interpretation of the three terms: “mother”, “matter”, “holy spirit” and “water”. “Mother”, “matter”, and the “holy spirit” all refer to the physical (LA: and never forget that the etheric is included in the physical), but if the “holy spirit” is contrasted to “matter” or the “mother”, then the “holy spirit” terms etheric energy (“spirit” generally denotes the will, force, or motion aspect); and “matter” or the “mother”, gross physical matter. “Water” is specifically the symbol of emotional matter and energy.

<sup>68</sup>In the early stages of creation, the three vibrating envelopes – the organism, the etheric envelope, and the emotional envelope work as a unit, and must not be seen as separated. In involution, distinctions are made, but in evolution, these are surmounted. In the middle point of equilibrium, as on our globe, for instance, confusion ensues in the mind of the student owing to the fact that the various formulas are being employed simultaneously, the thought forms are at all stages of construction, and the ensuing chaos is terrible.

<sup>69</sup>Rule X may be interpreted as stating that in the magical work, the emotional energy becomes paramount, and desire for the form and the fulfilment of its objective increases. This takes place after the will energy has formed the central nucleus by being brought into contact with the desire force. The magician, through desire (or strong motive), increases the vitality of the form until it is so powerful and intense in its own separated life that it is ready to go forth on its mission in the physical world. The building devas who have been impelled to construct the form out of the myriads of elementals available, have completed their work, and now cease constructing. This particular kind of energy no longer drives the lesser beings in any specific direction, and the final cycle of work in the emotional world is entered upon. This is summed up in the next rule.

<sup>70</sup>Rule XI. *Three things the worker with the law must now accomplish. First, ascertain the formula which will confine the lives within the ensphering wall; next, pronounce the words which will tell them what to do and where to carry that which has been made; and finally, to utter forth the mystic phrase which will save him from their work.*

<sup>71</sup>The embodied idea has now form and shape in the emotional world; but all is as yet in a state of flux, and the elementals are held in place only through the fixed attention of the magician, working through the greater builders. He must, through knowledge of certain magical phrases, make the work more permanent and independent and fix the place of the vitalizing elements within the form, and give them an impetus that will result in more settled concretion. Having accomplished that, he becomes an agent of the law of reaping and sends forth the dual thought form (mental-emotional form), to fulfil its mission, whatever that may be. Finally, he has to take steps to protect himself from the attractive forces of his own emotional envelope, which might eventuate in his holding the thought form so closely within the radius of his own influence that it would be rendered useless.

<sup>72</sup>His own attractive forces might also become so powerful that he would draw the form so closely to himself that he would be forced to absorb it with his own envelope. This can be harmlessly accomplished by the man who knows how, but results, nevertheless, in a waste of energy which is forbidden under the law of economy. With the majority of men, who are often unconscious magicians, many thought forms are malicious or destructive, and react on their creators in a disastrous manner.

<sup>73</sup>*Four rules for the physical world.* In the magical work of form creation, we have carried the thought form down from the mental world where Augoeides initiated (LA: and inspired) the work, through the emotional world, where the equilibrizing work was done. Now awaits the work in the physical world, in etheric matter, to be precise. It is only in the physical world that the form can become objective where most people are concerned. In the physical world the worker in magic is in critical danger of failure should he not know the forms and mantras by which the new group of builders, the physical builders, can be reached, and the gap between the emotional world and the gaseous matter of the physical world be bridged.

<sup>74</sup>In the work of creation the white magician avails himself of the departmental energy or ray ruling at the time. 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>75</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. Under the rule of 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. 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. 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.

<sup>76</sup>The white magician utilizes solar forces. As the planet passes around the sun different kinds of solar energy are contacted. Expert knowledge is required of the white magician to utilize the influences in due time, and to have the form so constituted that it can respond at the needed hour to the differentiated energy.

<sup>77</sup>The magician manipulates the forces of three planets. That force which is the product of his own planet is the most easily available. In addition he may avail himself of the force emanating from the polar opposite of our planet, as well as the force originating from that planet which forms, with our earth and its opposite, the esoteric triangle.

<sup>78</sup>As the magician is working in the physical world, he uses his own vital forces in the work of thought form creation. However, this is only possible and permissible when he has reached the point in evolution where he (LA: consciously) is a channel for force and knows how to



draw it within his own etheric envelope, transmute it, or combine it with the forces of his own envelope, and then transmit it to the thought form which he is in process of constructing. Much of interest will open up before the thinker who extends this idea to the planetary ruler and his work of form creating. LA: Man vitalizes his thought forms (47:4-7) with solar systemic etheric matter, 49:2-4; the planetary ruler vitalizes his cosmic thought forms (32–35) with cosmic etheric matter (43–46).

<sup>79</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.*

<sup>80</sup>All that takes place on the gross physical planet Earth is to be found within the etheric web, the atomic film (49:1) separating the planet’s etheric envelope from its emotional envelope. The worker in white magic is an esoterician. His thinking proceeds from above down. In the physical world, he starts his magical work on the confines of the physical etheric sphere. His problem is to locate those lesser beings, within the atomic film, who are of the right order to be built into the proposed thought form. Such work can necessarily only be done by the man who, through the partial dissolution of the atomic film of his own etheric envelope, can reach out with his consciousness and energy to the planetary etheric envelope. *Only he who is free can control and utilize those who are prisoners.* This is an esoteric axiom of real moment. Much of the failure undergone by would-be magicians is to be traced to the fact that they themselves are not free. The “prisoners of the planet” are those myriads of deva beings who form the planetary etheric envelope, and are swept in on the floods of etheric vital force emanating from the physical sun.

<sup>81</sup>Rule XIII. *The magician must recognize the four; note in his work the shade of violet which they evidence, and thus construct the shadow. When this is so, the shadow clothes itself, and the four become the seven.*

<sup>82</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 respect in communication with the four cosmic ethers, the solar systemic worlds 43–46, and that of the four solar 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 etheric form clothes itself on the vibrating emotional and mental envelope, and the idea received from Augoeides is attaining physical concretion.

<sup>83</sup>Rule XIV. *The sound swells out. The hour of danger to the soul courageous draws near. The waters have not hurt the white creator and naught could drown nor drench him. Danger from fire and flame menaces now, and dimly yet the rising smoke is seen. Let him again, after the cycle of peace, call on the solar Angel.*

<sup>84</sup>The work of creation now enters once more a dangerous phase, the final one, where the organism of the magician is menaced by destruction. The “shadow” (LA: the etheric

envelope) of the thought form has been formed, and it is now ready to take to itself gross physical matter, a “fiery” or gaseous envelope to begin with. It is these fire devas connected with this work who are particularly dangerous to the magician, and this for the following three reasons.

<sup>85</sup>Firstly, because the fire, the deva energies with which the magician seeks to work, is closely allied to the fire of his own organism, and should these two kinds of fire be brought too close to one another, there is a risk that the magician’s organism catches fire and is destroyed.

<sup>86</sup>Secondly, the fire devas of the physical world, the agnichaitans, being allied to the fire devas of the mental world, and because of that have much power, so that they can be controlled properly only by Augoeides himself.

<sup>87</sup>Thirdly, on our planet the devas of worlds 47–49 are not as yet sufficiently dominated by the devas of worlds 45 and 46, and are very easily driven into the work of destruction.

<sup>88</sup>Augoeides must, therefore, now again be invoked. This means that the magician (when the etheric envelope of the thought form is completed, and prior to gross physical concretion) must see to it that his alignment with Augoeides is just and unimpeded. He must “renew his meditation”, and make direct contact afresh before proceeding with the work. Otherwise, the fires of his own organism may get out of control, so that also his envelope may suffer in consequence. He, therefore, fights fire with fire, and draws down “solar fire”, that is, energies from Augoeides for his protection. This was not necessary when he worked in the emotional world. For the magician, the moments of the greatest danger in the work of creation are at certain junctures in the emotional world, where he is in danger of drowning in the esoteric sense, and at the transition from the etheric world to the gross physical (“visible”) world, when he is menaced by “burning” in the esoteric sense. In the former case, he does not call on Augoeides, but stems the tide by love and the equilibrizing powers of his own nature. In the latter case, he must call in that which represents the will aspect in the worlds of man, the impelling, dynamic thinker, Augoeides. He accomplishes this by means of a mantra to which no clue can be given, owing to the powers it confers.

<sup>89</sup>Rule XV. *The fires approach the shadow, yet burn it not. The fire sheath is completed. Let the magician chant the words that unite the fire and water.*

<sup>90</sup>The gaseous envelope is created, and the hour for the formation of the liquid envelope is near. The two must then unite. This is the moment of the greatest danger, not for the magician but for the thought form itself. This must be protected, because there is a danger that the water extinguishes the fire, and all dissipates in steam. This danger is connected with the enmity, conditioned by reaping, that exists between the fire devas and the water devas. These groups can be united only by the mediator, man (LA: triune forces!).

<sup>91</sup>The fifteen rules for magic communicated above may be of practical use in so far as the aspirant, by studying them and meditating on them, prepares himself for the magical work he will one day perform, once he has been entrusted with the right formulas and mantras. In addition, by doing this preparatory work, he will arrive at an understanding of the devas and the forces and laws of form construction in all worlds.

The above text constitutes Section 17 of the book *Cosmic Intelligence and Its Manifestation in the Solar System, in the Planets, and in Man*, Lars Adelskogh’s hylozoic (Pythagorean) paraphrase of, and commentary on, *A Treatise on Cosmic Fire* by Alice A. Bailey and D.K.