

THE WAY OF THE DISCIPLE

PART ONE

WM 51–90

1 Rule One

¹Rule I. *The Solar Angel collects himself, scatters not his force but, in meditation deep, communicates with his reflection.*

²The entire tendency of the course of study now entered upon is to throw the student back upon himself, and thus upon that larger self which has, in most cases, made its presence felt only at rare and highly emotional intervals. When the aspirant does not only experience the self emotionally but also has a mental knowledge and realization of it, only then can he be prepared for initiation. WofM 8.18.3, 8.20.5

³Some basic prerequisites of this study are as follows.

⁴Firstly, that the student is sincere in his striving, and is determined to go forward no matter what may be the reaction of the first self. Only those who can clearly differentiate between the two parts of their nature, the second self and the first self, can work intelligently. This has been well expressed in the *Yoga Sutras* of Patañjali, in the 53rd sutra of the third book.

⁵“Experience of happiness and suffering (enjoyment and pain) comes from the inability to distinguish between two extremely different experiencing selves: the first self and the second self. The first self with its experience exists for the second self. By meditation on this fact knowledge of the second self is obtained.” Book III. 35.

⁶The 48th sutra in the same book deals with a later stage of the development of this discrimination. This discernment is fostered by a reflective attitude of mind, and by careful attention to the method of constant observation of oneself in life. WofM 9.131

⁷Secondly, that the students have lived long enough and battled sufficiently with deterrent forces of life to have enabled them to develop a fairly true sense of values. It is assumed they are endeavouring to live as those who know something of the true, eternal values of the second self. They are not to be kept back by any happenings to the first self or by the pressure of time and circumstance, by age or physical disability. They have realized that enthusiastic rushing forward and a violent energetic progress has its drawbacks, and that a steady, regular, persistent endeavour will carry them further in the long run, that spasmodic spurts of effort and temporary pressure peter out into disappointment and a weighty sense of failure. They have understood that what instead carries them forward in the long run is a steady, even, persistent striving. KofL1 4.19.6; WofM 9.180.1,2; 9.191.5

⁸Thirdly, it is assumed that those who set themselves seriously to benefit by the instructions given here are prepared to carry out the simple requirements, to study carefully what is written, to attempt to organize their thinking and adhere to their meditation work. The organizing of one’s thinking is an all-day affair, and the application of one’s thought to the thing in hand throughout the daily avocations, is the best way to make study and meditation periods fruitful and bring about fitness for the vocation of disciple. KofL1 1.19; WofM 9.125.3

⁹What is said here is for those who are seeking to measure up to the need for trained servers. Note this – those who are seeking to measure up – not those who measure up. The planetary hierarchy considers in the first place intention and effort. Intention, effort, and persistence: those are the three main requisites for all disciples and initiates. WofM 9.11.3

¹⁰In our study of these rules, their application to the magical work is less important. The disciple’s training and the development of his character are more important. (L.A.: That is why “The Way of the Disciple” is a better title than “A Treatise on White Magic”.) How the

knowledge is to be applied to the manifestation of forces in the world has to be a later issue. Now the objective is something different: to make students, being first selves, take an interest in the higher self, the second self, and to strengthen that interest so that it generates a force in them that is sufficient to impel them to go forward.

¹¹Once the first self has clearly grasped that its own causal being exists and has an immense potential, this causal being also begins to make itself felt. Then the man can trust the causal being to carry forward his training to the final result desired. L.A.: The first self's own thinking, being limited to the space and time of the physical world, being ignorant of all its previous incarnations, cannot afford this trust in life, but it must come down from above, from the lowest 46-consciousness via the centres of the causal envelope. WofM 8.10.6, 9.3.4, 9.21.2, 10.2.10, 11.10.5

¹²The necessary work with aspirants to discipleship is twofold:

¹³1) To teach them how to contact the causal being so that they will have in the physical brain a certainty as to that higher reality. This knowledge makes it more difficult for physical, emotional, and mental interests to attract and hold the individual in the corresponding worlds. Consequently, it will be the first step out of the fourth and into the fifth natural kingdom.

¹⁴2) To give such practical instruction as will enable the aspirant to:

- a. Understand his own being by acquiring some esoteric knowledge of man.
- b. Control the forces of his own being and learn something of the forces which surround him.
- c. Unfold his potentials so that he can solve his problems independently, handle his own life, and become so strong and poised psychically that he forces recognition of his fitness as a worker in the plan of consciousness development, as a white magician, and as a disciple of the planetary hierarchy.

¹⁵Students of esoterics are therefore begged to extend their concept of the planetary hierarchy and discipleship so as to include all the fields of human life, also exoteric ones such as political, social, economic, and scientific. They are begged not to narrow down the concept to their own organization or to those who are working in superphysical worlds or in the fields of religion or spirituality alone. All that tends to lift the status of mankind is spiritual work, and those who work in that manner can do so in physical bodies or without such bodies. The workers of the planetary hierarchy possess objective vision as well as subjective insight or discrimination. WofM 1.68.1

¹⁶The study of Rule I can be summarized under the following three words: 1) communication with Augoeides, 2) cyclic meditation, 3) alignment.

¹⁷The presentation of the rules given in *A Treatise on Cosmic Fire* starts with a brief summary of the procedure and a statement as to the nature of the white magician. What was said there will be repeated here for the aspirant's considering and helping.

¹⁸1) The white magician is one who through conscious alignment with the causal envelope is in contact with Augoeides. 2) He is aware of and receptive to the purpose and the plan of Augoeides. 3) He is capable of receiving the impressions conveyed by Augoeides and of registering them in his brain. 4) White magic always works from above downwards and is the result of energies of the second self. (L.A.: Second self means either that the human monad is itself a causal self cooperating with the deputy 46-self, Augoeides, or [before the causal stage] that Augoeides deputizes as man's both causal and 46-self and that man as a mental self is receptive to the inspirations of Augoeides.) White magic is never an effect of the energies of the envelopes of incarnation alone. 5) The downflow of impression-making energy from Augoeides is the result of the inner recollection and concentration he performs before he sends out his energies to the human monad. Augoeides is in deep meditation during man's physical incarnation. 6) This meditation concerns the purpose and the plan. 7) This meditation is cyclic as is all else in the solar system: "The soul breathes and its form lives thereby."

(L.A.: “the form” = the envelopes of incarnation). 8) When the communication between Augoeides and man is conscious and steady, the man becomes a white magician. 9) Therefore workers in white magic are always advanced human beings, for man is seldom receptive to the impulses of Augoeides until after experiences had in many incarnations. 10) Augoeides communicates with the human monad through the sutratma, which runs through the envelopes of incarnation into the physical brain. Through conscious control of his brain the man becomes intelligently active in the physical world.

¹⁹The above is a brief analysis of the first rule for magic. Students are recommended to make such analyses themselves of the following rules simultaneously meditating on them. In so doing they will extract more knowledge from their study.

²⁰The study is started with a brief survey of the aspirant’s situation as it has developed up to now, his equipment, and the method he will apply. Hitherto the envelopes of incarnation (47:4–49:7), their consciousness and relation to the enviring physical world have occupied the first place in the experience of the monad. Now it is possible to make a reorientation, so that the monad in the causal envelope becomes the most important fact for the aspirant. He will also realize that his relation to the surrounding world (concerning the matter aspect, the envelopes) will comprise the physical world as well as the superphysical worlds. Hitherto, man has included in his relation only what is comprised within the matter aspect of the normal human evolution.

²¹He has used this matter aspect and has been dominated by it. He has also suffered from it and consequently in time revolted, through utter satiety, from all that pertains to material existence. Dissatisfaction, disgust, distaste, and a deep fatigue are characteristic very frequently of those who are on the verge of discipleship. For what is a disciple? He is one who seeks to learn a new rhythm, to enter a new field of experience, and to follow the steps of those who have trodden ahead of him the path, leading from darkness to light, from the unreal to the real. KofL1 1.13.3 He has tasted the joys of life being offered in the worlds of the first self and has seen their powerlessness to satisfy and hold him. Now he is in a state of transition between the old and the new states of being, between consciousness in the envelopes of incarnation and consciousness in the causal envelope. He is “seeing double”. WofM 9.190.3

²²His insight and discrimination grow slowly and surely as the brain becomes capable of receiving illumination from causal consciousness via mental consciousness. As causal consciousness develops, new fields of knowledge become accessible.

²³The first field of knowledge receiving illumination comprises the totality of forms to be found in the three worlds of man: the physical world (including etheric, 49:2-7), the emotional world (48:2-7), and the mental world (47:4.7). Through this process, the aspirant to discipleship becomes aware of his envelopes of incarnation (which correspond to those three worlds), their nature and functions, and begins to see the extent to which he is prisoner of the mechanical and automatic activities of those envelopes. The hindrances facing him as he is wandering towards the goal are revealed to him, and his problems become specified. Often then he is tempted to lose courage. In such moments, however, he should remember that as he prepares to use his increasing forces at the service of mankind, Augoeides will help him with his inspiration. WofM 8.10.21, 9.183.9

²⁴As he perseveres and struggles, overcomes his problems and brings his desires and thoughts under control, the second field of knowledge is revealed, knowledge of Augoeides, the causal envelope, causal consciousness and himself as a causal self (although only sporadically to begin with). In this process he begins to be aware also of the origin of that energy which is the cause of the manifestation of the lower worlds (47:4–49:7).

²⁵As the knowledge of himself as an incipient causal self and as the consciousness of that which he sees, hears, knows and contacts in causal consciousness are stabilized, he finds the teacher as well, he contacts the teacher’s group of disciples, he becomes clear about that share

of the common work which he must assume and do in the physical world. In that way the automatic, uncontrolled activity of the envelopes of incarnation decreases gradually, and the man little by little enters into conscious contact with the teacher and his group. But this follows after the lower has been aligned with the higher and illumination has penetrated down into the brain.

²⁶It is essential that all aspirants study and grasp all that is said here so that they may take the needed steps and develop the desired consciousness. Only when this is done, not before, can the teacher admit a man to his group and thus take him into his aura's sphere of influence, making him an outpost of his own consciousness. Every step of the way has to be walked by a man himself, and there is no short or easy road out of darkness into light. KofL1 8.23.7; WofM 8.21.6, 9.187.16, 9.188.7

2 *The Way of the Disciple*

¹The white magician is always one who, through conscious alignment with his Augoeides, is receptive to his plans and purposes, and therefore capable of receiving the higher impressions. The downflow of the impressing energy from Augoeides is the result of his concentration and recollectedness, the indrawing of his forces, prior to sending them concentratedly to man, and his steady meditation on the purpose and the plan. Augoeides is in deep meditation during man's entire incarnation. This meditation is cyclic in nature, so that Augoeides sends out to the man rhythmic streams of energy, which are perceived by the man as "high impulses", inspirations, stimulations to higher endeavour. Therefore, it will be apparent why workers in white magic are always advanced people, for the first self is seldom responsive to the inspirations of Augoeides until the monad approaches the end of its sojourn in the human kingdom. Augoeides communicates with man by means of the sutratma, which passes down through the lower envelopes to the physical brain. Man has no clear idea of anything of this as he approaches discipleship. He cannot as yet focus or see clearly in any direction. If he looks backward he can see only the fogs of the emotional and mental worlds, illusions and fictions that do not interest him any longer. If he looks forward he sees a distant light which attracts him, but he cannot as yet see that which the light reveals. If he looks around, he sees but the shifting forms belonging to the worlds of the first self. If he looks within, he sees in the light of causal consciousness the hindrances and burdens which he had made himself and which must be discarded before he can approach the distant light, so that it can be united with him. When he has done this he can know himself as light, be and walk in that light and also transmit it to others.

²The stage of discipleship is in many ways the most difficult part of the entire evolution. The impulses of energy, which Augoeides, unceasingly in meditation, sends out to the disciple are increasing in vibratory rate and in power. The energy is affecting more and more the envelopes of incarnation, which the human monad is trying to control. WofM 7.16.13

³The periodicity of the meditation of Augoeides affects the life of the aspirant. The inspiration coming from Augoeides increases and decreases rhythmically like an ebb and flow. This periodicity works also during the long series of incarnations, so that some lives are comparatively poor in experience that can be used by the causal being, whereas other lives are richer. All who are bent on helping their fellow human beings should know this. Are they on the ebb or are they being subjected to the flow of the "soul energy"? Are they passing through a period of temporary quiescence, preparatory to future greater effort? If so, they need strengthening and stabilizing in order to enable them to "stand in spiritual being". Or are they being subjected to a cyclic inflow of forces? If so, the worker must seek to help them direct and use those forces rightly.

⁴In the life of the disciple these cycles change more rapidly and the impulses are stronger than in the life of the aspirant. (LA: AAB compares here with the life of average man, but

civilizational man hardly receives any inspiration from Augoeides at all. The individual must have attained at least the stage of culture to come under the influence of Augoeides some time, and 85 per cent of mankind have not.) The cycles alternate with a distressing rapidity. The mystic experiences the alternation of times of closeness to god and times of abandonment by god; the mentalist experiences a similar alternation between periods of clarity or greater understanding and periods of uncertainty or less understanding. WofM 8.13.3

⁵Once however that the aspirant grasps the fact he is experiencing the effects as Augoeides cyclically changes his attention between his own worlds, the worlds of the second self (45:4–47:3), and the worlds of the aspirant, the first self, he can understand these changes. Then he realizes that the high experiences are produced when Augoeides directs his attention and inspiring energy at him and he himself is able to apprehend it – both conditions must be fulfilled – or conversely that the low experiences are due to the fact that Augoeides either is occupied in his own worlds or that he directs his attention at the aspirant but the latter cannot apprehend it. From this he may conclude that the fault lies with him, in his inability to receive causal impressions and his inability to keep himself up in causal consciousness states but for brief moments. Once he has learnt to live in causal consciousness with unbroken continuity he has risen above those fluctuations as well. To do so he must find the “razor-edged” path which leads from physical brain consciousness to causal consciousness and be able to tread it with steadiness out of the worlds of constant fluctuation (47:4–49:7) into the world of unchanging light (47:2,3).

⁶When he has done so, those lower worlds then become to him simply a field for service, they cease to be a field of sensuous perception. An important step on the path to that goal is the aspirant’s striving to live as if he were already a causal self. WofM 9.133 An important insight and a help is to keep in mind that the low experiences are cyclic, periodic, and that night is always followed by day. KofL2 5.21.14

⁷For eons the monad in the human kingdom has identified itself with the envelopes of incarnation and their functions, not with causal consciousness the development of which is the purpose of its incarnations. WofM 7.1.5 The monad has apprehended only the effects, not the causes. It is part of aspirantship to start considering causes, realizing that the monad must reach the world of causes (causes where manifestation in the worlds of man is concerned), the causal world, and its consciousness, not to be a victim to effects any longer. WofM 7.15.2

⁸The aspirant who understands this periodicity of causal contacts realizes as well why meditation must be regular and recurrent: meditation in the morning, remembrance at noon, and review in the evening. The full moon and the new moon indicate the alternations of a larger cycle. KofL1 1.18

⁹Much preliminary work will have to be done. The disciple in the physical world and the teacher – either the teacher in the planetary hierarchy or (before he has been contacted) Augoeides (WofM 9.122.9) – need to know each other somewhat, and to accustom themselves to each other’s vibrations. Teachers have much to contend with owing to the slowness of the mental processes of incarnated disciples. But the disciple’s confidence and trust in the teacher will set up the right vibrations which will produce eventually accurate work. WofM 9.190.17 Lack of trust, of calmness, of application, and of emotional calmness will hinder. The teachers need to use much patience in dealing with all who must, for lack of other and better material, be utilized. Some ill-considered action may make the physical body (the organism with its etheric envelope) non-receptive. Some worry or anxiety may cause the emotional envelope to vibrate to a rhythm impossible for the right reception of information as to the purpose. Prejudice, criticism, pride may make the mental envelope of no use. Aspirants to this difficult work must watch themselves with infinite care, and keep the inner serenity and peace and a mental pliability that will tend to make them of some use in the guiding of mankind.

¹⁰The following rules must therefore be given:

¹¹1. It is essential that there should be an endeavour to arrive at absolute purity of motive.

¹²2. The ability to enter the quiet place within (P.D. Ouspensky, *The Fourth Way*, pp. 132f.) will follow next. WofM 9.190.6 The stilling of the psyche depends upon the observation of the law of rhythm. If you are vibrating in many directions and receiving impressions from all sides, it will be impossible to observe this law. The initiative must lie with the observing self: I pay attention to this, I do not pay attention to that; I receive this, I do not receive that. Only in this manner can inner equilibrium be achieved and retained. The study of the law of vibrations (the motion aspect) and the study of atomic and molecular kinds (the matter aspect) are closely intertwined. When people learn more about the molecular kinds of their envelopes as well as more about the law of vibrations and rhythms, then they will be able to control their envelopes expediently. The law of vibrations, the law of rhythms, and the law of gravitation are phases of one and the same law. The earth is itself a being which, by the force of will, holds all things to itself. The inbreathing and outbreathing of the being of the earth affects the vibrations of physical matter potently. There is a connection also between this and the moon. People who are specially under lunar influence respond to this attraction more than any others, and they are difficult to use as transmitters. The silence that comes from the inner calm is the one to cultivate. Aspirants are urged to remember that the time will come when they too will form part of the group of teachers in the emotional world after “death”. If then they have not learnt the silence that comes from strength and from knowledge, how will they bear the apparent lack of communication that they will then find exists between them and those remaining in physical incarnation? Learn therefore, how to keep quiet or your usefulness will be hampered by emotional disquiet and irritation after “death”.

¹³3. Remember always that lack of calm in the daily life prevents the teachers in the causal (47:1-3) or the essential (46:1-7) world from reaching you. Endeavour therefore to remain quiet as life unrolls! Work, toil, strive, aspire, and hold the inner calm! Withdraw steadily inwards, to inner work, and so cultivate a responsiveness with the higher worlds. A perfect steadiness or inner poise is what the teachers need in those whom they seek to use. It is an inner poise that holds to the vision yet does its outer work in the physical world with a concentrated attention in the physical brain which is in no way deviated by the inner receptiveness. It thus involves a dual activity.

¹⁴4. Learn to control thought. It is necessary to guard what you think. These are times when more and more people are becoming telepathic. The time is approaching when thought will become public property, and others will sense what you think. Thought has, therefore, to be carefully guarded. Those who are becoming responsive to impressions from the causal world must protect some of their knowledge from the intrusion of others. Aspirants must learn to inhibit certain thoughts, and prevent certain knowledge from leaking out into the public consciousness when in contact with their fellow men. WofM 9.192.11

¹⁵It is particularly important to understand the meaning of the words “scatters not his force”. There are so many lines of activity into which the causally inspired aspirant or disciple may throw himself. It is not easy to reach clarity as to which choice is the best one. Is there then a criterion whereby a man may know which out of several lines of activity is the right line to take? Is there something which will enable a man unerringly to choose the right action and go the right way? The question has no reference to a choice between what benefits consciousness development and what does not. It refers to the choice between two courses of action which are both right and correct. WofM 8.21.7

¹⁶When a man advances in consciousness development, he is faced with choices that require increasingly subtle discrimination. The crude discrimination between right and wrong which occupies the little developed is superseded by the finer distinctions of right and of more right, of high and higher, and the conception of right is formulated with the greatest care and understanding. (KofL1 9.45.7) In the stress and toil of life and in the constant pressure on

each one from those who constitute their group, the complexity of the problem is often very great.

¹⁷When the choice is between what benefits the individual and what benefits the group, it is easy to choose right for the man who has discrimination and shoulders his just responsibility. Note the words “just responsibility”. Normal, sane people are meant here and not over-conscientious morbid fanatics. WofM 9.198.7,8 There follows next the distinction between the more expedient and the less expedient, and then the factors of the physical world such as right time, right place, right people, and right use of finite economical, etc. resources have to be considered.

¹⁸Nevertheless situations may arise where, after the application of such procedures of exclusion and discrimination, there still remains a choice in which neither common sense nor discernment on the basis of both exoteric and esoteric knowledge can show the way. The desire is to do the one right thing and to act in the way that benefits the group best apart from personal considerations altogether. Yet knowledge and understanding do not suffice. What then should the aspirant do? One of two things:

¹⁹Either he can choose that line of action which seems to him the wisest and the best. This presupposes trust in law, trust in the law of reaping in particular, but also trust in the law of self-realization. The aspirant then demonstrates that firm trust in self without which he cannot develop either individual character or superhuman kinds of consciousness. This involves also the ability to go forward upon the grounds of the decision made, and so to abide by the results without foreboding or regrets.

²⁰Or he can wait, resting back upon an inner sense of direction, knowing that in due time he will ascertain, through the closing of all doors but one, which is the way he should go. For there is only one open door through which such a man can go. He will need intuition to choose this, the right door.

²¹In the first case, mistakes may be made, and the man thereby learns and goes forward. In the second case, mistakes are impossible and only right action can be taken.

²²It is obvious, therefore, that what determines the choice of procedure is an understanding of one’s stage of consciousness evolution. Only the highly advanced man can know what is the right time, the right place, and the right people and can adequately distinguish between the intuition and mental and emotional expressions.

²³The man who should use his common sense and take a line of action based upon his mental understanding should not practise the higher method of waiting for a door to open. If he does so, he is expecting too much at the stage where he is. He has still to learn to use mental consciousness in order to make right decision and to solve his problems. Through this method he will grow. Intuitive knowledge is part of causal consciousness, and this must be active before the intuition can work. It is also important to see that the intuition, causal consciousness, always concerns itself with group activity and not with the individual’s personal affairs. If you are still centred in the first self, you have to recognize it, and use the equipment available. If on the other hand you know yourself to be functioning in causal consciousness and to forget yourself and your selfish interests in the service of the whole, only then you may apply the higher procedure. Then you do what duty indicates, you shoulder the responsibility to which you measure up, you perform your share of the group work. Then, too, the way will unfold before you, while you do the next thing and fulfil the next duty. Out of the right fulfilment of lesser duties will emerge the favour of fulfilling larger duties. WofM 8.20.2, 9.125.4

²⁴Thus for the high grade aspirant the choice of right action depends on an expedient use of mentality, the employment of common sense, and self-forgetfulness. This leads to the fulfilment of duty. And for the disciple all of the aforementioned things and moreover the possibility to use the causal intuition which will reveal the moment when he can shoulder

larger group responsibilities simultaneously with the smaller group responsibility assumed hitherto. The intuition does not reveal the way ambition can be fed, nor the manner in which desire for selfish advancement can be gratified. The intuition finds the laws but does not demonstrate to the lower how individual application is to be made.

3 Rule Two

¹*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.*

4 The Hindrances to Esoteric Study

¹This rule is one of the most difficult in the book and yet one of the most comprehensive. It indicates in an interesting way the relation between the lower, the first self, the human monad in the first triad, and the higher, Augoeides, the deva monad in the centre of the causal envelope. The rule can be elucidated in two ways in relation to the two lights it mentions: the lower light that is thrown upward and the greater light that illumines the three.

²The greater or higher light – both qualifications are necessary, since what is dealt with here is not only a stronger light but also a light of a higher quality, which is connected with a higher kind of consciousness – is the light of the (the soul =) the second triad or the causal envelope, which illuminates the (threefold personality =) the first triad and its envelopes. The lower light is the light of the etheric envelope (49:2-4), which is hidden within the human being in the physical “visible” world, the gross physical world. At a certain stage of man’s development, this light is awakened and unites with the greater and higher light from the causal envelope. Then man is a causal self with objective causal consciousness in physical waking consciousness. WofM 10.2.4 A greater and higher light can emanate from the third triad and Protogonos as well. From whatever source the higher light emanates, it is only as the human monad can self-consciously acquire the consciousness which that light carries and express it in physical waking consciousness that the monad realizes the purpose of consciousness evolution.

³Rule II starts from a condition where a conscious relation has been established between the “soul and its shadow”, Augoeides and the man in the physical world. Both have been meditating. One of the objectives of the daily meditation is to enable the brain (the organic and the etheric) and mental consciousness to vibrate in unison with Augoeides as he seeks to communicate with him. H.T.L.: When the man has become a mental self and lives for unity, Augoeides begins to “take an interest” in him. WofM 8.20.5

⁴As this contact is established the following alignments are made: the man with Augoeides, the brain with mental consciousness, and the pituitary body with the pineal gland.

⁵The following alignments with the envelope centres are made during the evolution of both the individual and mankind: the basal centre is aligned with the head centre, the solar plexus centre with the heart centre, and the sacral centre with the throat centre.

⁶In the above lies a hint for the more advanced student, and he is the one who hesitates so to regard himself. KofL1 4.23.12

⁷As the life of meditation proceeds, the rapport between Augoeides and the man becomes steadily closer, and the force conveyed more powerful. How many incarnations this will take depends upon many factors, too numerous to be mentioned here. Let the students list the factors which they consider they need to take into account as they seek to decide where they stand in evolution.

⁸The result of this conscious contact is that man reorients the striving of his life towards producing a synthesis of the three (L.A.: the etheric, emotional, and mental envelopes) and the one (L.A.: the causal envelope), so that the work of the four may proceed.

⁹Four words or expressions should be pondered upon here, since they sum the process up:

conscious contact, response, reorientation, union.

¹⁰The study of Rule II will fall into two parts: 1) The relation between Augoeides and man. This will be handled particularly with reference to meditation in the daily life. 2) The meaning of the expression “the lower light is thrown upward”, which refers to the envelope centres and the idea mentalite (kundalini).

¹¹All students should deepen their knowledge and understanding of the etheric envelope, and this for three reasons.

¹²1) The discovery of etheric matter and the etheric envelope is the next step in the scientific exploration of the matter aspect. This discovery will be hastened if thinking people can formulate intelligent ideas about this interesting subject. We can aid in the revelation of the truth by our clear thinking. From the standpoint of the present pronouncements about the ether, scientists will eventually arrive at an understanding of etheric forms and envelopes. KofR 3.1.25, PhS 3.15.2

¹³2) The etheric envelope forms the basis for immortality, the law of unity (also called the law of brotherhood), and astrology. This is connected with the fact that the etheric envelope is composed of force centres which are linked by force currents with each other and that the etheric envelope as a whole is connected with the nervous system and the rest of the organism.

¹⁴3) It is necessary to realize that the etheric envelope is vitalized and controlled by thought and can through thought be brought into full functioning activity. This is done by right thinking, not by breathing exercises. When aspirants grasp this, they will desist from much dangerous practice and instead obtain a normal and safe control of that most potent instrument, the etheric envelope. EE 9.4.14, 9.6.16, 9.8.5

¹⁵Esoteric study is of profound importance, and students of these sciences must bring to bear upon them all that they have of mental application and concentrated attention. It involves also the steady working out of the truths learnt.

¹⁶In the Occident, esoteric study is pursued intellectually but not practically. The man who aspires to the esoteric path may catch glimmers of the light of knowledge as a theory, but the systematic and methodical application of the laws studied has made small progress as yet. WofM 9.141, KofL2 10.25

¹⁷Wherein lies the hindrance? It may be of value if this problem is elucidated in three steps: 1) The Occidental hindrances to correct esoteric study. 2) How these hindrances may be overcome. 3) Certain measures the aspirant may safely take in the equipping of himself for treading the esoteric path, for that is the stage which for the majority of them is the only stage at present possible.

¹⁸One of the main hindrances to the correct apprehension of the laws of esoterics and their practical application lies in the fact that the Occident is comparatively young and that rapid changes have been the outstanding feature of European civilization (its American daughter included). The history of Europe dates back a bare three thousand years, and that of America about as many centuries. Esoterics flourishes in a prepared atmosphere, in a highly magnetized environment, and in a settled condition which is the result of the work of many ages in the mental world.

¹⁹This is one reason why India provides such an adequate school of endeavour. There esoterics has a history that dates back tens of thousands of years, and time has set its mark even upon the physique of the people, providing them with organisms which do not offer that resistance which Occidental organisms so often afford. The environment has been long permeated with the strong vibrations of the Great Ones who reside within the borders of India (L.A.: historical India is meant here, thus including also present-day Pakistan, Afghanistan, Kashmir, Nepal, Sikkim, Bhutan, Bangla Desh, and Sri Lanka) and who, in their passage to and fro, and through their proximity, continuously magnetize the environing ether. This in

itself affords another line of least resistance, for this etheric magnetization affects the etheric envelopes of the contacted population. These two facts – the long duration of the influence and its high quality – result in that stability of rhythm which facilitates esoteric work, and offer a quiet field for mantric and ritual enterprise.

²⁰These conditions are not to be found in the West, where constant change in every branch of life is found, where frequent rapid shifting of the course of events causes wide disturbances which militate against any work of a magic nature. The amount of force required for such work does not warrant the results to be obtained, and time has been allowed to elapse while efforts have instead been directed at producing a state of equilibrium.

²¹When the climax of the disturbed condition has been passed, a more stable state of affairs can gradually be brought about. (L.A.: It is hardly true, as A.A.B. asserts, that this climax would have been passed when she wrote this in 1934. On the contrary, the subsequent time has been characterized by increasing disorder in man's physical world and disorientation in people's thinking. This state of affairs is also apparent in the fact that the quasi-occult teachings gain increasing numbers of followers whereas the genuine esoteric teaching from the planetary hierarchy is given the silence treatment. The success of the esoteric work being planned thus cannot be expected in our times. WofM 9.139.3) This may permit of definite esoteric work being attempted with success. The head of the third main department of the planetary hierarchy, 43-self R., is working upon this problem, and likewise a 45-self of English nationality. They are aided by a disciple of rare capability in Sweden, and by an initiate in the southern part of Russia, who works much in the mental world. Their aim is so to tap the resources of force stored up by the nirmanakayas that its downflow may sweep out lower kinds of matter, and thus permit the free play of higher vibrations.

²²Another hindrance is to be found in the strong development of the lower mentality. It should be emphasized that this development must in no way be considered a detriment. It has had its given place in evolution, and later when the Orient and the Occident have reached a better mutual understanding and cooperation, their interaction will be of mutual benefit: the Orient will profit from the strong mental development of the Occident, while the Occident will gain much from the abstract reasoning of the Orient (showing in symbolism, among other things). Through the effort to grasp that which the first subrace of the Aryan root-race so easily apprehended, the Occidental will contact his causal consciousness, and thus build more easily the bridge between the mental and the causal. The two types need each other, and their effect upon each other tends to eventual synthesis. L.A.: the Pythagorean hylozoic mental system, correctly understood, is precisely this synthesis which will supersede both European and Indian philosophy. KofR 7.15.5

²³The lower mentality (L.A.: 47:6 and 7 in particular are meant here, 47:5 to a lesser extent, and 47:4 least of all, the two latter being able to receive causal ideas) offers opportunity for a treatise of great length, but here it will suffice to point out a few of the ways in which it hinders the individual from contacting higher consciousness (causal and higher).

²⁴1) By its intense and stimulated activity it hinders the downflow of inspiration from the causal and higher worlds. It acts as a dark curtain that shuts out the higher illumination. Only if this overactive mentality is steadied and reaches a stable restfulness can that illumination penetrate, via the envelopes of incarnation, to the physical brain and so be available for practical service. WofM 7.2.7

²⁵The wisdom of the second triad exists for the use of the first self, but is barred by the disquisitions of mentality. When the mental energy is too intensive, it forms a current which hinders causal ideas from flowing down into the mental envelope; and mental consciousness, 47:5, from receiving them. Only when the mental energy has been trained and regulated, can a full illumination in the physical brain be achieved through the union of three energies: causal, mental, and etheric. When those three have been united, all that hinders the emancipa-

tion of man can be burnt away.

²⁶3) By discrimination – a faculty of the mental envelope – the first self is trained in distinguishing the real from the unreal, the self from the not-self. Then ensues a period where the attention of the monad is centred necessarily on the first self and its envelopes, and where, therefore, responsiveness to influences from the second triad and Augoeides as well as understanding of consciousness evolution is slight. Only when man quickly distinguishes truth from untruth in all that he contacts, and chooses truth, will the path of esoterics open before him. Then, too, he will learn how to control mentality instead of being controlled by it. When mental consciousness is only an instrument, it can begin to fulfil its just function of being an interpreter of causal consciousness. KofL2 1.14.10

²⁷4) Mentality hinders in another way also, and one that the aspirant does not at first realize. As long as mentality with its restless activity dominates the first self, the aspirant cannot cooperate with other beings belonging to several evolutions. Even if he has theoretical knowledge of the laws of life and consciousness evolution, this does not suffice, but unity consciousness must dominate mentality. Mentality separates, unity attracts. Mentality creates a barrier between a man and every humbly cooperative deva. Unity breaks down every barrier, and fuses diverse groups in union. Mentality repels by strong vibrations, just as a violently rotating wheel casts off all that hinders it. Unity gathers all to itself, and carries all on with itself. Mentality repels through its own abundant energy. Unity soothes and heals by the similarity of its energy to the energy in that which it contacts, and blends its warmth with the warmth of other beings. Mentality disrupts and destroys whereas unity produces coherence and heals. WofM 7.2.7, 9.3.4, 10.5.3

²⁸Everything in human life is subject to immutable laws, also change, paradoxical as it may seem. In the attempt to find those laws, in order to conform to them, the esoterician begins to work off his bad reaping, and thus does not contribute any more to the illusionism of the emotional world. KofL1 9.62.4 The only method whereby these laws can as yet be apprehended by the many who are interested is a close study of ordinary physical existence in its state of constant change over a long period of years. By comparing, for instance, a certain decade with the preceding and succeeding ones, the aspirant can assess the general trend of events and guide himself thereby. When the individual has reached that stage in evolution (L.A.: has become a causal self having objective causal consciousness, WofM 10.14.5) that he can compare his previous lives with his present one, then he can make rapid progress in living by law. When (L.A.: as a 46-self, WofM 11.6.2) he can also look into the future and see succeeding lives, then he has finished sowing in the human kingdom (WofM 10.20.6, KofL3 3.19.2) and masters all causes in his lower envelopes.

²⁹The more the individual considers changes and events in the light of all preceding events, and the longer and more accurate his memory, the more he can dominate all situations that he is faced with.

³⁰Thus two of the hindrances are: 1) The comparative youth of the Occident and the constant change characteristic of it, and 2) the strong development of the lower mentality.

³¹The third hindrance grows out of the preceding one. It consists of the emphasis that has been laid in the West on the matter aspect. This has, in its turn, resulted in three conditions.

³²1) The world of ideas, or even that of subjective consciousness, is not recognized by science. Mystics and clairvoyants recognize, on the basis of their own experiences, the existence of the “spiritual world”, but scientists in general do not believe in a superphysical reality. All that earlier races and peoples valued most in life and thought is now approached skeptically.

³³2) People in general are suppressed and inhibited in their spiritual quest. Science denies the divine and spiritual. The answers to the questions given by theology are increasingly rejected by people. The understanding awakening in many individuals finds no room in public

life. Instead public life is increasingly occupied by deification of physical things, the organism, emotions. On the other hand, there is seen in many people a tendency to eliminate inessentials and to value essentials. KofL1 6.4.6, WofM 9.147.1

³⁴3) A third condition of affairs grows out of the above two. When the “life of the spirit” is negated, when the life that is being led concentrates itself on things physical and apparent, then existence has no meaning and no goal, the true incentive to right living is lost, and there is no right conception of the future. The motto, “Let us eat and drink for tomorrow we die” sums up an attitude that dominates the majority of modern people.

³⁵People deaden the inner voice that bears witness to another life, and they drown its words by the noise and whirl of business, pleasure, and excitement.

³⁶The whole secret of success in treading the esoteric way depends upon a right attitude. When the attitude is one of practical materialism, of concentration upon the physical form, and a desire for the things of the present moment, little progress can be made in apprehending the higher esoteric truth. WofM 9.29

³⁷A fourth hindrance is found in the organism, which has been built up by the aid of meat and fermented foods and drinks, and nurtured in an environment in which fresh air and sunlight are not paramount factors. This is a generalization, and speaking for the masses of men, and not for the earnest esoteric student. For many centuries food that has been decomposing has been the basic food of the Occidental races, and the result can be seen in organisms unfitted for any strain such as esoterics imposes, and which form a barrier to the influx of higher kinds of energies. When fresh fruit and vegetables, clear water, nuts and grains, cooked and uncooked, form the sole diet of people, then will be built organisms fitted to be vehicles for highly evolved monads. They patiently await the future cycle which will permit of their fulfilling their destiny. The time is not yet, and the work of elimination of what is wrong and adjustment to what is right must be slow. WofM 9.200

5 The Overcoming of the Hindrances

¹Certain particularly important realizations must be gained before the hindrances can be removed. These realizations might be summed up as follows:

²1) The realization that in the discharge of the next duty and the adherence to the highest known truth lies the path of further revelation.

³2) The realization that dispassion is the great thing to cultivate, and that one must develop the will to undergo joyously any amount of temporary inconvenience and suffering in the work for the future glory.

⁴3) A realization that synthesis is the method by which one attains understanding, and that the middle path that leads straight to the goal is wandered by applying the right balance between the opposites manifesting themselves in pairs.

⁵By acquiring these three realizations, the aspirant may hope, by strenuous endeavour, to overcome the four hindrances just described.

⁶The explanation of this rule, Rule II, deals first with the relation of the second triad and Augoeides (the “soul”) to the human monad in the first triad (the “personality”) from the standpoint of meditation. The “greater light” will be dealt with first and later the “throwing upward of the lower light”. This is in line also with that law of esoteric knowledge which says that one always looks upon things from above down. WofM 9.11.3

⁷It should be remembered that these rules are only for those whose have coordinated their first self and are beginning to bring their mentality under control. This means that mentality controls emotionality and awakening causal consciousness begins to be able to use mental consciousness. Mental consciousness and causal consciousness belong to the same atomic world (47), and because of that have a close connection, which facilitates this collaboration. The aim of man’s work with his mentality is to render it receptive to causal consciousness.

The purpose of the meditation done by Augoeides in this connection is to transmit causal ideas to man so that he can live and work by law and by plan. L.A.: For this transmission to take place the human monad must be able to reach mentally at least 47:5, emotionally 48:3, to receive ideas from 47:3; and mentally 47:4, emotionally 48:2, to receive ideas from 47:2. When the human monad is able to centre itself in 47:3 (the knowledge centre), later in 47:2 (the unity centre), Augoeides withdraws correspondingly from those centres. KofL2 7.15.17, WofM 8.18.4

⁸In terms of energy it can be said that the mental envelope, having been positive in relation to the causal envelope, becomes negative, and the causal envelope becomes positive. The knowledge of these relations is of great value to the disciple, and is part of the teaching he receives in preparation for the first initiation. There are a number of similar polar relations in the human kingdom. A list of them is given below, being presented approximately in the order in which man learns how to use them right. EE 9.2.6

⁹1. The relation between male and female physical envelopes of incarnation, the relation that man calls the relation between the sexes. As long as man is the victim of illusions (emotionally conditioned false life values), his attention is caught by the physical aspect of this relation, so that he does not consider the superphysical aspects of which the physical is a symbol. (L.A.: All four envelopes of incarnation have opposite polarities in man and woman. Polarity thus is much more extensive than what the different sexes of organisms demonstrate. KofR 2.7.6.) The right mastery of this relation entails a kind of initiation for mankind as a whole.

¹⁰2. The relation between the emotional envelope and the two physical envelopes implies for the majority of people that the positive emotional controls the negative physical. The organism with its etheric envelope then is the instrument for the satisfaction of desire, desire for physical life and desire for the acquisition of that which is perceptible to the senses

¹¹3. The relation between mental consciousness and the brain, a relation which constitutes the problem of the more advanced individuals and races and which is the object of study of ordinary schools and universities. Exoteric psychology has made much progress in the study of this relation. The goal of human research in this area is the understanding that mental consciousness should be the positive, controlling factor, and the other two envelope consciousnesses – the emotional and the physical – should be the negative factors, the factors controlled by mentality.

¹²4. The relation between (the “soul =) the second-triad consciousness and (the “personality” =) the first-triad consciousness is the problem engrossing the attention of aspirants now, for they are the pioneers of mankind, the pathfinders into the world of the soul. With this relation, the mystics and the esotericians concern themselves (L.A.: the former without clear knowledge, the latter with clear knowledge of the nature of that relation).

¹³5. The relation in the envelopes between the centres below the diaphragm and the centres above, or to be more exact: 1) Between the basal centre and the crown centre. The energy of the four-petalled centre is transferred to the thousand-petalled centre. This is also a symbol (according to the principle of “as below, so above”) of the merging of the first self (symbolically designated as the “quaternary”, KofR 6.12.46, KofL1 3.22.1) with the second self, collective self, communal self (symbolically designated by “thousand”). 2) Between the sacral centre and the throat centre. This relation is also a symbol of the “union between the twelve creative hierarchies and the quaternary” (L.A.: their entry into the lower four of the seven lesser 49-globes). 3) Between the solar plexus centre and the heart centre. This relation is also a symbol of the merging of man, perfected in this solar system (ten), with the perfect twelve. Just as the twelve creative hierarchies (in their outer and creative aspect) are contacted by the man, who is the perfected quaternary from the standpoint of the first self, so in the relation between the solar plexus centre and the heart centre is the consciousness aspect perfected: the consciousness of unity (46) can express itself in emotional consciousness. EE 9.5.7-11

¹⁴6. The relation between the two major head centres, the eyebrow centre and the crown centre. This relation is set up and stabilized when (“soul and body” =) the causal envelope and the etheric envelope are a functioning unit.

¹⁵7. The relation between the pituitary body and the pineal gland as a result of the relation last mentioned.

¹⁶8. The relation between mental consciousness and causal consciousness, a relation intended to bring about an ever steadier and stronger contact. The meditative attitude of Augoeides is mirrored in the three envelopes (mental, emotional, and etheric envelopes) by the spiritual man (L.A.: the man oriented towards the second self, KofL1 9.34.19) and the steady meditation of Augoeides goes on in causal or essential (46) consciousness. It is this meditation and its effects that this rule primarily concerns.

¹⁷A relationship is set up later, after the third initiation, between the second self and the third triad. Mankind, consisting of first selves, is only concerned with the setting up and improving of a relation with the second triad, primarily the mental atom and the causal envelope, and so there is no need to discuss here that more distant goal.

¹⁸As the man seeks to reach control of his mentality, Augoeides in his turn becomes more actively impelling. The work of Augoeides has hitherto been largely in his own world and concerned with its relation to (spirit =) Protogonos and his worlds (43–45), and with this the man, incarnated in the physical world, has had no concern. The main expenditure of energy by Augoeides has been into the fifth natural kingdom. Now the Augoeides approach a time of crisis and of reorientation. In the early history of Earth mankind there was a great crisis in connection of mass causalization. The Augoeides, in response to a pull from the race of animal-men as a collective, sent a portion of their energy, embodying the quality of mentalization, to those animal-men. The Augoeides improved the brain, so that it could receive mental and causal ideas. This brought mankind into being. This capability given to the brain by the Augoeides carried within it two other potentialities: those of apprehending both (spiritual love and spiritual life =) 46- and 45-consciousness. These must in due time make their appearance.

¹⁹The flowering forth of mental consciousness in men, which so distinguishes the present age, indicates to the Augoeides a second crisis of which the first was a presage. The Augoeides exist to make themselves felt in mankind, and another strong pull is being exerted upon them which will produce a second improvement of the brain. This will give to man those qualities and abilities which will enable him to transcend human limitation, and become a part of the fifth natural kingdom. The first effort of the Augoeides turned animal-men into real human beings. Their second effort will turn human beings into spiritual beings, second selves (46-selves), who have also the experiences from the human kingdom.

²⁰For this effort the Augoeides are organizing themselves and reorienting themselves so that they can direct their power to mankind. Contact must be made between the mental atom of the second triad (47:1) and that anchorage which the second triad already has in the human brain. Intelligent activity (L.A.: 47:1–47:3–47:5–49:3–49:7) and love-wisdom (L.A.: 46:7–47:2–48:2) must be united, and the union must take place in the physical world. WofM 8.10.6, 9.26.8, 9.122.7, 10.2.10, 11.10.5 In order to do this all the Augoeides who have succeeded in bringing their human protégés into a responsive stage enter into deep meditation. Basically, this is what group meditation is about. If a human being succeeds in achieving causal consciousness, if only to some degree, so that he may participate in this group meditation, he becomes a conscious server under the planetary hierarchy. Then mental consciousness and causal consciousness will function as a unit, and the impelling force is unity consciousness (46). KofR 7.21.17 Augoeides, expressing essential (46) and causal consciousness, is then united with man in the physical world through the brain, and man has coordinated his meditation with that of Augoeides.

²¹This is the objective of our work. Let this not be forgotten. Let every effort be made to bring mental consciousness and brain into such a functioning condition that a man can slip out of his own meditation, lose sight of his own thoughts, and “become the soul (L.A.: temporarily acquire causal consciousness, enter the centre of the causal envelope, PhS 2.23.7).

²²It is perhaps a new thought to some that the Augoeides are organizing themselves so that they can direct their forces to mankind, but so it is. Under the law of development, each monad passes from stage to stage, and the Augoeides are not exempt from the process. Just as in animal-man Augoeides became united with the causal envelope, and so brought man into being, so the man who has incipient causal consciousness is seeking contact with another divine aspect (L.A.: the third triad and Protogonos). When that contact is made in a decisive portion of the individuals of mankind, also the physical world of our planet will be transformed, so that the “kingdom of god on earth” will be realized.

²³In that future epoch, those who possess the esoteric knowledge of life and reality will rule over those who are simply aspiring to that knowledge, and their contact and the results of the force they transmit will be felt in all the natural kingdoms. Dominion over all forms in worlds 47–49, and the power to act as transmitters of 46-energy, “love”, is the reward promised to the triumphant and the prized goal of their meditation work. The transformed human beings will triumph on earth in physical form, and will bring light, therefore life, to all the manifested forms (L.A.: the physical forms of the lower four natural kingdoms). KofL2 2.31.6 This is the achievement of the true nirvana: the ability to live in unbroken meditation in a higher kingdom and simultaneously to work on earth. The work of initiation is to enable a man to live always at the centre, but at the same time to act as a distributor of the energy of the divine kingdoms in some definite direction and – after the higher initiations – in all directions.

²⁴The explanation of the next rule, rule III, will take up man’s work at the “lesser light” in the physical world. The things of the senses are passing, trivial, and of no value compared to the rewards, here and in this life, to the human being who seeks to unite the consciousness of his envelopes of incarnation with causal consciousness, himself with Augoeides. He enters then into the community of souls, and does not stand alone. The only lonely periods are the result of wrong orientation and the holding on to that which hides the vision. PhS 2.34.3, 2.51.3; KofL1 3.1.9, 4.5.26, 4.19.28, 9.25.11; KofL2 2.30.6, 5.1.13, 5.2.14, 5.5.1, 8.20.4, 10.23; KofL3 18.5.17; KofL4 3.27.2, 4.30.4; WofM 9.176.1, 11.1.7

Addendum to Paragraph 1.6

The 48th sutra of the third book, which is referred to here, reads in translation: As a result of this perfection are obtained a rapidity of mental activity, a power of perception independent of the senses of the organism, and the mastery of matter. LA: “Mastery of matter” has different meanings as for different kinds of self. The causal self is sovereign in worlds 49:2-7, 48:2-7, and 47:2-7. The perfect 46-self is sovereign, besides in world 46, also in atomic kinds 49, 48, and 47. The perfect 45-self is sovereign in worlds 45–49.

Abbreviations used in referring to books: CI = *Cosmic Intelligence*, E = *The Explanation*, EE = *The Etheric Envelope*; KofL1 = *Knowledge of Life One*, KofL2 = *Knowledge of Life Two*, etc.; KofR: *The Knowledge of Reality*, PhS = *The Philosopher’s Stone*; WofM = *The Way of Man*.

L.A. September 27, 2011.

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