

THE WAY OF THE DISCIPLE

PART TEN

WM 563–597

1 Rule XIV

¹Rule 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.*

2 The Centres and Prana

¹The nearer the magical work approaches to the physical world, the more difficulty is experienced by the magician, whether he be Augoeides occupied with the work of manifestation, or an expert worker under the plan (LA: a worker belonging to the human evolution). This is due to two causes: 1) The automatic response of gross physical matter to (substance =) etheric matter, which is always force as well. KofL2 6.13.1 2) The dangers incident to working with (the fires or with the pranas of the universe =) the solar systemic etheric energies (49:1-4). This latter danger is that with which Rule XIV concerns itself. CI 17.5.84-88

²There are many ways in which this rule can be interpreted. We can study how (the solar Angel =) the causal being works as it approaches the gross physical world to incarnate and thus arrives at that critical point in its creative work at which the three envelopes are at the stage (LA: in their construction of successively lower molecular kinds: 47:5-7 of the mental envelope; 48:5-7 of the emotional envelope, and 49:4 of the etheric envelope) where they must inevitably – LA: at least in the root-races now existing – (make a contact with the matter aspect =) be united with an organism (49:5-7). KofR 1.34.34 (The spiritual man =) The causal being is now veiled by a mental envelope or by a fire envelope. It is clothed “in a watery mist” (LA: an emotional envelope). The word “watery mist” is an ancient term for the great illusion. KofL2 6.25.8 The concept to be understood by this term does not refer only to emotional envelope as such, but also to the effect which that envelope must have on (the hidden solar angel =) the incarnated causal being. That being looks out through the fire and through the mist (LA: the mental and the emotional envelopes) and sees distortion and reflection, which must mislead. PhS 2.41.9; KofL1 4.20.5; KofL2 2.10.8; KofL3 3.6, 3.11; WofM 6.3.2, 7.19.1-5, 8.27.1, 10.2.3

³Besides (the envelope of fire =) the mental envelope and (the envelope of mist =) the emotional envelope the causal envelope with the enclosed monad has clothed on itself an etheric envelope. This is in the nature of tens of thousands of energy threads woven together to form a web. In certain localities in this web there are special energy centres. There are many (LA: some hundred thousand) such centres, but the most important are seven in number. KofL3 15.1.17

⁴When the causal being has assumed this clothing, a final stage is reached, and (solar fire =) the energies of the second triad and (fire by friction =) the energies of the first triad must be united with the organism. This consists of solid, liquid, and gaseous physical matter. Also this matter is (an aspect of fire by friction =) a manifestation of the energies of the first triad (LA: that is to say, of the energy of the physical triad atom, 49:1). CI 1.2.1-3

⁵It is the hour of danger for (the soul courageous =) the causal being when the etheric envelope and the organism are to be united.

⁶We can also study this rule from the point of view of the initiate who is occupied with the wielding of forces and who, through the power of his thought, has created a thought-form.

This thought-form he has clothed with an emotional or desire sheath, deliberately vitalized with his energy, and now seeks to give it (objective =) physical existence and send it forth to accomplish his purpose and his intent. The crucial moment in all creative work is ever to be found at this stage. It is the stage at which the vibrant (subjective =) etheric form has to attract to itself that material which will give it organization in the physical world. The magician must remember this fact, no matter what he is seeking to (render objective =) physicalize. It refers equally to an organization, to a group or to a society; to the obtaining of money or to the clothing of an idea in words. The moment of danger to the magician comes at this final stage. The magician reaches a point where fine discrimination is necessary and where he has to proceed now with caution. Many good plans come to naught and the reason lies right here. A plan is, after all, an idea let loose in (time and space =) physical reality to seek a form and do its work. Many plans come to naught because their creator, or the creative intellect from which they emanate, does not understand this critical period. Forces have to be adjusted right, so that neither too much energy is used in the work, nor too little. Too much energy released through the etheric envelope destroys the embryo form. Where there is not sufficient energy, or adequate persistent attention, and when the thought of the magician wavers, then the idea comes to naught, and of course its (objective =) physical manifestation as well. This has an exact correspondence in the physical world. Many infants are stillborn for this very reason that Augoeides wavers in his intent and is not sufficiently interested. KofL2 6.14.2; KofL3 11.9.3; WofM 4.15.1, 8.6.6 Many fine ideas equally fail to assume physical form because there was not sufficient energy to generate that spark of living flame which must ever burn at the centre of all forms. Thus there are two dangers: 1) The form is destroyed owing to the expenditure of too much energy and the expression of too violent a purpose. 2) The form dies through lack of vitality and because the directed attention of the magician is not of adequate strength and duration to physicalize the form. The esoteric law saying that “energy follows thought” holds good. WofM 9.192.26; EE 9.5.33-35

⁷We can study this rule such as the aspirant applies it as he learns to work with energy and with the forces of nature, as he learns the significance and the purpose of the etheric envelope, and gains power to control the the pranas or etheric energies of his own little system. For our particular purpose, this line of approach would be of the most use. These instructions are intended for those who are definitely interested in the way of liberation from form (LA: the first self), and who are seeking to prepare themselves to work in cooperation with the planetary hierarchy. KofL1 6.6.2 They are learning the first steps in the magical work, and for them, therefore, an understanding of the fires and of the energies with which they must work, is of prime importance. We will, therefore, confine our study to this phase of the great work and consider neither the work of (the soul =) the causal being as it takes incarnation and manifests itself objectively through a form (LA: incarnates in the lower envelopes, 47:4–49:7), nor with the work of the initiates, as they act as creative magicians in accord with the group will and through an intelligent understanding of the evolutionary plan. These instructions are intended to be practical and to convey the teaching needed to those aspirants who can read between the lines and who are developing the capacity to see the esoteric meaning behind misleading expressions and exoteric forms LA: put what is said in its proper context, draw the right conclusions, and “think further”, work on what is said independently in the light of their own experience and that of the group, all of which has been made easier for the aspirants thanks to the publication of hylozoics.

⁸We are now going to consider the pranas. What follows next is a quotation of some paragraphs from *The Light of the Soul* which give a description of these pranas. (LA: This book is a translation of Patañjali’s yoga sutras with commentaries by AAB.) In the commentary to Book III, Sutra 39, it is said that there are five kinds of prana, functioning through and, therefore, constituting the total etheric envelope. CI 1.3.4

⁹Prana manifests itself in five different kinds thus corresponding to the five kinds of mental consciousness (LA: 47:1-5, belonging to the mental and causal stages; 47:7 hardly deserves to be called “faculty of thought” and 47:6 too easily becomes a slave to emotional illusions. KofL4 7.61) Prana in the solar system works out as the five great states of energy (LA: as also states of matter and states of consciousness – the three aspects are always present) ... The five differentiations of prana in the human body are:

¹⁰*Prana*, extending from the nose to the heart and having special relation to the mouth and speech, the heart and lungs.

¹¹*Samana* extends from the heart to the solar plexus; it concerns food and the nourishing of the body through the medium of food and drink and has special relation to the stomach.

¹²*Apana* controls from the solar plexus to the soles of the feet; it has a special relation to the organs of generation and of elimination.

¹³*Udana* is found between the nose and the top of the head; it has a special relation to the brain, the nose and the eyes, and when properly controlled coordinates the pranic flows and makes it possible to use them properly.

¹⁴*Vyana* is the totality of pranic energy as it is distributed evenly throughout the entire body. Its instruments are the thousands of nadis or pranic channels found in the etheric envelope. Vyana has a peculiar definite connection with the blood vessels.

¹⁵The etheric envelope is the force or vital envelope and it permeates every part of the organism. It is the true physical body. KofL2 6.13.1, CI 2.2.2-5 According to the nature of the force animating the etheric envelope, according to the activity of that force in the etheric envelope, according to the aliveness or the sluggishness of the most important parts of the etheric envelope (the centres up the spine) so will be the corresponding activity of the organism. The relationship between the etheric envelope and the organism can be symbolically compared to that of the breathing apparatus and the whole organism: the ability of that apparatus to oxygenate and render pure the blood determines the health of the organism. (Pp. 218-219.) CI 2.1.1

¹⁶The same book also states that the forces which make up the etheric envelope or the various pranas of which it is constructed emanate: 1) From the planetary aura. This kind of prana is planetary prana, which is primarily absorbed by the spleen and determines the health of the organism. CI 2.1.2, 2.5 2) From the emotional world and reaches the etheric envelope through the emotional envelope. This kind of prana is desire prana, which affects primarily the centres below the diaphragm. 3) From mental world and reaches the etheric envelope through the mental envelope. This kind of prana is largely thought force and influences the throat centre. 4) From the causal envelope, stimulating primarily the crown, eyebrow, and heart centres. (P. 220.)

¹⁷We read also that most people receive force only from the etheric and emotional worlds, but disciples receive force also from the mental and causal worlds.

¹⁸It may help the aspirant if he realizes that the right control of prana involves the recognition that everything that exists has an energy aspect, and that the three lower envelopes (LA: the etheric, emotional, and mental envelopes are meant, the organism is not meant here) are energy envelopes, each forming a vehicle for its own kind of energy and conveying energy of the next higher kind (LA: the etheric envelope conveys emotional energy; the emotional envelope, mental energy; and the mental envelope conveys causal energy). The energies of (the lower man =) the first self are energies of the third aspect, the matter aspect. The energies of the (spiritual man =) second self are that of the second aspect, the consciousness aspect, and (buddhi energy =) essential energy (46) in particular. The object of human evolution is to bring this 46-energy into full manifestation in physical man and this through the utilization of the first self LA: though not directly through the envelopes of the first self (47:4–49:7) but only when these are completely controlled by the causal envelope, a condition that obtains in

the fully developed causal self.

¹⁹This gives a general picture of the subject of our consideration and gives us the elementary facts on which all our thoughts must be based. It becomes apparent, therefore, as we study the above that the aspirant has three things to do:

²⁰First, he has to learn the nature of the energies or pranas which have brought his physical body (LA: the etheric envelope is principally meant here) into manifestation and which keep it in such a condition that he can or cannot rapidly achieve (the spiritual objective of his soul =) the goal he sets himself as a causal self or at least when in self-conscious contact with Augoeides. This lesson involves:

²¹1. Arriving at the knowledge of those forces which are peculiarly potent in his life and which seem to direct his activities. This will bring to him the knowledge as to which centres of his etheric envelope are awakened and which are dormant. This all aspirants have to grasp before they really can apply themselves to the real training for discipleship. KofL3 15.11.10

²²2. Grasping the relation between these forces of nature which he has appropriated for his own use and which constitute the sum total of his personal mental, emotional and (vital =) physical etheric energies, and those same forces as they are found in their corresponding worlds and govern the manifestation of the macrocosm.

²³3. Learning to work with these energies in an intelligent manner in order to bring about three happenings: 1) A harmonious cooperation with his own Augoeides, so that (solar force =) the force of the second triad may impose its rhythm on the (lunar forces =) forces of the first triad. 2) An intelligent response to and affiliation with the group of world servers who at any given time have undertaken the work of directing, by the power of their thought, (the forces of nature =) mental, emotional, and physical-etheric forces and so leading the whole creative body forward along the line of (divine intent =) the plan of the planetary government. (LA: the “new group of world servers” is not meant here, but the planetary hierarchy itself.) 3) The production in the physical world of a personality (LA: first self) adequate for its creative task and capable of those activities, emanating from the intellect, which will enable him to further the work of the directing agencies. KofL1 4.8.3, 5.18.13-16, 5.22.2; KofL2 7.17.1-4

²⁴Second, learn to live as a (soul =) causal self and, therefore, free from identification with the (body nature =) first self. KofL1 9.70.14; KofL3 3.6.4, 3.13.9 This develops three faculties: 1) The ability to withdraw attention into the crown centre and from there to direct the life of the (personal self =) first self. 2) The power to pass through the various centres in the etheric envelope those universal forces and energies which are needed for world work. This has to be done consciously and in full awareness of the source from which they come, of the mode of their activity and of the purpose for which they must be used. This involves also the understanding of which force is related to which centre. This consequently involves the necessity to develop the centres of the etheric envelope, to activate them to a higher energy level and to harmonize them into a unified rhythm. KofL2 4.17.6 3) The capacity, therefore, to work at will through any particular centre. This is possible only when (the soul can dwell as the ruler on the throne between the eyebrows =) the monad, being self-conscious in the causal envelope and working through the eyebrow centre, controls the lower centres and when the (kundalini has been what is esoterically called raised =) idea mentalite in the basal centre has been made to rise through all the intervening centres all the way up into the head. This energy has to pass up through the (spinal column =) the etheric counterpart of the spinal column, sushumna, and burn its way through the webs which separate centre from centre. KofL3 15.3.9; CI 2.16.1

²⁵Third, learn to study the reactions on others of whatever energy he, through his personality, may be expressing, or which, if he be an initiate and, therefore, a conscious worker with the plan, it may be his privilege to utilize or transmit. Through a close study of his personal “effect” on his fellowmen, as he lives among them, and as he thinks, speaks and acts, he learns the nature of that type of force which may flow through him. He can arrive, therefore,

at an understanding of its type, its quality, its strength, and its speed. These four qualifications warrant consideration and elucidation.

²⁶If the aspirant studies what kind and what type of energy he uses, it will be clear to him (LA: if his study is crowned with success) from what source it emanates, and from what kind of collective being it originates. Knowledge of the kind answers the question from which world the energy comes; and knowledge of the type, on what ray this force is to be found. KofR 2.5f If the aspirant pays close attention to this aspect of his work it will soon indicate to him in which world he himself is working, to which department he himself belongs: (his egoic ray and personality ray =) the department, or ray, of his causal envelope and the department, or ray, of his triad envelope. KofR 2.7.4; WofM 7.19.5; KofL3 3.4.1; KofL5 17.5 Only the initiate of the third degree (LA: the causal self) may ascertain (his monadic ray =) the department of his third triad, the particular kind of energy which may be involved, the centre through which the force may be transmitted to him. KofL3 3.15

²⁷It will be apparent, therefore, that a study of the types of energy (LA: and the types of consciousness KofR 2.7) is of practical usefulness and leaves no part of the aspirant's nature untouched. Think for a minute of the lessons which can be learned by the man who submits the energy used in verbal expression, for instance, to the scrutiny of the inner ruler (LA: the observing self) and who – after talking or after joining in the give and take of daily life – asks himself the questions: What was the kind and type of energy I used in my speech today? KofL1 5.23.1 What was the force that I expended in my contacts with my fellowmen? The aspirant should inquire of himself whether the position he held mentally, and whether the words which he spoke on any particular occasion were prompted by a desire to impose his will on his hearers. This imposition of his will could be either right or wrong. When right, it would mean that he was speaking under the impulse of (his spiritual will =) the will of his second self, that his words would be in line with (soul purpose and intent =) the purpose and intent of Augoeides and would be governed by love and, therefore, would be constructive, helpful, and healing. His attitude would be one of detachment and he would have no desire to take prisoner the thought of his brother. But if his words were prompted by self-will and by the desire to impose his personal ideas on other people and so to shine in their presence, or to force them to agree with his conclusions, his method would then be destructive, dominating, aggressive, argumentative, forceful, rude or irritable, according to his personality trends and inclinations. This would indicate the right or the wrong use of first ray force. KofL3 14.2

²⁸Should the type of force he wields be that of the second ray, he can submit it to a similar analysis. He will then find it to be based on group love, service, and compassion, or on a selfish longing to be liked, on sentiment, and on attachment. His words will indicate this to him if he will closely study them. Similarly, if he is using third ray force, in a personal manner, he will be devious in his propositions, subtle and elusive in his arguments, using manipulation in his relations with his fellowmen, or be an interfering busybody, actively engaged in running the world, in managing other people's lives for them, or in grasping so firmly the reins of government in his own self-interest that he will sacrifice everything and everybody in the work of furthering his own busy ends. If he is, however, a true disciple or aspirant, he will work with the plan and will wield third ray force to bring about the loving purposes of the spiritual reality. He will be busy and active and his word will carry truth, and will lead to the helping of others, for they will not be due to identification and will be true. KofL3 14.3, 14.4

3 The Use of the Hands

¹It is of value here when we are dealing with the wielding of force to give a little information about the use of the hands in such work. A 45-self (LA: K.H.) has said, "It is but with armed hand and ready either to conquer or perish that the modern mystic can hope to achieve his object." A few words should be said here about the hands, for there is more esoteric

teaching hidden in these words than is apparent on the surface.

²In one of the old books, available for the instruction of disciples, these words are found: “The armed hand is an empty hand and this protects its possessor from the accusations of his enemies. It is a hand freed from the taint of the four symbolic evils – gold, lust, the dagger, and the finger of enticement.”

³These words are most significant, and it might be well to study briefly the kinds of hands and their quality which are distinctive of disciples. In all forms of esoteric teaching the hands play a great part and this for four reasons: 1) They are the symbol of acquisitiveness. 2) They are centres of force. EE 5.16.2 3) They are wielders of the sword. 4) They are, when employed unselfishly, instruments of healing and agencies whereby certain keys are turned.

⁴Viewing the hands as symbols of acquisitiveness we must always remember the following three distinctions. In the average man the hands are employed to “grasp and to hold” and to acquire that which the man wants for himself and for the satisfaction of his selfish desire. In spiritual man (LA: the man in whom causal, 47:2,3, and essential, 46:7, consciousness has started to be activated, thus an aspirant and a disciple), the hands are still symbols of acquisitiveness but he only grasps that which is needed for the helping of the group and releases at once towards that end that which he has thus acquired. The initiate holds nothing for himself; the saviour of the race may utilize all that is laid up in the divine storehouse (LA: the globe memories of higher worlds, 43:4–47:3) but not for himself, only for those he seeks to help.

⁵As centres of force the hands play a most potent part, and one that is little understood. It is an esoteric fact that the hands of a disciple (once he has acquired that acquisitiveness which is based on unselfish group work) become transmitters of spiritual energy. The talk of “laying on of hands” is no idle phrase, nor is the laying on of hands confined solely to the operations of the episcopate of any faith. Esoterically, the laying on of hands can be studied in four aspects:

⁶1) *In healing*. In this case the force which flows through the hands comes from two sources and via two centres of the etheric envelope, the splenic centre and the heart centre.

⁷2) *In the stimulation of any specific centre*. The energy employed in this case comes from the basal centre and the throat centre, and must be accompanied by appropriate words.

⁸3) *In the work of linking a man up with his Augoeides*. The force used here must be received from three etheric centres: the solar plexus centre, the heart centre, and the eyebrow centre. WofD 2.2.15

⁹4) *In group work*. Here energy is utilized emanating from the causal envelope, via the crown centre, the throat centre and the basal centre.

¹⁰It will be apparent therefore that the science of the hands is a very real one and the disciple has to learn the nature of the forces flowing through the different centres, how to transmit and unify them and then by an act of the will how to pass them outward through the centres in the hands. The hands do their work either directly, that is, through the projection of a steady flow once the blended currents have been tapped, or indirectly, that is, by manipulation. Through knowledge of the law a disciple can not only utilize the current flowing through the centres of his own etheric envelope, but can also combine them with the planetary or (cosmic =) solar systemic currents to be found in his environment. This is done unconsciously frequently by speakers who magnetically use the hands to any extent and the effects as seen by those having etheric vision are often amazing. When a disciple does this work consciously, he adds a most potent factor to his equipment.

¹¹In this connection it must be borne in mind that the matter is a very abstruse one and that certain departmental forces pass along the line of least resistance from left to right and others from right to left. Certain centres transmit their energies via the right hand and others via the left. Much knowledge is therefore required in order to work scientifically.

¹²The meaning of the hands as they *wield the sword* will not be treated here save to point out that the sword as a symbol stands for many things:

¹³1) The sharp, two-edged sword is the discriminative faculty which reaches to the roots of the disciple's being and separates the real and true from the unreal and false. It is wielded by the causally conscious man in the mental world and is spoken of as the "sword of cold blue steel".

¹⁴2) The sword of renunciation, or that double-bladed axe which the disciple willingly applies to anything he considers as likely to hold him back from his goal. This sword or axe is applied primarily to the things of the physical world. KofL1 3.26.4

¹⁵3) The sword of the spirit is that weapon which in the hands of the disciple cuts down before the eyes of the group he is serving the obstacles which stand in the way of group progress. This sword is wielded safely only by those who have trained their arms to wield the other swords, and in the hands of an initiate it is a most potent factor.

¹⁶The *Old Commentary* to which reference has been often made says: "The steel is needed for the transmission of the fire. When the force of the inner man is coupled with the energy transmitted through the centres of the palms, it passes down the shining blade and blends with the force of the One Who is the All. Thus is the plan consummated."

¹⁷And it might be added that thus is the energy of the individual augmented by the force of the greater whole.

¹⁸It is said in the esoteric books and likewise in *The Secret Doctrine* that all initiates must be healers; therefore, that all initiates use the palms of the hands in the work of healing. Only those therefore, who have wielded the sword dare lay the sword down and stand with empty hands, uplifted in blessing. Only the "armed hand" can safely be used in the work of salvation; only those who have "taken the kingdom of Heaven by force" and who are esoterically known as the "violent ones" can take the heavenly supply and use it in the work of healing. KoL4 4.32 This should be carefully borne in mind. The true healing force can flow only through those who in some degree either directly (by right of initiation or of advanced discipleship) or indirectly, as being used (on the inner side =) in higher worlds by some adept or advanced healer, are linked with the hierarchy. A man should know his status before he can rightly heal. WofM 9.195.5; KofL3 13.2; KofL5 21.43.1-3 This does not apply to those healers who are unconscious workers, being powerful transmitters of prana or solar vitality. Their name is legion and they do much good even though at times the energy they transmit serves to stimulate wrongly. KofL3 13.2.1-4

¹⁹As regards the use of the hands in turning keys simply a hint will be given. The key in the door of initiation can be turned only by the hands of those who have learnt the "art of the centres", the significance of the hands in service, the wielding of the swords, and the four positions in which the hands are held in group service.

²⁰Study, therefore, the types of force which you usually wield; know to which department they belong and so arrive at a truer knowledge of yourself and of your own inner capacities, and ascertain likewise what types of energy you may lack and how your equipment can be duly rounded out.

²¹The quality of the force used is necessarily dependent on the department from which it emanates. Type and quality have to be differentiated. KofR 2.5 The type of force indicates the life aspect (LA: the motion aspect), while the quality indicates the consciousness aspect, and both of them are aspects of the being who represents a certain department. The type will manifest itself primarily through the dynamic direction and through its power to produce an effect. This has, of course, to be coupled to right quality and skill in action. The quality will be indicated more by its power of attraction. Magnetism lies more in the quality than in the type. KofL1 9.32.5; KofL2 4.14.12 An aspirant can arrive at the quality of the force he is using by noticing what he attracts to himself, in circumstances, in people, and in the reactions

which people show to what the aspirant says or does. In the type there is a preponderance of the will aspect, in the quality the desire aspect is primarily to be found. It is profoundly true that according to a man's desires so will be the forms of life which he will, like a magnet, attract to himself.

²²The strength of a particular force brings us back to the rule we are studying, for it involves in itself the factor of true persistence. We have earlier seen that if any form is to live and function, its creator must give it persistent attention. Energy can be used dynamically or steadily, and the effects of these two modes of the application of energy differ. One is primarily used in destructive work, and this is the dynamic method. There are, for instance, certain dynamic words of power which, when employed by the creative destroyers (LA: by those who clears away what is old to afford space to the new forms to be created), bring about the destruction of forms. With these, however, aspirants have naught to do. Their important work is to learn the meaning of persistence and of strength. It is actually a time-persistence, and strength is beyond all other things the power to endure, to hold out, to stand steady, and to go forward undeterred. Study, therefore, most carefully the dynamic type, the magnetic quality, and the persistent strength of the forces which constitute your equipment. When you can wield, either constructively or destructively, either selflessly or selfishly, or in line with the universal plan or the selfish and personal plan, then you will work consciously and will knowingly tread the right hand path or the left hand path (LA: the left hand path never consciously but only intentionally, for self-consciousness presupposes causal consciousness and this consciousness never cooperates in left hand path work).

²³The speed of the force used is dependent on these three factors previously mentioned. Speed in this sense has no essential relation to (time =) physical time, though it is hard to find another word to use in the place of the word "speed". KofL2 2.35.6 The word "speed" in this sense relates to effects as they emanate from causes in the world of causes (LA: the causal world). It has, perhaps, essentially a relation to truth, for the truer an impulse is and the clearer the understanding of the (subjective =) underlying purpose, so will the right direction and the impact of the force follow automatically. Perhaps the word "speed" could be more correctly replaced with the words "correct direction", for where there is correct direction, true orientation, exact understanding of purpose, and recognition of the type of force required, then there is an instantaneous effect. When the (soul =) monad consciousness has registered the desired quality and possesses the strength of the timeless one and the persistence of the one who is from the beginning, the process of force expression and the relation between cause and effect are spontaneous and simultaneous, and not sequential. This can scarcely be understood by those who have not yet the consciousness of the eternal now. But this spontaneous and simultaneous effect is the clue to the entire magical work, and these four words – type, quality, strength and speed – tells the story of the work of a white magician. It is not allowed to say more than this and more clearly than this. Few are yet fitted to be magicians and few (perhaps fortunately) have as yet all the seven centres awakened so that they can work freely in all the seven worlds and with the seven types of the seven ray energies. WofM 9.29

²⁴LA: The parenthetic addition "perhaps fortunately" should be ascribed to A.A.B. rather than to D.K., for it reveals ignorance of what is required of anyone who wants to be able to "work freely in all the seven worlds," that is to say, in worlds 43–49. What is required is the complete acquisition of consciousness and will corresponding to the worlds, thus even 43-consciousness and 43-will, that is to say, a capacity on a par with that of the highest chiefs of the planetary hierarchy. It stands to reason that the individual, during his ascension, has long before, as a matter of fact during his training to become a causal self, overcome all temptations to abuse the power conferred by magic. And no one gains entrance to world 46, the world of unity, without having renounced for ever all egoism, all will to individual power. Therefore, it is absolutely out of the question that anyone able to "work freely in the seven

worlds” would do so with anything but good intentions.

²⁵The aspirant can study these four aspects of energy in his own nature. In the physical world he is apparently the initiating cause, and as he works with these energies they will call forth a response and a reaction from those who feel the impact of them and who demonstrate their effect. It is true, therefore, is it not, that we work and live in a world of forces? We need no distant field or special domain in which to live and learn and work, for we dwell in a world of force and energy; we are ourselves constituted of force or energy units; and we wield force, knowingly or unknowingly, throughout the twenty-four hours of the day. The field of our esoteric training is the field of the world and the world of our peculiar circumstances and environment. WofM 9.37.3, 9.208.1, 16.13.3; KofL1 9.70.12

4 The Treading of the Way

¹We have seen, as we have considered Rule XIV that, in the magical work, the aspirant has now reached the critical point (of objectivity =) in the physicalization of the thought-form. He is endeavouring to become a magical creator and to accomplish two things:

²1. Recreate his instrument or mechanism of contact (LA: his envelopes of incarnation), so that Augoeides has a vehicle, adequate for the expression of reality. This involves, we noted, right type, quality, strength, and speed. WofM 8.14

³2. Build those subsidiary forms of expression in the physical world through which the embodied energy, flowing through the recreated envelopes, can serve the world.

⁴In the first case, the aspirant is dealing with himself, working within his own circumference, and thus learning to know himself, to change himself, and to rebuild his (form aspect =) envelopes of incarnation. In the other case, he is learning to be a server of the race, and to construct those forms of expression which will embody the new ideas, the emerging principles, and the new concepts which must govern and round out our racial progress.

⁵Remember that no man is a disciple, in the teacher’s sense of the word “disciple”, who is not a pioneer. A registered response to spiritual truth, a realized pleasure in forward-looking ideals, and a pleased acquiescence in the truths of the new age do not constitute discipleship. If it were so, the ranks of disciples would be rapidly filled and this is sadly not the case. It is the ability understand the next realizations which lie ahead of the human intellect which marks that aspirant who stands at the threshold of accepted discipleship; it is the power, acquired through strenuous inner experience, to see the vision of what is next impending and to grasp those concepts in which the intellect must necessarily clothe it, which give a man the right to be a recognized worker with the plan (recognized by the great ones, if not recognized by the world); it is the achievement of that spiritual orientation, held steadily – no matter what the outer disturbance in the physical life may be – that signifies to those who watch and seek for workers, that a man can be trusted to deal with some small aspect of their undertaken work; it is the capacity to submerge and to lose sight of the (personal lower self =) the first self) in the task of guiding mankind, under (soul impulse =) inspiration by Augoeides, which lifts a man out of the ranks of the aspiring mystics into those of the practical esotericians. KofR 3.1.29; KofL1 9.34.9, 9.38.6; KofL2 3.42, 7.17.9-16; WofM 9.2.2

⁶This is an intensely practical work, on which we are engaged. It is likewise of such proportions that it will occupy all of a man’s attention and time, even his entire thought life, and will lead him to efficient expression in his (personality task =) first self life task (imposed on him by the limitation of the reaping factors and inherited tendency) and to a steadfast application of the creative and magical work. Discipleship is a synthesis of hard work, intellectual unfoldment, steady aspiration, and spiritual orientation, plus the unusual qualities of positive harmlessness and the opened eye which sees at will into the world of reality. KofL1 2.3.8, 4.11.5; WofM 9.15.2, 10.24.1

⁷The disciple should notice certain prerequisites which will be tabulated for the sake of

clarity. To become an adept it will be necessary for the disciple to: 1) Enquire the way and find it. 2) Obey the inner promptings of (the soul =) Augoeides (LA: Augoeides is always the first teacher). 3) Pay no attention to any worldly consideration. 4) Live a life which is an example to others.

⁸These four requirements may sound at the first superficial reading as easy of accomplishment, but if carefully studied it will become apparent why an adept is a “rare efflorescence of a generation of enquirers”. Let us take up each of these four points:

⁹1. *Enquire the way and find it.* We are told by one of the masters (LA: K.H.) that a whole generation of enquirers may produce only one adept. Why should this be so? For two reasons:

¹⁰First, the true enquirer is one who avails himself of the wisdom of his generation, who is the best product of his own period and yet who remains unsatisfied and with the inner longing for wisdom unappeased. To him there appears to be something more important than the accumulated learning and experience of his own time. He recognizes a step further on and seeks to take it in order to gain something to add to the quota already gained by his compeers. Nothing satisfies him until he finds the way, and nothing appeases the desire at the centre of his being except that which is found in the house of his father (LA: the knowledge and wisdom of the planetary hierarchy KofL2 1.4.4). He is what he is because he has tried all lesser ways and found them wanting, and has submitted to many guides only to find them “blind leaders of the blind”. Nothing is left to him but to become his own guide and find his own way home *alone*. In the loneliness which is the lot of every true disciple are born that self-knowledge and self-reliance which will fit him in his turn to become a master some time in the future. This loneliness is not due to any separative spirit but to the conditions of the way itself. Aspirants must carefully bear this distinction in mind.

¹¹Secondly, the true enquirer is one whose courage is of that rare kind which enables its possessor to stand upright and to sound his own clear note in the very midst of the turmoil of the world. PhS 3.32.8 He is one who has the eye trained to see beyond the fogs and miasmas of the earth to that centre of peace which presides over all earth’s happenings, and that trained attentive ear which (having caught a whisper of the voice of the silence) is kept tuned to that high vibration and is thus deaf to all lesser, alluring voices. This again brings loneliness and produces that reserve which all less evolved souls feel as aloofness when in the presence of those who are forging ahead. WofM 6.10.8, 9.172.3

¹²A paradoxical situation is brought about from the fact that the disciple is told to enquire the way and yet there is none to tell him. Those who know the way may not speak, knowing that the path is constructed by the aspirant as the spider spins its web out of the centre of his own being. Thus only those souls flower forth into adepts in any specific generation who have worked out their reaping alone and who have intelligently taken up the task of treading the path.

¹³2. *Obey the inner promptings of (the soul =) Augoeides.* (LA: Here “inner” refers to “non-duality”, that is to say, the aspirant or disciple shall never consider these promptings as coming from without, from another being, another individual, but from within himself as it were, from his “better self”. As long as the aspirant speaks about promptings and inspirations as coming from other beings, however “elevated spirits” or “guides” be involved in this, he runs a real risk of being misled by beings in the emotional world. Augoeides lives in unity and guides man to unity; therefore, he never manifests himself to man in such a manner as to weaken man’s true experience of unity and to strengthen his fiction of duality. WofM 5.12.8, 8.23.13) Well do the teachers of the race instruct the budding initiate to practise discrimination and train him in the arduous task of distinguishing between instinct and intuition, lower and higher intellect, desire and spiritual impulse, selfish aspiration and divine incentive, the urges emanating from the (lunar lords =) mechanical functions of the envelopes of incarnation, and (the unfoldment of the solar lord =) the help to consciousness development given by Augoeides.

¹⁴It is no easy or flattering task to find oneself out and to discover that perhaps even the service we have rendered and our longing to study and work has had a basically selfish origin, and resting on a desire for liberation or a distaste for the humdrum duties of everyday. KofL1 4.23.19 He who seeks to obey the inspirations of (the soul =) Augoeides has to cultivate an accuracy of summation and a truthfulness with himself which is rare indeed these days. Let him say to himself “I must to my own self be true” and in the private moments of his life and in the secrecy of his own meditation let him not gloss over one fault, nor excuse himself along a single line. Let him learn to assess his own words, deeds, and motives correctly, and to call things by their true names. Only thus will he train himself in spiritual discrimination and learn to recognize truth in all things. Only thus will he arrive at the reality and know the true self.

¹⁵3. *Pay no consideration to the prudential considerations of worldly science and sagacity.* KofL1 8.15.5 If the aspirant has need to cultivate a capacity to walk alone, if he has to develop the ability to be truthful in all things, he has likewise need to cultivate courage. It will be necessary for him to run counter consistently to the world’s opinion, and to the very best expression of that opinion, and this with frequency. (LA: “The very best expression” does not mean what is best by the standards of the laws of life, but the greatest skill independent of the laws. Even a barefaced lie can with skill be given a formulation so as to affect emotion and so emotional-mental “intellect” in 47:6,7. Few people have set their mentality free from the power of their emotionality, reached “perspective thinking” in 47:5, and fewer still have reached causal intuition in 47:3. WofM 5.11.15) He has to learn to do the right thing as he sees and knows it, irrespective of the opinion of earth’s greatest and most quoted. PhS 3.14.4; KofL1 4.4.9-11 He must depend on himself and on the conclusions he himself has come to in his moments of spiritual communion and illumination. It is here that so many aspirants fail. They do not do the very best they know; they fail to act in detail as their inner voice tells them. They leave undone certain things which they are prompted to do in their moments of meditation, and fail to speak the word which their spiritual mentor, the self (LA: Augoeides, urges them to speak. It is to the aggregate of these unaccomplished details that the big failures are due. PhS 3.52.7; KofL1 4.23.20, 9.66.6; KofL2 7.14.13

¹⁶There are no trifles in the life of the disciple and an unspoken word or unfulfilled action may prove the factor which is holding a man from initiation. KofL1 4.23.20

¹⁷4. *Live a life which is an example to others.* Is it necessary to enlarge on this? It seems as if it should not be and yet here again is where men fail. What after all is service in the group and through the group? Simply the life of example. He is the best exponent of the ageless wisdom who lives each day in the place where is the life of the disciple; he does not live it in the place where he thinks he should be (LA: in the opinion of the separate self, the first self). Perhaps after all the quality which produces the greatest number of failures in aspirants to adeptship is cowardice. Men fail to make good where they are because they find some reason which makes them think they should be elsewhere. Men run away, almost unrealizing it, from difficulty, from inharmonious conditions, from places which involve problems, and from circumstances which call for action of a high sort and which are staged to draw out the best that is in a man, provided he stays in them. They flee from themselves and from other people, instead of simply *living the life*. KofL1 9.28.7

¹⁸The adept speaks no word which can hurt, harm or wound. Therefore he has had to learn the meaning of speech in the midst of life’s turmoil. He wastes no time in self-pity or self-justification for he knows that the law has placed him where he is, and where he best can serve, and has learnt that difficulties are always of a man’s own making and the result of his own mental attitude. If the incentive to justify himself occurs he recognizes it as a temptation to be avoided. He realizes that each word spoken, each deed undertaken, and every look and thought has its effect for good or for evil on the group. PhS 1.17.2; KofL1 9.48.8, 9.53.4

¹⁹Is it not apparent therefore why so few achieve and so many fail?

5 *The Awakening of the Centres*

¹Speaking more technically and therefore warranting the use of the word “instructions” in connection with this treatise for aspirants and disciples, it must be carefully borne in mind that the main task of the aspirant is the handling of energies, both in himself and in the physical world. This consequently involves an understanding of the centres and of their awakening. But understanding must come first, and the awakening at a much later date in the sequence of time. WofM 9.119.2; KofL3 15.11.3,5 This awakening will fall into two stages:

²First, there is the stage at which the aspirant, by the practice of a disciplined life and by the purification of the thought life, brings the envelope centres automatically into a condition of right rhythm, right vitality, and right vibratory activity. This stage involves no danger, and the disciple is not permitted to direct his thought to the centres, nor seek to vitalize them. KofL3 6.8.2, 15.11.1,2 He must keep his attention directed steadily to the task of purifying the envelopes in which the centres are found, and these envelopes are primarily the emotional envelope, the physical etheric envelope, and the organism, remembering always that the endocrine system with its seven major glands, in particular, are the expedient organic manifestations of the seven major physical etheric centres. At this stage, the aspirant is working all around the centres and is dealing with the living envelope matter which completely surrounds them. This is all that can be safely undertaken by the majority of aspirants, and it is at this stage that the bulk of the aspirants in the world today are found and where they must remain for a long time to come. WofM 9.119.5; CI 3.5.1

³Secondly, there is the stage at which the centres, through the effective work of the earlier stage, become what is esoterically called “released within the prison house”. They can now become the subject (under proper direction by a teacher) of definite methods of awakening and of charging, – the methods differing according to the departments of the aspirant’s triad envelope and causal envelope. Hence the difficulty of the subject and the impossibility of giving general and blanket rules. KofL1 4.1.20, KofL3 15.10.3

⁴It is interesting here to note, even though it has no bearing on the matter of (personal =) individual training, that this method, first of a long period in which the envelopes are purified and later of a period in which the envelope centres are vitalized on the basis of knowledge and understanding, is the one method employed by the guiding planetary hierarchy. Steadily the hierarchy have been working at the task of clarifying world matter, bringing about world purification on a large scale. This is the first stage of the work and became generally possible when man, during the past few centuries, became a thinking entity in a truer sense and on a wider scale. This purification is going on now in all departments of human existence, for mankind now stands, or rather three-fifths of it stands, on the path of probation. Through welfare and uplift movements and the wide spread of sanitation, the work goes forward in the physical world; through political upheavals which reveal abuses; through economic discontent which is after all a striving to change that which is undesirable so as to give the human individual conditions of living which will lead to thought and from thought to (soul control =) causal consciousness; through religious propaganda and the efforts of the many organizations and groups throughout the world which hold before people the “hope of heaven” (using the word “heaven” as a symbol of perfection and of purity), the work of this stage is going steadily forward. So successful has it been that now the filth and impurities which surround the world soul (LA: the collective of human causal envelopes) and which keep mankind from its true expression are known and recognized and there is consequently a steady drive towards betterment. All has been brought to the surface, and the result seems appalling and uncontrollable to those who only see the surface. But underneath, the deep river of purity and truth is flowing strong. CI 16.1.4-7

⁵LA: A.A.B.:’s statement to the effect that three-fifths of mankind now stand on the path of probation must not be understood in the same sense as that of probation in an individual sense.

For an individual to be accepted as a disciple on probation, he must have reached at least the stage of humanity, the mental stage, and rather its higher than its lower levels, in order to set himself free from dependence on ideologies in theology, philosophy, science, and politics by the force of his own thought, and three-fifths of the portion of mankind now incarnated hardly is at that stage, but where those now incarnated three-fifths of one per cent seems a more correct figure denoting those who are capable of independent thought. So what A.A.B. actually means by this “three-fifths” of present mankind remains unclear.

⁶One evidence of the success of the world movement towards pure living and the destruction of that which hinders is that the work of the second stage is now in process of initiation. The hierarchy, for the first time in world history, can now work directly with the centres in the envelope of mankind. Thus we have now the formation of the new group of world servers, who, in their totality throughout the world, constitute the heart centre and the eyebrow centre of the etheric envelope of mankind. Through the one centre, spiritual life can begin to flow in and vitalize all the centres, and through the other, people can see the vision and sense and know the (inner =) higher worlds. LA: “Spiritual life” means at least some kind of energy from the second triad (47:1, 46:1, or 45:4). Higher worlds are not only “inner”, but also outer, and no less than lower worlds, that is to say, they are not exclusively worlds of consciousness, but also worlds of matter and worlds of energy. KofL2 3.23.1

⁷Two other matters should be pointed so as to clarify the entire situation. There is much confusion on the subject of the envelope centres and much erroneous teaching, leading many astray and causing a great deal of misapprehension. KofL3 5.20.9, 7.5

⁸First, it should be stated that the aspirant should never undertake work such as an effort to awaken the centres while he is aware of definite impurities in his life, or when the organism is in poor condition or is diseased. KofL1 1.20.4,5 Neither should it be undertaken when the pressure of external circumstances is such that there is no place or opportunity for quiet and uninterrupted work. It is essential that for the immediate and focused work on the centres there should be the possibility of hours of seclusion and of freedom from interruption. KofL1 4.5.15 This cannot be too strongly emphasized, and it is done in order to demonstrate to the eager aspirant that at this period of time there are few whose lives permit of this seclusion. This is however a most beneficent circumstance and not one to be deplored. Only one in a thousand aspirants is at the stage where he should begin to work with the energy in his envelope centres and perhaps even this estimate is too optimistic. Better far that the aspirant serves and loves and works and disciplines himself, leaving his centres to develop and unfold more slowly and therefore more safely. Unfold they inevitably will and the slower and safer method is (in the vast majority of cases) the more rapid. Premature unfoldment involves much loss of time, and carries with it often the seeds of prolonged trouble. KofL3 6.8.1

⁹Over-stimulation of the brain cells is necessarily one of the results of the merging, by an act of will, of the energies which circulate in the human organism. Such stimulation can produce insanity and the breaking down of the cellular structure of the brain. Over-activation of the brain cells can also induce that internal friction between them which will eventuate in brain tumors and abscesses. This cannot be too strongly emphasized. KofR 7.22.2

¹⁰All (laya yoga work =) work with the envelope centres is based on the fact that the (energy =) physical etheric energy of the cells which compose the organism (called in CI “fire by friction”, see CI 1.2.1-3, 7.9.27, 11.11.1, 14.11.15, 18.5.4, 18.7.14) must be united with the energy of consciousness. This latter is the energy, present in (matter =) physical matter yet different from the energy of (matter =) physical matter itself, which underlies the entire nervous system and because it so underlies it produces sensitivity and awareness. It is the cause of the ability to register and record impression. This energy is technically called “solar fire” (LA: which is fundamentally 45:4- and 46:1-energy, but in the lower four natural kingdoms mainly 47:1-energy), and when it unites with the energy of (matter =) physical

matter (LA: 49:1) and with the “electric fire” of the highest divine aspect (LA: 43:4-energy), then man’s being comes into its fullest manifestation and the great work is completed. (LA: On the greater scale represented by mankind as a collective and a natural kingdom, this becomes possible only at the end of the next solar system, the third system. On the lesser scale represented by human monads, individually or in small groups, this is of course possible in the present solar system, the second system, but not for those monads as long as they remain in the human kingdom, the fourth natural kingdom, but only for such monads as have passed that natural kingdom as well as the fifth kingdom and are in process of concluding their expansion in the sixth natural kingdom, or first divine kingdom.) But it is a most dangerous undertaking, when induced before (the mechanism is =) the envelopes and their centres are ready to deal with it.

¹¹This union of three can be safely undertaken only by the highly organized and rounded-out human being, by the one who has acquired the capacity to focus his attention in the head and from there to direct the entire process of union. It involves the ability to withdraw the consciousness into the etheric envelope and yet at the same time to preserve – in full awareness – a point of contact in the head, and from that point direct the robot, the organism. It presupposes, if successful, certain etheric conditions in the organism. One of these is the process of burning through or destruction (partial or complete) of any obstructions found along the sushumna which could prevent the free rising of the kundalini energy. Before this is done the kundalini fire, the idea mentalite, lies quiescent and potential in the basal centre. WofM 9.122.13; KofL2 6.13.13

¹²Each centre (LA: of the seven major ones of the etheric envelope) is situated (in the spine =) along the sushumna, the “etheric counterpart of the spine” (LA: improper expression), and is separated from the one above it and the one below it by a protective web which is composed of a curious blend of etheric and gaseous matter. This protective web has to be burnt away and dissipated before there can be the free play of the (fires of the body =) energies of the etheric envelope. A complete network of nadis and centres underlies and is the subtle physical counterpart of the gross physical nervous and endocrine systems. A little clear thinking therefore will demonstrate the need for excessive care, for (there will obviously be a direct effect on the organism and this in its turn =) injudicious interference with the energy system of the etheric envelope will obviously have immediate effects on the organism and these effects in their turn will definitely affect what the psychologists call “behaviour”. There are four of these circular “webs”, lying between the five centres directly connected with the sushumna, arranged as follows: 0/0/0/0/0, and three are to be found in the head. These three bisect the head, and form a series of crosses, as follows: ✕

¹³This cross in the head separates the eyebrow centre from the crown centre, for it lies between these two centres, and at the same time forms a protective shield between the eyebrow centre and the throat centre.

¹⁴These etheric webs are in reality disks, rotating at specific rates, which differ for the different centres, and according to the point in evolution of the system of centres concerned. Only when these webs are burnt away by the ascending and descending energies can the very centres be seen. Many clairvoyants confuse the centres and their protective sheaths, for the latter have a radiance and light of their own.

¹⁵As the (life =) monad achieves an increasingly high (vibration =) capacity for vibration through purification of the envelopes and self-discipline, the (fire of the soul, which is literally the fire of mind =) 47:1-energy causes the centres also to increase their vibration, and this increased activity sets up a contact with the protective webs, or disks of pranic energy found above and below them. Through the interplay of energies thus produced between centres and protective webs, the latter are gradually worn away, so that in the course of time they become perforated and are dissolved. Many aspirants feel convinced that they have

raised the kundalini energy from the basal centre and are consequently making rapid progress, whereas all that they have accomplished is to burn or “rub through” a web at some point or other up the sushumna. A sensation of burning or of pain in any part of the spine, when not due to physiological causes, is, in the majority of cases, due to the piercing of one or other of the webs, through the activity of the centres allied to them. This happens very frequently in the case of women in connection with the solar plexus centre, and with men in connection with the sacral centre. Both these centres – as a result of general evolution – are exceedingly active and highly organized, for they are the expression of the physical creative nature and of emotionality. A (LA: non-physiologically caused) sense therefore of burning and of pain in the back indicates usually undue activity in a centre, which produces destructive results on the protective apparatus, and is no true indication of spiritual unfoldment and superiority. It may indicate the latter, but it should be remembered that, where there is true spiritual growth, pain and danger are in this connection practically eliminated. KofL3 15.10.4,10

¹⁶There has been much loose talk about the raising of the kundalini fire and much misapprehension in the matter. The aspirant can be assured that this energy is most difficult to raise, and that it can be done only by a definite act of the will and through the intense mental focusing and concentrated attention of the man, having his consciousness gathered in the head. Only when there is united effort of a fivefold kind, and only after repeated failure, does the vitalizing energy course through the entire organism and bring to life the true man (LA: the causal self). WofM 3.15.2, 4.11.2, 10.10.6-8

¹⁷The second point to be touched on is that all this deeply esoteric work must only proceed under the direction of the skilled teacher. The aspirant is told that “when the pupil is ready, the teacher will appear”. If he takes this saying as a platitude, then he settles comfortably back and waits, or focuses his attention upon an attempt to attract the attention of some teacher, having apparently settled in his mind that he is ready, or good enough to be a disciple. He naturally gives himself a spiritual prod at intervals, and attends spasmodically to the work of self-discipline and of purification. But steady and prolonged undeviating effort on the part of aspirants is rare indeed. KofL3 15.10.2

¹⁸It is indeed true that at the right moment the teacher will appear, but the right moment is contingent upon certain conditions which the aspirant induces himself. When the process of purification has become a lifelong habit, when the aspirant can at will concentrate his consciousness in the head, when the light in the head shines forth and the centres are active, then the teacher will take the man in hand. In the meantime he may have a vision of the teacher, or he may see a thought-form of the teacher, and may get much real good and inspiration from contact with such reflected reality, but it is not the teacher and does not indicate the stage of accepted disciple. KofR 6.9.8 Through the light of (the soul =) causal consciousness, he can know (the soul =) Augoeides. Therefore seek the light of your own (soul =) Augoeides, and know (that soul =) him as your director. When you have established (soul contact =) contact with Augoeides, (your own soul =) he will, so to speak, introduce you to your teacher (LA: that 45-self who has assumed the task of teaching the disciple). It is not the case that the teacher waits with eagerness to make your acquaintance. KofL3 5.25.2 In (the world of souls, your soul and his soul are allied =) in world 46, your Augoeides and the teacher’s 46-envelope are allied, and know essential unity. (LA: It is misleading to speak about the 45-self’s “soul” and man’s “soul” in this way, since two quite different relationships are intended. Man’s “soul” is Augoeides, another individual, another monad, who is a fully and permanently self-conscious and group-conscious being, which man is not; a being which in relation to man performs the function of both causal self and 46-self provisionally, until man has become such higher selves. In contrast, the 45-self’s “soul” is the 45-self’s 46-envelope, an envelope of evolutionary matter which the 45-self has automatized completely and which the 45-self can, therefore, use as a working copy of himself for work and contacts in lower

worlds while he, the monad, is active in his own world, world 45. PhS 2.41.3, 2.62.21; KofL2 6.23.4; KofL3 3.6.3) But it should be remembered that when a teacher takes an aspirant into his group of disciples, that aspirant is, for a long time, a liability and often a hindrance in the great work. KofL1 4.4.20

¹⁹Aspirants over-estimate themselves quite often, which also appears when they repudiate such an idea as the one just expressed. Subjectively they have a real liking for themselves and are frequently puzzled as to why the great ones give them no sign, nor indicate their watching care. They will not and they need not until such time as the aspirant has used to the full the knowledge which he has gained from lesser teachers and from books. Aspirants must attend to the immediate duty and prepare their mechanisms (LA: envelopes with their acquired qualities and abilities) for service in the world, and should desist from wasting time and looking for a “master”. They should strive to achieve mastery where now they are defeated. In the life of service and of struggle they may then reach the point of such complete self-forgetfulness that the teacher may find no hindrance in his approach to them.

²⁰It will be apparent therefore from the above that specific instructions cannot be given as to the awakening of the centres and the burning of the etheric web which will result in the release of energy. Such information is too dangerous and too intriguing to be put in the hands of the general public, who are driven by desire for some new thing, and lack right poise and the needed mental development. The time has come however when the fact that there is an energy body underlying the nervous system must be recognized by the world at large, (LA: that man is more than just the organism). The nature of the seven centres, their structure and location should be grasped technically, and the laws of their unfoldment should be widely known. But more than this cannot yet be safely given. The science of the centres is too intricate (LA: and too dangerous) for general usefulness. The teaching to be given in any particular case (LA: to each individual disciple) and the methods to be applied are dependent on too many factors for a general rule and instruction to be given. The teacher must consider the disciple’s departments (LA: not just the departments of his envelopes of incarnation but also those of the causal envelope, the second triad, and the third triad), sex, and level of development, and also the mutual balance of the centres. The last point mentioned means that he must consider whether centres are overdeveloped in one case and underdeveloped in another. (LA: On the other hand, he need not, contrary to what A.A.B. says, consider whether there is a preponderance of the individual’s force in his three centres below or in his four centres above the diaphragm, or whether the individual’s main energy is concentrated in the the solar plexus, since such problems are not among the problems of discipleship; no one is eligible for discipleship who has not brought his lower three centres under the control of his higher four centres, and the power to raise the energy from the solar plexus to the heart centre at will is acquired by the individual on the highest level of the stage of culture and has to be reacquired at the stage of humanity before he can become a disciple. KofL1 4.2.23) The teacher has to study the quality and the brilliance of the light in the head, for they indicate the measure of causal control of the envelopes and the relative purity of the envelopes. He must also carefully deal with the various etheric webs connected with the centres as with the centres themselves, and consider in this the rate of vibration of the webs and of the centres. The centres have to be harmonized with each other, and this is most difficult to bring about. These are only a few of the details that the teacher has to note, and it is apparent therefore that only the teacher, the 45-self, who has achieved synthetic vision and can see a man “whole”, or as he really is, can give those instructions which will reverse the ancient rhythm of the centres, destroy without pain and danger the protective sheaths, and raise the idea mentalite from the basal centre to the exit in the crown centre.

²¹The disciple will find such a teacher when he has carried forward his life work under the direction of his (soul =) Augoeides, when he has grasped the theory of the science of the

centres, and has mastered and controlled his emotionality and its corresponding centre, the solar plexus centre. The emphasis laid on the dominance of the Christ principle by Christianity has laid a sure foundation for the work to be done. (LA: No Christian theologian has understood what the Christ principle is, namely 46-consciousness, consciousness of community; nor has any Christian theologian understood that every human being will acquire this Christ principle, this 46-consciousness, and so “become a Christ” himself, a guide and helper of younger brothers. KofL1 3.19; KofL3 3.3.3 Therefore, Christianity hardly offers a sure foundation for this work or even for the understanding of it. Only esoterics can do so, and that is why we have received it. Had Christianity been sufficient, we had been in no need of esoterics. KofL4 3.30.10) This truth is curiously substantiated in a study of the number eight in connection with the centres, the number which is the number of the Christ. There are eight centres (LA: major centres of the etheric envelope) if the splenic centre is counted, all of them are (LA: with respect to their petals or spokes) multiples of eight with the exception of the basal centre, which has four petals, one half of eight. In our day and in the (Anglo Saxon mode of writing =) Arabic numerals, the number eight is the basic symbol of all the centres, for the petals are really in form like a number of superimposed eights. The word “petal” is in this connection purely pictorial. More and more eights form together the ever higher centres having more and more petals, until the thousand-petalled lotus, the crown centre, is obtained.

²²LA: The preceding is a strange statement by A.A.B., since neither the sacral centre, nor the solar plexus centre or the heart centre fits into this scheme of multiples of eight, for they have six, ten, and twelve petals, respectively. The first two centres mentioned are of no importance to consciousness development, however, for they control the sexual and lower emotional functions of the first self. In contrast, the heart centre is critical to consciousness development and cannot, therefore, be left out of account. Hence it is more correct to say that those five major centres of the etheric envelope which are important to human consciousness development, his transformation from a first self into a second self, all have petals the numbers of which are multiples of four, which intimates a connection to world 4 of the solar system, thus the essential world, world 46, the lowest cosmic ether. CI 2.1.4

²³These centres are, in the last analysis, twofold in function. They demonstrate the form-building aspect of divinity and through their activity bring (the outer form =) the physical form into manifestation. Then towards the end of the evolutionary cycle – both in the macrocosm and the microcosm – they bring into expression the (soul force =) second triad energies and (life =) third triad energies and produce the incarnation of (a fully revealed son of God =) a fully realized third self, thus a 43-self, with all the powers and knowledge which (divinity =) the 43-self possesses.

L.A. February 5, 2014.

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