

MAN AND AUGOEIDES – WHITE MAGIC

What is White Magic?

The white magician is always one who through conscious alignment with the causal envelope is in contact with his Augoeides. Because of this he is receptive to the plans and purposes of Augoeides and capable of receiving the impressions conveyed by Augoeides and of registering them in his brain. White magic always works from above downwards and is the result of energies of the second self. 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. 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 concerns the purpose and the plan. This meditation is cyclic (as is all else in the solar system), 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. When the communication between Augoeides and man is conscious and steady, the man becomes a white magician. Therefore, it will be apparent why workers in white magic are always advanced human beings, for the first self is seldom receptive 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. Through conscious control of his brain consciousness the man becomes intelligently active in the physical world.^{1.1.18, 1.2.1}

The intelligent and constructive will of the white magician, as he expresses it when acting under the instruction of Augoeides and his own causal consciousness and therefore occupied with group work, is the impelling power back of all white magical manifestations. This magical work is begun in the magician's own life, extends to the emotional world and from there (when potent there) can begin to demonstrate in the physical world and later in higher worlds as well.^{4.8.1}

All of this "proceeds under the law" and "naught can hinder now the work from going forward", when man has once established a steady contact with the second triad and Augoeides and can begin to be conscious in his causal envelope. What is still lacking, however, is a developed 46-envelope. It exists in embryo, and the secret of its use lies in the alignment of the brain with the etheric envelope, as it exists as an intermediary between the causal envelope, the mental envelope, and the organic brain.^{2.5.67}

Who Can Become a White Magician?

The one who works in magic and wields these forces must be a monad that is self-conscious in the causal envelope (47:2), and moreover has an incipient consciousness in the essential envelope, and this for the following reasons:

1. Only such a monad has a direct and clear understanding of the purpose of the creative work and of the plan.
2. Only such a monad has such a developed intellect and consciousness of unity that it can be trusted with the knowledge, the symbols, and the formulas which are necessary conditions of the magical work.
3. Only such a monad has power to work simultaneously in the physical world, the

emotional world, and the mental world, and yet remain non-identified with the pertaining kinds of consciousness, and therefore free in respect of reaping from the results of such work.

⁷4. Only such a monad is truly group-conscious and actuated by pure unselfish purpose.

⁸5. Only such a monad has such a clear vision that it can see the end from the beginning, and can hold steadily the true picture of the consummated work.^{2.5.3-8}

White magic is only for those whose have coordinated their first self. 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 work. The aim of man's work with his mentality is to render it receptive to causal consciousness. 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 I 47:3 (the knowledge centre), later in 47:2 (the unity centre), Augoeides withdraws correspondingly from those centres.

In 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.^{1.5.7,8}

Some Important Polar Relations in the Human Kingdom

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.

1. The relation between male and female physical envelopes of incarnation, the relation between the sexes. The right mastery of this relation entails a kind of initiation for mankind as a whole.

2. 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

3. The relation between mental consciousness and the brain, a relation which constitutes the problem of the more advanced individuals and races. 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 factors controlled by mentality.

4. The relation between the second triad consciousness and the first triad consciousness is the problem engrossing the attention of aspirants now, for they are the pioneers of mankind. With this relation, the mystics and the esotericians concern themselves, the former without clear knowledge, the latter with clear knowledge of the nature of that relation.

5. 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. 2) Between the sacral centre and the throat centre. 3) Between the solar plexus centre and the heart centre.

6. The relation between the two major head centres, the eyebrow centre and the crown centre. This relation is set up and stabilized when the causal envelope and the etheric envelope are a functioning unit.

7. 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 (LA: the man oriented towards the second self), 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.

A 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.^{1.5.8-17}

The Purpose of Meditation: Contact with Augoeides

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. When man has become a mental self and lives for unity, Augoeides begins to “take an interest” in him.

As 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.

The following alignments with the envelope centres are made during the evolution of both the individual and mankind: the basal centre is aligned with the crown centre, the solar plexus centre with the heart centre, and the sacral centre with the throat centre.^{1.4.3-5}

As 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.

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

Four words or expressions should be pondered upon here, since they sum the process up: conscious contact, response, reorientation, union.^{1.4.7-9}

The Periodicity of the Meditation of Augoeides

The 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.^{1.2.3}

In the life of the disciple the impulses from Augoeides are stronger than in the life of the aspirant. They occur more often and increase in strength; also the cycles alternate with a distressing rapidity, periods of clarity or greater understanding and periods of uncertainty or less understanding alternate. The stage of discipleship is in many ways the most difficult part of the entire evolution.^{1.2.2,4}

Once 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 (47:4–49:7), 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).

When 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. An important insight and a help is to keep in mind that the low experiences are cyclical, periodical, and that night is always followed by day.

For 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 incarnations. 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.

The 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.^{1.2.5-8}

Hindrances in Contact and Overcoming Them

The teacher – either the teacher in the planetary hierarchy or (before he has been contacted) Augoeides – has 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. 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.

The following rules must therefore be given:

1. It is essential that there should be an endeavour to arrive at absolute purity of motive.
2. The ability to enter the quiet place within will follow next. 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 silence that comes from the inner calm is the one to cultivate.
3. Endeavour to hold the inner calm as you work and toil in your daily life, for lack of calm prevents the teachers in the causal (47:1-3) world or the essential (46:1-7) world from reaching you. Withdraw steadily inwards, to inner work, and so cultivate 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.

4. Learn to control thought! It is necessary to guard what you think. 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.^{1.2.9-14}

The Relationship Between Mankind and the Augoeides through the Ages

As 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 Protogonos and his worlds (43–45). In the early history of Earth mankind there was a great crisis in connection of mass causalization. The Augoeides mentalized the race of animal-men, improved the brain, so that it could receive mental and causal ideas. This capability given to the brain by the Augoeides carried within it two other potentialities: those of apprehending both 46- and 45-consciousness. These must in due time make their appearance.

The flowering forth of mental consciousness in the present age indicates to the Augoeides a second crisis and a reorientation. Another strong pull is being exerted upon the Augoeides, and this 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 second selves (46-selves), who have also the experiences from the human kingdom.

For 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 (47:1–47:3–47:5–49:3–49:7) and love–wisdom (46:7–47:2–48:2) must be united, and the union must take place in the physical world. 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). 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.^{1.5.18-20}

The man who has incipient causal consciousness is seeking contact with 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.

In 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 physical forms of the lower four natural kingdoms. 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.

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 consciousness of community, 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.^{1.5.22-24}

Causal Light and Etheric Light

Augoeides meditates in the causal world and man in the mental world, and these two meditations are synthesized. Through the gradually growing synthesis there is manifested in man's physical brain a point of light which has been kindled in the causal envelope. The term "light" always means two things – energy and its manifestation in form of some kind, for the terms "light" and "matter" are synonyms. The thought of the man and the causal idea of Augoeides have found a point of rapport, and the germ of a thought-form has come into being. This thought form, when completed, will embody as much of the great plan of the hierarchy as the man can grasp mentally. At the stage of a man's aspirantship and at the early stage of his discipleship – up to the third initiation – man's work according to this plan is summed up by the word "service". He grasps, gropingly at first, the idea of the unity of all life, and the manifestation of this unity as the brotherhood existing between all forms of life. The pondering on this superphysical ideal gradually leads to an apprehension of the way in which this essential relationship of unity can have practical, physical expressions.^{2.2.2}

Augoeides and the aspirant create jointly this thought-form, Augoeides by focussing the causal energies and the aspirant by reorienting the forces of the first self. This creative work is done in three stages.^{2.2.4}

1. The stage at which the aspirant struggles to achieve that inner quiet and directed attentiveness which will enable him, through symbol and interpretation of life experience, to apprehend the purposes and plans with which he may cooperate. According to his stage of development those plans are either such a plan as is already being realized in the physical world through an existing group, a plan and a group, in which he may cooperate and in whose interest he may submerge his own; or the plan, or part of a plan, which is his individual privilege to manifest as a group activity in the physical world. Only those aspirants who are freed from personal ambition can truly cooperate in this second field.^{2.2.5-7}

2. The stage at which he learns how to clearly perceive the inspiration of Augoeides and reflects on it. During this stage there is a steady flow of force between two centres of thought energy: Augoeides and man. The energy travels along the sutratma, between Augoeides, the causal envelope and the brain.^{2.2.8}

3. The stage at which the disciple sounds the sacred word AUM and by uniting this sounding with the voice of Augoeides activates mental matter for the building of his thought form. This he does in the physical world, and he does it in four successively more difficult ways: 1) He endeavours to live as if he were a causal self. 2) He seeks to let the causal energies control his envelopes of incarnation. 3) He succeeds in holding his waking consciousness steady in the causal envelope. 4) And as he keeps himself up in causal consciousness he steadily directs his attention to the thought-form.

This process presupposes that the brain is capable of registering what the causal envelope is aware of in its own world and that the mental consciousness is simultaneously active, for the aspirant must use his mentality to interpret the causal idea in order to rightly express what he has learnt. The aspirant has eventually to learn to express himself in full consciousness in more than one way and that simultaneously. He begins to learn a triple activity in this manner.

This means that when the causal consciousness, mental consciousness, and physical brain consciousness form one unit, the creative power of Augoeides can construct a form through which its energy can actively express itself in the three worlds of man.

It is part of this process that the solar plexus centre of the etheric envelope must 1) unite the energies of the lower two centres with its own energy, and 2) raise these united energies to the higher centres, even as far as the crown centre. It is the task of the aspirant to do this consciously.^{2.2.12-15}

The Work of the Eye

Contemplation involves steady vision, one-pointedly directed towards a specific objective. Augoeides looks in three directions.

1. Towards the collectives of third selves in worlds 43–45; where the Augoeides are concerned, those are the Protogoni.

2. Over his own kingdom in the essential world, 46:1-7, and the causal world, 47:1-3.

These two directions in which Augoeides looks constitute the world of his spiritual experience and the object of his aspiration. The aspirant has also his goal of endeavour, and this becomes the predominant impulse once he has achieved control of his envelopes of incarnation. Just as the intellectually fully developed human being, who has activated 47:4, can only begin to consciously to function with causal consciousness, so only the fully active and developed causal consciousness, in which essentiality, 46, is potentially controlling, can begin to contact the third triad: 43:4, 44:1, 45:1.

The development of the intellect in man marks his fitness for the work of treading the path to full second self consciousness (45:4–47:3). The development of essentiality, 46, or the wisdom–love aspect in the second self demonstrates his fitness for further progression in the third self consciousness.^{4.2.3-7}

3. The third direction in which Augoeides looks and in which he exercises the faculty of objective self-consciousness in worlds 46–49) is towards man in worlds 47–49. The object of the long struggle between the “higher and the lower man”, the greater causal envelope (which at man’s lower stages of development was exclusively used by Augoeides) and the lesser triad envelope, has been to make the lower responsive to and sensitively aware of the forces emanating from the higher as Augoeides contemplates.

There is a definite relation between these three “directions of contemplation” and the awakening in the three major envelope centres: at first the eyebrow, heart, and throat centres; later the crown, heart, and throat centres. Each aspirant has to determine for himself the order and mode of this awakening.^{4.2.9,10}

Only the third self uses the eyebrow centre fully in the magical work.

By means of the third eye both Augoeides and the human second self accomplish three activities:

1. Vision. Just as the physical eye registers forms, so does the spiritual eye contact consciousness in those forms.

2. Control of the magical work. All white magical work is carried forward with a definitely constructive purpose, made possible through the use of the intelligent will. In other words, Augoeides and the human second self know the plan, and when the alignment and the attitude are right, the will of 45-consciousness can bring about results in the three worlds of man, 47–49. The organ used is the third eye. Through steady gazing the eye can act magnetically. Force flows through the focused human eye. Force flows through the focused third eye.

3. Destruction. The energy flowing through the third eye can have a disintegrating and destroying effect. Through its focused attention, directed by the intelligent will, it can drive out physical matter, and so do purificatory work.

Both the emotional and the mental envelope have a point of focus corresponding to the eyebrow centre of the etheric envelope. Through the eyebrow centre of the emotional envelope the second self sees in the emotional world; and through the centre of the mental envelope centre, he sees in the mental world. What is described here is not the faculty of objective vision of the centres themselves but objective causal consciousness focussed through these centres, which affords an incomparably more exact perception.^{4.2.12-17}

These three activities of the second self, activities performed through the third eye, correspond to the three triads.

The seeing of the light within all forms through the third eye corresponds to the physical eye and the first triad.

The control through magnetic energy and the attractive force in the spiritual eye corresponds to the second triad. The attractive force of the second triad, directed through the eyebrow centre, is the dominant factor in white magic work. The second triad is the eye of the third triad, enabling the latter to work, to contact, to know, and to see in lower worlds.

Destruction corresponds to the third triad. It is through the third triad that the monad brings about the final withdrawal from lower envelopes, destroys all lower forms, withdraws itself from manifestation, and ends the cycle of creative work.

The third eye opens as the result of conscious development, right alignment and the inflow of second triad energies. Then its magnetic controlling force makes itself felt, controlling the elementals of the lower envelopes. The first triad, which has hitherto been the master, no longer can control, and the causal self comes into full domination of his envelopes of incarnation.

The etheric envelope and above all its centres are controlled by the directed attention of the causally conscious monad. Then the monad is centred in the crown centre, focusses its attention in the region of the third eye and performs the right and specific activity by an act of the will. It is through the etheric envelope and the force that the monad directs through one or other of the centres that it carries on the work in magic.

It is through the intense focussing of intention in the head and the turning of the attention through the third eye towards the centre to be used – the heart centre being the lowest one to be used – that the force finds its correct outlet. That force is made potent by the energizing, directed intelligent will.^{4.2.19-25}

As long as the centre of direction is one of the three below the diaphragm, there is no white magic possible, for then the first self controls and the potential second self is perforce quiescent. When the monad has, through the first self, activated the causal envelope and even has begun to activate an embryonic 46-envelope, and then can maintain itself for some time in the centre of the causal envelope and from there direct the etheric envelope, there is the meeting place, and it is this very centre.

All white magical work is an intelligent process, carried out in causal consciousness and by the use of mental consciousness. If the work is to yield results in the physical world, the brain must be receptive to causal impressions. "Brain" here means both the etheric and the organic brain. The mental thought-form is copied in the etheric brain. When the magician in meditation can sense the etheric matter used for this work, and can himself do the copying from the mental to the etheric, only then the magic becomes truly efficient. The etheric matter is then activated into form-making just as mental matter (mental molecules, 47:4-7) is activated into making thought-forms. The magician should be able to see the forms he is making during his work, and much of his success depends on his ability to see exactly and clearly these forms as they are made during the process in magic.

Thus there are three stages in the form-making process. The first stage is that the monad enters the centre of the causal envelope, from there contacts the crown centre of the etheric envelope, and works through this. The work consists in contemplation on the task to be

performed. In this contemplation the completed work of magic is visioned, not the process leading up to the goal, no time or space element at all. The second stage is that the mental responds to this impression from the causal, and starts to make a thought-form on the basis of this impression. The quality of the thought-form is dependent on the quality of the mental envelope. If the mental envelope is a true mirror of causal impressions, the thought-form will correspondingly be true to its prototype. If not, as is usually the case in the early stages of the work, then the thought-form made will be distorted, incorrect, unbalanced.

It is in meditation that the disciple learns the work of accurate reception and correct building. Hence the emphasis laid in all true esoteric schools on the ability to focus consciousness, to visualize, to build thought-forms, and to accurately grasp causal intent. Therefore it is necessary, too, that the magician begins the practical work of magic with himself. He begins to grasp the vision of the transformed man, as he is in essence. He realizes the qualities and abilities which the transformed man evidences in physical life. He builds a thought-form of himself as the ideal man, the true server. He gradually coordinates his forces so that power to be these things in external reality begins to take shape. In his thinking he shapes a pattern which hews as true as he can make it to the prototype, and which serves as a model to him. As he perfects his technique he finds a transforming power at work on (the energies which constitute the energies of his envelopes of incarnation, until finally he controls them all and what he is esoterically and essentially is manifested in the physical as well. As this takes place, he begins to be interested in the magical work.

Then the third step in the form-making process can be taken. The brain is aligned with the mental envelope just as the mental envelope is aligned with the causal envelope, and the plan is sensed. The etheric brain receives the force of the building magical work, and its matter is shaped by this force. A thought-form exists then as the result of the previous two activities, but it exists in the brain only. There a point must exist through which the force can be led further from the brain out into the physical world.

This double alignment – the mental being aligned with the causal, and the brain with the mental – results in the making of a focusing centre within the head of the magician. The energy which flows through this centre acts through three distributing agents, and hence all three are used in all magical work: the right eye for the energy of the third triad, the left eye for the energy of the second triad, and the hands for the energy of the first triad. These last points are of technical interest to the experienced worker in magic, but of symbolic interest only to the aspirants for whom this text is principally intended.^{4.9.19-31}

The Magical Work in the Physical World

The magical work in the physical world is in many ways more difficult than that in superphysical worlds, in just the same way that practical application is far harder than theorizing. We can frequently think with clarity and desire rightly, what we really need, but the working out into physical manifestation of the ideas, under law and constructively, is never easy. It is, however, just at this point that a white magician begins to do his real work, and it is just here that he encounters failure and finds that his mental grasp of reality does not necessarily result in correct creative activity. In this connection the following quotation from *Cosmic Intelligence* is of certain interest:

“In the work of creation the white magician avails himself of the departmental energy or ray ruling at the time. When the third, fifth, or seventh rays are in power, either coming in, at full meridian, or passing out, the work is much easier than when the second, sixth or fourth is dominant.

At the present time, the seventh ray, as we know, is rapidly dominating, and it is one of the easiest of the forces with which man has to work. Under this ray it will be possible to build a

new civilization instead of the one rapidly decaying, and to erect the new temple desired for the religious impulse. Under its influence the work of the numerous unconscious magicians will be much facilitated. This will eventuate in the rapid growth of unconscious psychic phenomena, in the spread of mental science, and the consequent ability of thinkers to acquire and to create those physical benefits they desire. Nevertheless, this magic of the unconscious or selfish kind leads to reaping results of a deplorable nature, for only those who work with the law and who control the lesser builders through knowledge, love and will, evade the reaping consequences entailed on those who manipulate living matter for selfish ends.”

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

This day and night cycle, which is the inevitable mark of manifested existence, has to be recognized. Every disciple has to achieve that wisdom which is based on knowledge and understanding of when to work and when to refrain, of when to speak and when to be silent. It is here that the working disciple makes mistakes.^{9.2.1-5}

The law of periodicity applies to the collective being making up our solar system as well as the subordinate planetary beings, and further on down the scales to the individual human being. On the human scale between the breathing out and the breathing in, and conversely, between the breathing in and the breathing out, comes a period of stillness, which is the moment for efficient work. If disciples can learn to utilize these interludes, they can then participate in the work of the planetary hierarchy for the consciousness evolution of the monads. These interludes, for the purpose of our discussion, fall into three categories:

1. Interludes between incarnations, those periods wherein the monad has withdrawn into the causal envelope.

2. Each particular physical life will also demonstrate its periodicity, and this aspirants have to learn to recognize and to utilize. They have to register the difference between periods of intense outgoing activity, periods of withdrawal, and interludes in which the outer life seems static and not to offer anything of interest. This they must do if they are to avail themselves fully of the opportunity which life experience is intended to furnish.

Two groups of human beings work with apparently no change between physical activity and passivity, but manifest steadily an urge to work. The first group is made up of those who are so little evolved that they do not work mentally at the impressions they receive but simply react to physical needs and emotional desires and use their time to satisfy them. This never lets up, and therefore there is little that can be called cyclic in their life expression. They include the unthinking individuals at the stage of barbarism. The second group is the direct opposite of the first group; so highly developed that they are emancipated from the purely physical and have reduced their physical and emotional desires to a minimum so that they have learnt to preserve a continuous activity based on discipline and service. They work consciously with cycles and understand somewhat their nature. They have learnt the art of abstracting their self-consciousness into the causal in contemplation and can expediently control their work in the worlds of man (47:4–49:7). This is what all disciples are learning and what the initiates have achieved.

3. The third kind of interlude, and the one with which magical work in the physical plane is primarily concerned, is the period of intense stillness achieved and utilized during the

meditation process. With this the aspirants must familiarize themselves, for otherwise they will be unable to work with power.^{9.2.7-13}

In instructions such as these, intended for exoteric publication, it would be most unwise to give more explicit directions. Enough has been left unsaid to make it impossible for any but very able disciples to arrive at the understanding of certain essential correlations, an understanding necessary to carry forward the “work of the interludes”, in which alone magical work can be done.^{9.2.21}

The Danger of Giving Detailed Instructions on Magical Work

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

The danger of imparting detailed instructions consists in the fact that were they now to be given to the world, we should be flooded with thought-forms and these thought-forms would be created in order to express purely selfish desire and mental matter would be activated in line with the fancies and the whims of the undeveloped on spiritual subjects. It is necessary to realize both the danger of wrong thought and the power in the service of good of right thought. The potency of human thought at this time is primarily of mass description, for few there are who can think creatively.^{9.5.2,3}

Where lack of ability is concerned all aspirants realize that if a man is to be entrusted with any measure of knowledge of the technique of the great work, he must meet certain requirements. It is taken for granted that abilities and qualities entering into the building of character are not those to which our question refers. All aspirants know, and down the ages have been taught, that a clean mind and a pure heart, love of truth, and a life of service and unselfishness, are prime prerequisites, and where they are lacking, naught avails and none of the great secrets can be imparted.^{9.5.7}

Until the aspirant has acquired the ability to function with self-consciousness in the causal envelope, and this not just for sort moments, he is not yet a white magician, but just an aspirant to the practice of white magic.^{9.5.15}

In the thoughts of purity, dedication, love and service, are summed up the nature and the destiny of man. It should be remembered that they do not stand for so-called spiritual qualities only, but also for potent esoteric forces, dynamic in their incentive and creative in their result. We have, consequently, with these four, added to the first one, the ability to function with self-consciousness in the causal envelope, five of the qualifications of the white magician.^{9.5.17}

Black Magic

Black magicians can certainly work in the same three worlds as white magicians, but they work from and in the mental world, and do not function, therefore, outside this field of activity, which, in contrast, the monad having causal and essential (46) consciousness does. Because they are so close to their working materials and are so identified with them, they can obtain more quickly results that are more potent temporarily than the worker in the white magic. But their results are ephemeral. They carry destruction and disaster in their wake, and the black magician is eventually submerged in the resulting cataclysm.^{2.5.9}

Black magicians are highly developed intellectually and can control mental matter in such a manner that it can achieve objectivity in the physical world and bring about their deep intent.

By the term “black magician” is not meant a person with a mere tendency to black magic. The true black magician is a soulless being, a monad that possessed once a causal envelope and so was a human being, but later intentionally deprived itself of the causal envelope and so is not a human being any more. Such a being, therefore, does not exist in a human organism and human physical etheric envelope. The worlds of the black magician is ever the world of illusions and fictions – the emotional and mental worlds. They work on emotional matter and on the emotional envelopes of those in the physical world who allow themselves to be controlled by illusions and be held in the bonds of extreme selfishness and self-centredness. What the ignorant call black magicians in the physical world are only such people as are, without being aware of it, receptive to influence of, or en rapport, and being aware of it, with a true black magician in the emotional world. Such a conscious relationship between a black magician and a human being is possible only in such cases where the human being has lived many lives of selfishness, low desire, perverted intellectual aspiration, and love of emotional phenomena and faculties, and this only when the man has been held willingly in thrall by a black magician. Such men and women are few and far between, for unadulterated selfishness is rare indeed. Where it exists, it is exceedingly potent, as are all one-pointed tendencies.^{9.5.9}

The white magician works from the causal out into the physical world and seeks to work within the plan of the planetary government, whereas the black magician works from mental consciousness as he seeks to achieve his own ends separate from unity. The difference is not only that of motive, but also of alignment, the range of the consciousness and its field of expansion. Only those who have been tested and been found to be true disciples, only the unselfish and the pure can be given the full instructions.^{9.2.21}

The destiny of these black magicians is tied up with the future sixth root-race, and their end and the cessation of their activities will come about in the sixth eon. The final break or division between the black and white forces, for this particular world cycle, will take place in the sixth root-race period of the current globe period. Towards the close of the sixth root-race period, before the emergence of the seventh root-race, we shall have the great showdown between the white and the black. A similar showdown, although on a lesser scale, will happen during the sixth subrace of the fifth root-race which is now in process of formation. Earlier wars and the present wars had their roots of in the emotional world; selfishness and desire of a low order were the causes of them both. The coming great division will have its roots in the mental world and will consummate in the sixth subrace. The showdown in the sixth root-race will have mental as well as emotional and physical causes and will imply a culmination for the planetary duality.^{9.5.7}

Some Simple and Clear Rules for Beginners

There are some simple and clear rules which the beginner could apply to escape the danger of exercising black magic, also unwittingly, and learn to build in line with the plan. By obeying these rules, he can solve such intricate problem as he has blindly made for himself by constructing erroneous mental and emotional forms – illusions and fictions – that which is called the “great illusion”.

These rules may sound too simple for the learned aspirant, but for those who are willing to “become as little children” they will be found to be a safe guide into truth, so that by obeying them they will eventually be able to pass the tests for discipleship. “Become as little children” means to set oneself free from the compulsory thinking of the collective, from consensus trance.

1. View the world of thought, and separate the false out of the true.
2. Learn the meaning of illusion, and in its midst locate the golden thread of truth.
3. Control the emotional envelope, for its violent waves engulf the one swimming in them, shut out the clear light of causal ideas, and render all plans futile.

4. Discover that you have an intellect and learn to use it in two ways (to scale down causal ideas to mental thinking, and to dissolve fictions).

5. Concentrate the thinking principle, and be the master of your mental world.

6. Learn that the thinker and his thought and that which is the means of thought are diverse in their nature, yet one in ultimate reality.

7. Act as the thinker, and learn it is not right to prostitute your thought to the base use of separative desire.

8. The energy of thought is for the good of all and for the furtherance of the plan of the planetary government. Do not use it therefore for your selfish ends.

9. Before you construct a thought-form, vision its purpose, ascertain its goal, and verify the motive.

10. For thee, the aspirant on the way of life, the way of conscious building is not yet the goal you can realize. The work of cleaning out the atmosphere of thought, of barring fast the doors of thought to hate and pain, to fear, and jealousy and low desire, must first precede the conscious work of building. See to thy our aura, oh traveler on the way.

11. Watch close the gates of thought. Sentinel desire. Cast out all fear, all hate, all greed. Look out and up.

12. Because your life is mostly centred in the lower four physical, emotional, and mental molecular kinds, your words and speech will indicate your thought. To these pay close attention.

13. Speech is of three kinds. The idle words will each produce effect. If good and kind, nothing need be done. If otherwise, the paying of the price cannot be long delayed. The selfish words, sent forth with strong intent, build up a wall of separation. Long time it takes to break that wall and so release the stored-up, selfish purpose. See to thy motive, and seek to use those words which blend thy little life with the large purpose of the will and plan of the planetary government. The words of hate, the cruel speech which ruins those who feel its spell, the poisonous gossip, passed along because it gives a thrill – these words kill the flickering impulses of the soul, cut at the roots of life, and so bring death. If spoken with intent, it is a sowing that must be reaped. When spoken and then registered as lies, they strengthen that illusory world in which the speaker lives and holds him back from liberation. If uttered with intent to hurt, to bruise and kill, they wander back to him who sent them forth and him they bruise and kill.

14. The idle thought, the selfish thought, the cruel hateful thought if rendered into word produce a prison, poison all the springs of life, lead to disease, and cause disaster and delay. Therefore, be sweet and kind and good as far as in thee lies. Keep silence and the light will enter in.

15. Do not speak of yourself. Do not pity your fate. The thoughts of self and of your lower destiny prevent the inner voice of Augoeides from striking upon your ear. Speak of the soul; enlarge on the plan; forget yourself in building for the world. Thus is the law of form offset. Thus can the rule of love enter in the worlds of the envelopes of incarnation, 47:4–49:7.

By obeying these simple rules one lays right foundations for the carrying forward of the magical work, and renders the mental envelope so clear and so powerful that right motive will control and true work in building will be possible.

Much of the significance of this rule must remain theoretical, and be considered as holding a challenge until such time as the real magical work of thought-form building becomes universally possible.^{8.2.52-70}

L.A. November 11, 2014.