

EMOTIONALITY AND ITS MASTERY

The Battleground of the Emotional World

One of the most vital things every aspirant has to do is to learn to understand the emotional world, its nature, and to learn both to stand free from it and to work in it. Some clear teaching on this world will be given here, for the moment a man can see in the emotional world (during night) , and can achieve equilibrium and hold steady in the midst of its vibrating forces, that moment he is ready for initiation.^{4.5.2}

When the aspirant first definitely sees the emotional world by his opened third eye, it appears as a dense fog, confusion, changing forms, interpenetrating and intermingling colours. The impression of kaleidoscopic change and impermanence overwhelms the aspirant so that he almost despairs of being able to orient himself in this chaos. It is neither light, nor starry, nor clear. It is apparently impenetrable disorder, for it is the meeting ground of forces. Because the aspirant's own envelope forces are equally in disorder, he blends in with the surrounding chaos to such an extent that it is at first almost impossible for the observing self to dissociate its own emotional mechanism from the collective emotional mechanism of mankind, and from the emotional mechanism of the world.

One of the first things then that the aspirant has to learn is to dissociate his own emotional envelope from the surrounding emotional world, and much time is expended in learning to do this. It is for this reason that one of the first qualifications of discipleship is discrimination, for it is through the use of the intellect as analysing and separating instrument that the emotional envelope is brought under control.

The emotional world is the world of illusions, of distortions of reality. The reason for this is that every individual in the world is busy working in emotional matter, and the potency of human individual and collective desire produces a constant creation of pictures and construction of forms in that matter. Individual desire, national desire, the desire of mankind as a whole, plus the desire of all subhuman beings causes a constant changing and shifting of the matter of that world. All of this influences every human being, and he reacts upon it according to the quality and condition of his envelope centres. Through this illusory panorama, the aspirant has to make his way, finding the thread which will lead him out of the maze, and holding fast to each tiny fragment of reality as it presents itself to him, learning to distinguish truth from illusion.

No illusion can long hold the man who has set himself the task of treading the razor-edged path which leads at first through sorrow and distress, then through sacrifice and vision to liberation. He may know what it is to falter on the path, and to drop under the fatigue of service and of strife. He may be temporarily sidetracked and wander down the bypaths of ambition, of self-interest, and of material enchantment, but the lapse will be but brief. Nothing in heaven, on earth or in between can prevent the progress of the man who has awakened to see through the illusion, who has glimpsed the reality beyond the deceit of the emotional world, and who has heard, even if only once, been in contact with Augoeides.

The emotional world is also the battleground on which the decisive battle must be fought. For every disciple, there comes in some one life an emotional crisis in which he has to take decisive action, and prove his control of his emotionality. This may take the form of some great and vital test, covering a brief time but calling forth every resource of wisdom and of purity that the disciple possesses. Or it may be a long and protracted emotional strain, carried over many years of living. But in the attaining of success and in the achievement of clear vision and right discrimination the disciple testifies to his fitness for the second initiation.

The emotional world is that world in which the opposites, manifesting themselves in pairs,

act and interact, and in which the pull of the great dualities is most potently felt.^{4.5.4-9}

For the human monad, the secret of liberation lies in the balancing of the opposite forces. The path is the narrow line between these opposites, the path which the aspirant finds and treads, turning neither to the one nor the other extreme.

When man discerns the pairs of opposites, when he balances the forces of his own nature, when he has found the path and become the path, then he can work with the forces of the three surrounding worlds (47–49), can preserve the balance of these three energies and so become a co-worker with the planetary hierarchy.^{4.5.11,12}

The Negation of the Great Illusion

It is only possible to suggest to the intelligent aspirant that the light of causal consciousness, reflected in his mental consciousness, and physical energy, as expressed in his etheric envelope, are his two basic realities. (The pertaining two envelopes, the causal envelope and the etheric envelope, are technically man's two light bodies and his most important bodies, or envelopes.) His experience of the emotional world, in which these two realities seem to meet and work, is but an illusory phenomenon and in an esoteric sense is not based on fact. All true aspirants know that their spiritual progress can be gauged in terms of their freedom from this illusion and of the degree of pure light of their causal consciousness (47:3 at the lowest). Yet man, in respect of consciousness, has contact with both the realities and learns little by little to dissipate the illusion by the steady growth of the radiant light of causal consciousness.^{11.3.1}

The emotional stage is the stage wherein truth is only dimly sensed, when one works on partial knowledge, difficulty and mistakes are bound to supervene. It is also the stage of distortion and of constant mutability; while the individual and the group are at it, they are apparently being pulling hither and thither, apparently without cease, by forces working blindly and seemingly without purpose. Yet at times man sees this stage to be unreal as the dawning light of causal consciousness pierces through the surrounding darkness. It is the interlude between the dominance of the animal consciousness and the second-self consciousness, and this interlude of emotional illusion is known in mankind only.

It is very difficult for human beings to understand the state of illusion, even if a 45-self tries to explain it to them. How can one who is subject to the illusions of emotionality, as are all human creatures, conceive of the state of consciousness of those who have freed themselves from the illusions of the emotional world or realize the state of awareness of those forms of life which have not yet developed emotional consciousness?

The second self knows that the secondary matter of the emotional world is a figment of the imagination, that it has been created through the uncontrolled use of the creative imagination and the misuse of the magical powers. The work of the planetary hierarchy is primarily to dissolve this matter. The aim of the hierarchy is to let in the light of the soul and to show that will or motion, consciousness, and matter are the three realities which constitute unity and that it is only through the misuse of mental and emotional powers, a misuse that is conditioned by the time cycle, that the emotional world of the great illusion has come into being and is now so real a thing that it is – in a certain sense – more real to man than the worlds of light, the worlds of the second self, 45:4–47:3, and the physical world. Because of this illusion, the magical work has been carried forward along wrong lines and has been based on wrong motives and fitted into a scheme which is stronger than the average worker, *for the whole force of the world illusion is against all the efforts of the beginner in white magic.*

The beginner in the magical work is still perforce working in the emotional world and he cannot possibly avoid so doing for much time. The mark of growth for him is the steady withdrawal of his consciousness from the emotional world and his attainment of mental poise and of mental consciousness, followed by creative work in the mental world.

The magical work involves the discovery that the forms existing in the secondary matter of the emotional world are created by man himself. What man has created he can also destroy.^{11.3.3-7}

Kinds of Emotional Force

When the man has mastered the forces opposed to him, he is ready for the second initiation, which marks the release of the monad from the prison of the emotional envelope. Henceforth the monad will use the emotional envelope, not be used by it.

It is necessary for the student to know where he stands and what his particular problem is. The average man is learning the control of the physical body and the organizing of his physical world life. The aspirant striving for probationary discipleship is learning a similar lesson in relation to his emotional envelope, its orientation, its desires, and its functions. The accepted disciple has to demonstrate this control and begin to discipline his mental envelope and so function consciously in this envelope. This requires at least some degree of self-consciousness in the causal envelope. The work of the initiate grows out of these achievements and need not be dealt with here.

The battle is spread over quite a series of lives, but in some one life it becomes critical. The human monad triumphs over its envelopes, but only by letting causal consciousness govern, by learning causal-mental control, and learning to distinguish between self-consciousness and its instruments, the envelopes. So he learns to make the emotional envelope simply a reflector of the light from the worlds of the second triad (45:4–47:3). By controlling his emotional envelope, he learns to function consciously in its world, to pierce through its illusion and to see life true.

The matter of the emotional world is vitalized by three kinds of force, which together produce the great illusion (48:2-7): the forces of selfish desire, of fear, and of sexual attraction.

1. The *force of selfish desire*. This involutory energy plays a big part in evolution, for selfishness is a first school for very young souls. Hence the aspirant refuses to be controlled by it.

2. The *force of fear*. Fear is the product of ignorance, and in its initial stages it is not the product of wrong thinking. It is basically instinctual and is found dominating in the non-mental animal kingdom as well as in the human kingdom. But in the human, its power is increased potently through the powers of mentality. Memory of past pain and grievance and anticipation of future ones enormously aggravate the thought-form we ourselves have built of our own individual fears and phobias. This thought-form grows in power as we pay attention to it, till we become dominated by it, for “energy follows thought”. People of the second department are peculiarly a prey to this thought-form of fear. For the majority of them it constitutes the “dweller on the threshold”, just as ambition and love of power, backed by frantic desire and unscrupulousness, form the “dweller” for the first department type. The crystallized thought-form of intellectual achievement for selfish ends, and the use of knowledge for objectives of the first self form the “dweller” for the third department man, and unless he breaks it up and destroys it, it will dominate him and turn him into a black magician.

Fear is said to be an illusion. This is a generalization that one can admit, yet which remains profoundly difficult to apply individually. The fears to which aspirants are subject are seldom of a selfish nature except insofar as suffering has caused them to recoil from a further continuation of untoward happenings. Their fears are wrapt in seeming love around their loved ones. Yet each aspirant should ask himself a most practical question: How many of the torturing hours have been expended on real and factual happenings, and how many on illusory premonitions, doubts, and anxiety, based on that which has never happened?

To counteract such things they need to do two things: To meditate on truth in daily life, using the concept of “truth practised and lived by” as their seed thought in meditation. It is suggested that they memorize and use at all times when swept by illusory premonitions, doubts, and fears the following formula: “Let reality govern my every thought, and truth be the master of my life.” Let each say this to himself as constantly as need requires, forcing himself to focus attention upon the significance of these spoken words.

It is also important to use common sense and to cultivate an attitude which refuses to permit time for illusory fears to grow.

Fear is the main obstacle frequently to a very important step forward which you could take in this life, but which you will have to delay to another if you do not take due opportunity and have not powerfully roused the will.^{4.8.7-16}

3. *The force of sex attraction.* This is a physical attraction and the swinging back of a kind of involutory energy into evolution. Its cosmic correspondence is the attraction between will and matter. Its solar systemic correspondence is the attraction between the second triad and the first triad. In the worlds of the first self (47:4–49:7, this attractive force serves to unite male and female for the procreation of the race. The mutual attraction of the opposite sexes thus is not only a physical phenomenon, but comprises the whole human being and in addition has its correspondences in higher worlds. When man was on an almost animal level of consciousness, no emotional desire was involved. When emotional desire was added, however, the purpose for which the urge existed was perverted into the satisfaction of desire. Now that the race is more mental, and the mental force is making itself felt in physical man, an even more serious situation is apparent, which can be safely worked out only when causal consciousness assumes control of the first self.^{4.8.22}

Emotional Energy and Fear

¹The subject now to be considered is of most practical application for it concerns the emotional envelope – the envelope in which man is pre-eminently centred at mankind’s present general stage of development and of which he is more potently conscious than of any other envelope. The etheric envelope is really below the threshold of waking consciousness. Human beings remain unaware of the passage of forces through this envelope and the nearest they get to the recognition of it is when they speak in terms of vitality or lack of vitality. The organism makes its presence felt when it does not function properly or through the gratification of one or other of the physical desires. The situation is however different in connection with the emotional envelope for there is the vehicle of experience for the majority. Few there are who do not pass the greater part of their consciousness life recording the reactions of that envelope and swinging between the two poles of happiness and misery, of satisfaction and non-satisfaction, of assurance and doubt, of courage and of fear. This really means that the inherent force and life of the emotional envelope govern the life-expression and mould the experience of the incarnated monad. There lies man’s battleground and there also lies his field of victory.^{5.4.1}

All emotional energy is part of the emotional energy of the solar system and that therefore, which in its turn is influenced by, and is a channel for, emotional forces emanating from vast centres of energy outside our solar system altogether.^{5.4.2,5}

It is apparent that man is the meeting ground of forces greater and more diversified than his reason is capable of recognizing. Hence the complexity of his problem and hence all the possibilities growing out of those expansions of consciousness which are called initiations. Every stream of energy pouring through his emotional envelope is a pathway leading him to ever widening contacts and realizations. Here also lies the safeguard for the majority of human beings, in the fact that they possess an apparatus that is as yet inadequately developed

for the registering and recording of those infinite possibilities which these avenues of realization offer. Until the mental envelope is sufficiently awakened and controlled it would not be possible for man to interpret rightly and utilize correctly the information which his emotional envelope could, but fortunately does not yet, convey to him.

Apart from the fact that planetary, solar systemic, and cosmic energies are in constant circulation through his emotional envelope, every human being has appropriated, out of the greater whole, enough of the emotional energy wherewith to construct his own individual and separate emotional envelope, responsive to his particular note, coloured by his particular quality, and limiting him or not according to the point he has reached on the ladder of evolution.

This envelope constitutes his emotional sphere, defining the limits of his emotional response to life experience, determining by its quality the range of his desire life, but being at the same time capable of tremendous expansion, development, adjustment, and control through the mental envelope. It is also influenced to vibratory activity as the result of its interaction with physical life experience. Thus the great wheel of experience is set in motion and will go on turning until the individual has understood and realized four noble or, rather, Aryan truths of the Buddha.

The emotional envelope has in it the counterparts of the etheric centres, and through them stream the energies, earlier mentioned, into the etheric envelope. These centres carry energies from the seven 49-globes and from the sun to every part of the emotional envelope, thus putting man en rapport with all parts of the solar system. The result of this is that man's life destiny is fixated, until such a time as he awakens to his inalienable heritage and so becomes sensitive to forces that are as yet unrecognized by most people. These emanate from the worlds of the first self (47:4–49:7). This is the reason why a horoscope is frequently quite accurate in its delineation for the unevolved and for the unawakened, but is quite in error in the case of the highly evolved man. Man is, en masse, what his desire body makes him. Later, "as a man thinks so is he". The emotional envelope, with its longings, desires, moods, feelings, and cravings, moulds the etheric envelope and the organism through the attractive forces which flow through it, and so guides the man on unerringly to the fulfilment of his desires. If the emotional desires are dominantly animal in their objective, we shall have the man with strong urges, living a life given over to the effort to satisfy them. If the craving is for comfort and for happiness, we shall have the man with a sensuous, beauty-loving, and pleasure-loving disposition, governed practically entirely by selfish effort. So it is through all the many grades of desire, good, bad, and indifferent, until the individual takes another attitude and so reorients the emotional energies, turning them in a different direction. Desire then becomes aspiration.

The most ordinary manifestations of emotional envelope activity are: 1) fear; 2) depression and its opposite, hilarity; 3) desire for the satisfaction of the animal appetites; 4) desire for happiness; 5) desire for liberation, aspiration. In these five are summed up most of the emotional experiences of man.

It is only in seeking to master these emotional manifestations that man arrives at knowledge of himself. He has to consider them from the following angles: 1) their cause, 2) their effects, 3) the method of directing them.

You will note that it is about the method of directing them, not method of suppressing them. Aspirants must learn that they are working with, and in, forces, and that right or wrong activity in the physical world is due to a right or wrong direction of energies and not to anything inherently right or wrong in the energies themselves.

Fear is one of the most usual of the manifestations of emotional energy, and is dealt with here first because it constitutes, for the vast majority, the dweller on the threshold and also in

the last analysis is the basic emotional evil. Every human being knows fear and the range of the fear vibrations extends from the instinctual fears of the savage man based on his ignorance of the laws and forces of nature, and on his terror of the dark and the unknown, to the fears so prevalent today of loss of friends and loved ones, of health, of money, of popularity and on to the final fears of the aspirant – the fear of failure, the fear which has its roots in doubt, the fear of ultimate annihilation, the fear of death (which he shares equally with all mankind), the fear of the great illusion of the emotional world, the fear of loneliness on the path, even to the very fear of fear itself. This list could be largely extended but suffices to indicate the prevalence of fears of all kinds. Fear dominates most situations and darkens many moments that could otherwise be happy. Fear reduces man to a timid and frightened tiny being, standing afraid before the stupendousness of the problems of existence, aware of his insufficiency as a man to cope with all situations and unable to leave his fears and doubts behind and step into his heritage of freedom and of life. Often he is so ridden by fear that he becomes afraid of his very reason. The picture cannot be too blackly coloured, for fear is the dominant emotional energy at this time and sensitive mankind succumbs all too easily to it.

What are the basic causes of fear? If this question is carried far enough back into the esoteric history of the solar system, there is an answer to be given that only the advanced initiate can understand. Fear has its roots in the build-up of matter itself, and is par excellence, an effect of mental activity. The fact that birds and mammals know fear puts the whole subject on a wider footing than if it were simply a failing of a human consciousness function. Fear does not depend on the fact that man possesses the faculty of thought, because if he thought right he could eliminate fear. It lies in what is called cosmic evil, is inherent in matter itself and in the play of the opposites – consciousness and matter. Animals and human beings are subconsciously aware of factors such as: 1) The vastness of the whole and therefore the sense of oppression coming from this. 2) The pressure that all other lives bring to bear on one's own being. 3) The working of inexorable laws. 4) The sense of imprisonment, of limitation, and of consequent inadequacy.

In these factors, growing out of the process of manifestation itself, persisting, and growing in potency during the ages, are found the causes of all modern fear and of all terror, above all that which is purely emotional and not just the physical or instinctual.

To concretize the matter more clearly would not help. Problems concerning “cosmic evil” can be understood somewhat only by the perfect causal self who is preparing to become a 46-self and who does not identify himself with the matter aspect but with the consciousness aspect and therefore enters somewhat into the consciousness of the planetary being (46 and higher).

Let us confine our attention therefore to man and more particularly to average man, and see whence come the waves of fear which sweep him so frequently off his feet.

Fear of death is based on: A terror of the final rending processes in the act of death itself. Horror of the unknown and the indefinable. Doubt as to final immortality. Unhappiness at leaving loved ones behind or of being left behind. Ancient reactions to past violent deaths, reactions lying deep in the subconsciousness. Clinging to physical life, because primarily identified with it in consciousness. Old erroneous teaching as to heaven and hell, both equally unpleasant in prospect to certain categories.

Esoterics teaches us that there is no death. There is entrance into fuller life (for those who can take it in that way, but not for the others). There is freedom from the handicaps of the organism. The rending process so much dreaded does not exist, except in the cases of violent and of sudden death and then the only true disagreeables are an instant and overwhelming sense of imminent peril and destruction, and something closely approaching an electric shock. No more. For the unevolved, death is literally a sleep and a forgetting, for the intellect is not

sufficiently awakened to reflect, and the storehouse of memory is as yet practically empty. For average civilized people, death is a continuance of the living process in their consciousness and a carrying forward of the interests and tendencies of their earthly life. Their consciousness is the same and unaltered. They do not sense much difference, are well taken care of, and often are unaware that they have left the earthly life. For the wicked and cruelly selfish, for the criminal, and for those who lived for physical things only, there eventuates that condition which we call "earth-bound". The links they have forged with earthly life and the earthward bias of all their desires force them to remain close to the earth and their last setting in the earth environment. They seek desperately and by every possible means to recontact it and to re-enter. In a few cases, great personal love for those left behind or the non-fulfilment of a recognized and urgent duty holds the good and beautiful in a somewhat similar condition. For the aspirants, death is an immediate entrance into a sphere of service and of expression to which they are well accustomed and which they at once recognize as not new. In their earthly lives, in sleeping hours, they have developed a field of active service and of learning. They now simply function in it for the entire twenty-four hours (talking in terms of physical perception of time) instead of for their usual few hours of physical sleep.

As time progresses and before the close of the present century, death will be finally seen to be non-existent in the sense in which it is now understood. Continuity of consciousness will be so widely developed and so many people at higher stages of development will function simultaneously in the two worlds that the old fear will go and the intercourse between the emotional world and the physical world will be so firmly established and so scientifically controlled that the work of the trance mediums will rightly and mercifully come to an end. The ordinary common trance mediumship and materializations under controls and Indian guides are just as much perversions of the intercourse between the two worlds as are sex perversions and the distortions of the true relationship and intercourse between the two sexes.

Fear of the future is a fear that will as yet show a growing tendency to develop and will cause much distress in the world before it is obliterated. It grows out of three human functions:

The first function: *automatic thought habits*, which have their roots deep in the animal nature and the instinct of self-preservation. Races and groups at the stage of barbarism, however, have little of this. That forward looking anticipatory state of mind is predominantly a human characteristic and is a first beginning of the faculty of imagination. Ancient suffering, dire memories, haunting miseries, deep-seated in the subconscious rise to the surface frequently and cause a condition of fear and of distress which no amount of reasoning seems able to quiet. Modern facilities of communication (mass media, etc.) put even the most unimportant en rapport with the tragedies, pains, and sufferings of fellow human beings thousands of kilometres away. The economic catastrophe of the present time has brought about a condition of mass terror, and the more sensitive the individual the more he will react to this state of mind. Fear of the future is therefore a distressing blend of instinctual memory and anticipatory imagination, and few there are who escape this menace. Worry and anxiety are the lot of every man and cannot and will not be offset and overcome by any lesser factor than the causal consciousness itself.

The second function: *The flashes of prevision* emanating from causal consciousness which is dwelling in the eternal now. When the monad's contact with the causal envelope is firmly established and the monad's causal self-consciousness is stabilized in the brain, then prevision will carry with it no terror. The monad will then see the picture as a whole, and not as a passing and fragmentary glimpse as is now the case. So again, the remedy remains the same: the establishing of such close relations between the causal envelope and the brain, via the trained and controlled mental consciousness, that the monad will see cause and effect in one

context, and will be able to take right steps to handle situations correctly and to the best advantage. Prevision seldom takes the form of forecasting happiness, and the reason is not far to seek. Many people now have reached that point in their consciousness development where they realize the futility of earthly life. They are ready for a careful consideration of the Buddha's message that life in the lowest two worlds, the physical world and the emotional world, is misery, and they are ready because they have been devoured for many lives by war and famine, by desire and by the economic struggle, and future prospects appear no better, but dark and forbidding.

Yet if men carried the concept of brotherhood with all its implications into the life and work of every day, into all intercourse whether between the capitalist and the labourer, the politician and the people, between nation and nation, or between race and race, there would emerge that peace on earth which nothing could upset or overturn. So simple a rule, and yet utterly beyond the mental grasp of the majority!

The third function: *the individual takes on from other people a mass of distress and fear* that has nothing to do with him whatsoever. It is quite possible for a man to tune in on the fears of other people while he himself has nothing to fear of any kind. He can so identify himself with their forebodings of future disaster that he interprets them in terms of his own coming experience. He is unable to dissociate himself from their reactions and absorbs so much of the poison in their emotional and mental envelopes that he is swept into a very vortex of terror and of fear. Yet, if he did but know it, the future holds for him no hidden catastrophes. He is simply deluded, but the effect on his emotional envelope and on its solar plexus centre is the same as in the people whose reactions he has received. This is painfully the case now where there are so many thousands of sensitive aspiring individuals, inexperienced in the handling of the reaping of the world, wide open to the suffering of others, and unable to distinguish between their own destiny in the immediate future and the destiny of others in their environment.

It is possible also for the more advanced aspirants and for disciples to contact ancient vibrations of evil and misery in the emotional world – evil long past and gone. It is possible for them to read a tiny fragment of the akashic records which concerns coming distress to an individual or a group, which they themselves may never see and yet nevertheless appropriate the conveyed information to themselves and suffer consequently.

Some people have *fear of physical pain* as the underlying cause of all their anxieties, little though they may recognize it. It is really a result of the other three classes of fears; of the strain which they put on their emotional envelope, and the tension they cause by allowing their imagination to run wild and the tension they produce in the organic nervous system by uncontrolled thinking. In the process, the nervous system becomes over-sensitized and capable of the most acute physical suffering. Ills and ails, which would seem of no vital importance to the ordinary and more phlegmatic types, are aggravated into a condition of real agony.

The use of anaesthetics in operations, and of sedative drugs is to be endorsed at the present general stage of mankind's development, but not basically. When man's contact with causal consciousness is firmly established, and when he has developed the faculty of passing in and out of his organism with its etheric envelope at will, these helps will no longer be needed. They may be regarded as emergency measures, necessitated by the collective reaping and stage of development of mankind.

Fear of failure affects many people along many lines. The fear that one may fail to make good, the fear that we may not gain the love and admiration of those we love, the fear that others despise us or look down upon us, the fear that one may fail to see and grasp opportunity, these are all aspects of the fear complex. This complex can be based on an

environment which is uncongenial to the individual's character and unappreciative of it, on an equipment which seems inadequate to its task, and in many cases has its roots in the fact that a man is an aspirant or even a disciple.

In case the individual is an aspirant he has been in touch with causal consciousness. He has seen the vision and the possibility. He looks at his personality and ranges it up alongside the work to be done, and the quality of the people with whom that has brought him into contact. The inferiority complex resulting from this is of a most powerful kind, because fed by real streams of force from above. Energy, we know, follows thought and is tintured by the quality of that thought. The individual turns a critical and disgusted eye on his first self and by so doing feeds the very things which he deprecates and thus renders himself still more inadequate to the task. It becomes a vicious circle which must be offset by a complete realization of the truth contained in the words: "As a man thinketh in his heart, so is he." If in contrast he makes his thought dwell on the realization that he is a potential causal self, then he becomes like this causal self – and this state lasts as long as he makes his thought dwell on it. His thought is then directed to the causal consciousness and he becomes for the moment that causal consciousness manifested through the first self – if in this state he is self-conscious, a necessary condition which must be emphasized.

This is but a brief summation of the major fears which afflict mankind and serves only to open up the subject and give opportunity for a few practical suggestions.

Depression and its polar opposite, hilarity. Depression is so widespread that few escape its attacks. It is like a miasma, a fog which environs the man and makes it impossible for him to see clearly, walk surely, and cognize reality. It is part of the great emotional illusion. If this is grasped, it will become apparent why depression exists, for the cause of it is either emotional or physical and incident to a world situation or a personal situation. In individuals it is caused by:

The world illusion. This sweeps individuals, otherwise free from individual conditions producing depression, into the depths of collective reaction. This collective illusion, with its devitalizing and depressing results, has its roots in various factors which in this limited space can be only briefly indicated under the points a, b, c, and d below:

a) Astrological factors, which can be read from the horoscopes of individuals and the horoscope of all mankind. These two factors are often overlooked.

b) The change of the seasons. In the dark half of the year there is a tendency to a lowered vibratory influence, and aspirants should bear this in mind in autumn and the early winter months.

c) The dark half of the moon, that is to say the period shortly after the full moon and the early new moon. The dark half of the moon affects the meditation work.

d) Psychological factors and mass inhibitions due undoubtedly to forces external to the planet and to plans the goals of which are unknown to the great majority of mankind. These forces, playing upon mankind, affect the most sensitive. They in their turn affect their environment.

Being centred in emotionality. Just as long as a man identifies himself with his emotionality, just as long as he interprets life in terms of his moods and feelings, just as long as he reacts to desire, just so long will he have his moments of despair, of darkness, of doubt, of dire distress, and of depression. They are due to delusion, to the illusionism of the emotional world, which distorts, reverses and deceives. There is no need to dwell on this. If there is one factor aspirants recognize it is the need of freeing themselves from the great illusion. Arjuna knew this, yet succumbed to despair. Yet in his hour of need, Krishna did not fail him, but taught him the simple rules by which depression and doubt can be overcome, rules afterwards laid down in the *Bhagavad-Gītā*. They may be briefly summarized as follows: 1) Know

yourself to be immortal. 2) Control your thought and emotion, for by doing so you attain to a knowledge of the immortal self. 3) Learn that the form is but an envelope of the self, which is potentially divine. 4) Realize that the one life pervades all forms so that there is no death, no distress, no separation. 5) Detach yourself therefore from the matter aspect and live in the consciousness aspect, where light and life are found. Thus illusion ends. Here, “matter aspect” means 47:4 and lower, and “consciousness aspect” means 47:3 and higher.

It is the fact of his being centred in emotionality which lays a man open to his many emotional reactions and to waves of mass feeling of any kind. It is this also that raises him to the heights of hilarity and of spurious happiness in which the “light deceptive” of the emotional world uncovers to him false sources of amusement.

A condition of devitalization of the organism. This is due to various causes, such as: 1) A depletion of the etheric envelope. 2) Organic disease, either acquired, inherent, or brought over from another life, accidental, or due to wrong emotional reactions, or produced as the result of group reaping, such as an epidemic. 3) Atmospheric conditions.

You will find, if you study, that all subsidiary and temporary causes of depression and its opposite can be grouped under one of these three heads, and when one has ascertained the cause, the cures will become apparent.

Both fear and depression indicate a feeling reaction to psychological factors and cannot be controlled by the use of another factor such as courage. They must be met by the causal consciousness working through mentality, not by the causal will, since this cannot control emotionality directly, but only via mentality. When fear and depression are overcome, mankind will enter into its heritage of happiness, of true satisfaction, and of liberation. They are the heritage of mankind, since true man is the causal self, the human monad self-conscious in the causal envelope. And in the causal self, fear has been replaced with courage and trust; depression, with joy. Let us deal with the basic hindrances first. Once they have been cleared away all that remains is right orientation and centring in the causal envelope.

We will next consider the overcoming of wrong vibration in the emotional envelope and the use of emotional energy in the right direction.

The emotional envelope of the average individual human being vibrates primarily in one or other of these wrong ways, and is scarcely ever free from some mood, some fear, some excitement. This has produced a condition in which the solar plexus centre is abnormally developed. In the bulk of mankind the sacral centre and the solar plexus centre govern the life, and that is why desire for material living and for the sex life are so closely blended. When the brain is becoming sensitive to the awakening mentality and is not so entirely occupied with emotionality, we shall have the orientation which will eventually raise the consciousness into those centres which lie above the diaphragm. The solar plexus centre will then again be relegated to its old function as a directing agent of the instinctual life. For the disciple, the solar plexus centre is largely the organ of psychic sensitivity and will remain so until the higher consciousness powers supersede the lower psychic powers and man functions with causal self-consciousness. Then the emotional life will drop below the threshold of waking consciousness.^{5.4.6-44}

The Right Use of Energy

The practical question now arises: How is one to overcome the wrong vibrations?

First it is necessary that one recognizes what wrong vibrations are, and that one is able to register reaction. They are vibrations, an impulse, an emotion, a desire originating in the lower emotional molecular kinds, 48:4-7. They differ from vibrations originating in the higher molecular kinds, 48:2,3, which can be carriers of emanation coming from the causal envelope and higher. These two kinds of impact on the emotional envelope must be recognized as

different. The question has to be asked: Is this reaction a response to an impulse from the first self or is it a response to inspiration from causal consciousness? Does it activate my emotional envelope in such a way that those who are en rapport with me are hindered or aided?

In view of the world's present condition harmlessness is necessary. To acquire harmlessness in the positive sense means to attain that step which leads definitely to the portal of initiation. When the aspirant first learns of this, it sounds of small moment to him, so that he tends to underrate the importance of initiation. But let him who so thinks practise that positive harmlessness which works out in right thought (because based on intelligent love), right speech (because governed by self-control), and right action (because founded on an understanding of the Law), and he will find that the attempt will call forth all the resources of his being and take much time to achieve. It is not the harmlessness that comes from weakness and a sentimental disposition, which dislikes trouble because it upsets the settled harmony of life and leads to consequent discomfort. It is not the harmlessness of the little evolved, passive impotent man or woman, who has not the power to hurt because possessing so little equipment with which damage can be done.

The harmlessness that springs from true understanding and control of the first self by awakening second self, leads inevitably to expression of the second self (45:4–47:3) in everyday life. It emanates from a capacity to enter into the consciousness of one's brother and to penetrate into his realization, and when this has been accomplished all is forgiven and all is lost sight of in the desire to aid and to help.^{5.5.14-17}

The practice of harmlessness is the best and easiest way for the aspirant to work. There is then nothing in him which is inimical to any life in any form. He therefore attracts to himself only that which is beneficent. He uses the beneficent forces thus attracted for the helping of other beings. This has to be the first step, and the discipline it entails and the constant supervision of all the activities in the three worlds of human evolution and of all reactions bring the emotional envelope under the dominance of the illumined intellect. They also bring about the understanding of one's fellow men.

There is secondly, a later stage at which the disciple learns to absorb and transmute the wrong vibrations and the destructive energies. He has no shells or barriers. He does not insulate himself nor isolate himself from his fellow human beings. Through harmlessness he has learnt to neutralize all evil emanations. Now he acts with a positiveness of a new kind. Definitely and with full awareness of what he is doing, he gathers into himself all destructive energies and wrong forces, breaks them up into their component parts, and returns them whence they came, neutralized, impotent and harmless, yet intact in nature. Those who say that this is a hard teaching and conveys but little to the average aspirant, may be told that such is ever the way in esoteric teaching, but those who know will understand and for them it is intended.

Another method, still more advanced, is applied by the initiate. Through knowledge of the law and of certain words of power he can command the energies to reverse themselves and to return to the centre from which they originated. But with this method aspirants have nothing to do. They must as yet practise much harmlessness and keep a close watch on how they apply it in the daily life.

The right direction of emotional energy can be summed up in its three aspects from the ancient Book of Rules, given to pupils of the ancient esoteric schools when they entered the first degree. All true esoteric schools begin their instruction by teaching the pupils how to control the emotional envelope. The pupils had to memorize and practise these three rules after they had made some real growth in the ability to demonstrate harmlessness.

Rule I. Enter your brother's heart and see his woe. Then speak. Let the words spoken convey to him the potent force he needs to loose his chains. Yet do not loose them yourself.

Yours is the work to speak with understanding. The force received by him will aid him in his work.

Rule II. Enter your brother's reason and read his thoughts, but only when your thoughts are pure. Then think. Let the thoughts thus created enter your brother's reason and unite with his. Yet keep detached yourself, for none have the right to sway a brother's reason. The only right there is, will make him say: "He loves. He stands by. He knows. He thinks with me and I am strong to do the right." Learn thus to speak. Learn thus to think.

Rule III. Unite with your brother's soul and know him as he is. Only in the world of soul can this be done. Elsewhere the union feeds the fuel of his lower life. Then direct your attention to the plan. Thus will he see the function that he and you and all men fulfill. Thus will he enter into life and know the work accomplished.

A note, appended to these three rules says: "These three energies – of speech, of thought, and of purpose – are the three energies with which every disciple works, applying them with understanding and uniting them with the awakening forces of his brother, whom he seeks to aid."

These rules sum up the few thoughts which the average aspirants need to grasp about the right direction of energy, and for which they are ready.^{5.5.19-27}

Fearlessness

A real problem lies in the achieving of utter fearlessness. All fear, doubt, and worry have to be eliminated. If you can do this, the ability to contact the sources of inspiration and to tap them will increase in a wonderful manner. So many people close the sources of information through their inability to control their emotionality.^{6.6.1}

The emotional envelope can be controlled by a direct realization of the issues at stake and the consciousness that, for a disciple, nothing comes to pass but what can lead to increased knowledge and development, and greater usefulness in service. Fear with many disciples is not based on timidity but is often based on a mental condition, such as pride. Those who are centring themselves in the mental envelope, find their fears allied to the intellect. These mentally conditioned fears are therefore harder to overcome than the emotionally conditioned ones. These emotional fears can be controlled and eliminated through mentality, but the mental fears cannot be controlled in this way. They must be controlled through the causal consciousness, for always the immediately higher must be called in to deal with the lower. Hence the necessity for always keeping the channel clear. Do not crush out fear! Force it out by substituting it with something else.^{6.6.3}

Fears which arise from things connected with the circumstances of the work to be done, and from the knowledge of the real obstacles to that work. Here again a definite method must be followed:

1) Still the organism. 2) Quiet the emotional envelope by inhibiting its activity temporarily. 3) Centre yourself in the higher mental (LA: in 47:5 at the lowest) and reason out the proper method of procedure in meeting the difficulty. Having exhausted all the resources of the higher mental and having clearly seen your course of action, you take the next step: 4) Raise (your vibration =) the quality of your attention as high as may be (LA: with self-remembrance, for this is the method of achieving at least a temporary contact with the knowledge centre of the causal envelope, 47:3) and call down from causal consciousness added light on the difficulty. If, thanks to this union of higher mental (47:5) and causal (47:3) consciousness, you see the way out, then use this. Now you know, as a fact past all controversy, that nothing can happen but what is for the best. You are sure of guidance, and anyone who sees thus the end from the beginning makes no error.^{6.6.5,6}

Fears of two kinds are part of the work: fear of what the future holds and doubt as to the outcome of the work. With most aspirants it is a combination of the two fears. They have no basic doubt as to the attainment of the final goal, but they do doubt at times as to the intermediate goals to be attained in the near future. They shrink back also from the path of endeavour, rightly knowing that it is through trial and loneliness that one has to walk the path up to the hierophant. They are likewise distressed by troubles and high vibrations which seem to emanate from all three units of the second triad, not merely 47:1 and 46:1, but 45:4 as well. Strong vibrations will be perceived with ever increasing frequency as consciousness evolution progresses, and one must learn how to deal wisely with the effects produced from them in the envelopes of incarnation.^{6.6.8}

Everything depends upon the disciple's ability to grasp the inner meaning of events. His entire progress on the path rests on his attitude in making the teaching his own. It is only as we transmute the lessons we have learnt in higher states into practical knowledge that they become part of our own experience and are no longer theoretical. Expansion of consciousness should be an ever-increasing practical experience. Theories are of no value until we have changed them into fact. Hence the value of meditating on an ideal. In the meditation our thoughts vibrate temporarily to the measure of the idea conceived, and in time that vibration becomes permanent.

Those who, with open eyes, enter on esoteric training need indeed to count the cost. The reward at the end is great, but the path is rough and the esoterician walks it alone. The capacity to stand alone, to assume responsibility, and then to carry all through single-handed, and to brave evil for the sake of the good achieved is the mark of the disciple. Be prepared then for loneliness, for dangers of a dim and obscure character, and expect to see your life spent for no reward that touches the first self. It is only as the consciousness expands, and one finds one's true position in the whole that the reward becomes apparent. But cease from fear, know that the first self is temporary, and ask yourself whether its suffering is that important. Some good gained for the universal brotherhood, some law explained and demonstrated in the life of every day, may make the teacher say eventually: well done! Let your eyes therefore look straight on, not to either side! The path leads upward and on to greater rapidity of vibration and to greater sensitiveness. Seek the point of balance in your work and keep that balance, for the years hold much work, much pressure, and much suffering!

Are you strong enough to see the world's woe, to see disaster and yet keep joyful? Can you be a partner in the work of furthering the evolution of the race and see the necessity for trouble and for discipline and yet not move to stem the tide of sorrow? Picked and tried individuals are being trained all over the world at the present time. The teachers are overwhelmed with the work and their time is over-occupied. They give what they can, but on the individual aspirant depends the use made of that which is given to him.^{6.6.10-12}

The half-gained victory, the days lived through with a certain measure of success, yet with an unachieved ideal, the minutes of mental, emotional, and physical exhaustion when the emptiness of everything, even of service itself, seems the only noticeable thing, the weeks and months of endeavour and of struggle against apparently insuperable odds, against the stupendous power of the forces of involution, against the roaring tide of the world's ignorance – all are known. Take comfort in the assurance that love rules all; take courage from the realization that the hierarchy stands!^{6.6.14}

L.A. November 12, 2014.