

# THE WAY OF THE DISCIPLE

## PART TWO

### WM 91–153

#### *1 Rule III*

<sup>1</sup>Rule III. *The Energy circulates. The point of light, the product of the labours of the four, waxes and grows. The myriads gather round its glowing warmth until its light recedes. Its fire grows dim. Then shall the second sound go forth.*

#### *2 Causal Light and Etheric Light*

<sup>1</sup>These rules for magic tell us about the laws of creative work and the means whereby man can function incarnated with causal consciousness. They are not primarily rules governing man's consciousness development. You may certainly learn much about this by studying and applying the rules, but this is not the primary aim of the teaching.

<sup>2</sup>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. KofL2 2.10.8, 6.25.7, 10.9.8; KofL3 2.6.1,2 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. Such expressions may be humanitarian efforts, such as in the organizations for the relief of human and animal suffering, and in world wide efforts for the betterment of the internal relations of nations, religions, and groups.

<sup>3</sup>Enough human beings have now contacted the hierarchical plan for the human collective consciousness to be receptive of the vision. The thought-form already exists in the mental world. Later, the thought of service and of self will be found inadequate. Then a more suitable form of expression will be found, but this suffices for the present. KofL1 9.28.5

<sup>4</sup>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.

<sup>5</sup>1. The stage at which the aspirant struggles to achieve that inner quiet and directed attentiveness which will enable him to hear the voice of the silence. That voice expresses to him, through symbol and interpretation of life experience, the purposes and plans with which he may cooperate. According to his stage of development those plans are either of two kinds (KofL3 2.11.3):

<sup>6</sup>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.

<sup>7</sup>Or the plan, or part of a plan, which is his individual privilege to manifest as a group activity in the physical world. It is the function of some aspirants to help those groups which are already working, while it is the function of others to bring into being activities which are,

as yet, only mental thought forms. Only those aspirants who are freed from personal ambition can truly cooperate in this second field. KofL1 3.26.3

<sup>8</sup>2. The stage at which he learns how to clearly perceive and correctly interpret the voice of Augoeides and reflects on the imparted message. During this stage “the energy circulates”. A constant rhythmic response to the thought energy of Augoeides is set up, and, there is a steady flow of force between two centres of energy: Augoeides in the causal world and man in the physical world. The energy travels along the sutratma, the thread soul, between the causal envelope and the brain.

<sup>9</sup>The sutratma is reflected in the etheric envelope in the three channels – sushumna, ida, and pingala – which are the etheric counterpart of the spinal cord of the organism. When the negative and positive forces of the etheric envelope, which express themselves through ida and pingala, respectively, are mutually equilibrated, the forces from the basal centre can ascend by the central channel, sushumna, to the brain and higher, passing through all the intervening centres without hindrance. When this is the case, physical man is able correctly to receive magnetic, form-furnishing energies from the centres of the causal envelope, so that he can rightly apprehend, rightly concretize, and rightly realize the reality ideas being carried by those causal energies. E 9.2.6, 9.5.33

<sup>10</sup>When the higher initiations are passed, the positive energy from the third triad and Protonos supersedes the equilibrizing energy from the second triad and Augoeides. But that is a later stage with which the aspirant need not trouble himself. Let the aspirant find the “noble middle path” between the opposites appearing in pairs, and it will be apparent that the forces he then uses in the physical world are those passing through sushumna. This will occur as the transmission of light and truth (LA: reality ideas from the causal envelope) to the brain works in a truly satisfactory manner and is useful to the individual’s work. In the normal individual, these forces express themselves in an unbalanced way as long as idea mentalite is not united with them. Thanks to the negative energies coming through ida, the individual is receptive to “higher ideas”, that is true. However, on account of the dominance of the first triad, these energies usually become too emotionally coloured, well-meaning but lacking in the organization and concretion that the higher mentality can supply and so without much power, so that they do not lead to achievement. Thanks to the positive energies coming through pingala, ideas certainly become more mental or concrete, but concretion usually happens too fast, at the cost of expediency (agreement with the causal ideas) and with motives of personal ambition and profit more than ideality, a condition that carries within it the germ of its own destruction. E 9.5.34, KofL1 4.22.4

<sup>11</sup>On the other hand, if sushumna and its energy, idea mentalite, can be used, then the centres of the etheric envelope become so vitalized and opened through the action of idea mentalite that the individual can receive magnetic, form-furnishing energies from the centres of the causal envelope, so that the plans can mature according to the purposes established by the higher evolutionary kingdoms. The point where the energies of the first triad and second triad meet emits always light, and where the sutratma is concerned this point has its correspondence in the light in the head of the aspirant. E 9.5.35, KofL1 4.22.4

<sup>12</sup>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. WofM 9.133 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 that thought-form through which he hopes to manifest his group’s part of the plan through his own life and in his own environment.

<sup>13</sup>This is truly possible only when a steady rapport has been established between the causal

envelope and the brain. This process involves the capacity of the brain to register what the causal envelope is aware of in its own world. It involves also a simultaneous activity in the mental consciousness, for the aspirant must use his mentality to interpret the causal idea in order to rightly express what he has learnt. This is by no means an easy thing to do, but 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. PhS 2.62.21, KofL2 10.11.8

<sup>14</sup>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 (47:4–49:7).

<sup>15</sup>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.

<sup>16</sup>This third rule applies not only to the individual man but also to the activity that the fourth natural kingdom as a whole is expected to perform. That light which was kindled when the human monad causalized finds its reflection in the etheric centres of the head. Thus a rapport has been set up that enables not only a coordination of vibrations (LA: between the causal and the etheric) but also a radiation and display of magnetic force in the three worlds of man. By his meditation, discipline, and service, the human monad develops this light, illuminating the three worlds of man.

<sup>17</sup>Mankind is the macrocosm in relation to the three subhuman natural kingdoms. The effect on these lower kingdoms of mankind's developed light and radiant magnetism is primarily fourfold.

<sup>18</sup>1. The stimulation of the consciousness aspect in mineral, vegetable, and animal monads. In the mineral kingdom this stimulation will be noticed in the strengthening of the energy aspect and increasing radiation in the mineral forms. In this lies a hint of the nature of the process that will set a term to our own physical existence on the planet. In the vegetable kingdom, the effect will be the demonstration of increased beauty and diversity, and the evolution of new species.

<sup>19</sup>In the animal kingdom the effect will be the elimination of pain and suffering and a return to the ideal conditions indicated by the symbol of the Garden of Eden. When man (functions as a soul =) lives with a working causal consciousness, he heals, stimulates, and vitalizes. Then he transmits forces of higher natural kingdoms, and acts as a barrier to all harmful emanations and all destructive forces. Evil and its effects are largely dependent upon mankind for a functioning channel. Mankind's function is to transmit and handle force. At lower stages of development (LA: thus hitherto) this is done destructively and with harmful results. In the future, when mankind acts under the influence of causal consciousness and the Augoeides, force will be handled wisely and with good results.

<sup>20</sup>2. The bringing of light. It is the task of man to transmit the light (LA: the energy of the second triad) in its three esoteric aspects – knowledge, understanding, and wisdom – to all receptive forms in the planet. He has already begun with the transmission of the light of knowledge. What will be possible when he is able to transmit also the other aspects of the light? Then will the second selves be able to control the lower three worlds and govern their four natural natural kingdoms.

<sup>21</sup>3. The transmission of energy. This possibility lies in man's power to act on the three subhuman kingdoms. The lowest three natural kingdoms are three forces directed upwards, and the second triad has three forces directed downwards. These six meet in man, and in him they will find their point of balance. Mankind itself will be the world saviour of which all previous saviours have been the forerunners.

<sup>22</sup>4. The union of the deva evolution and the human evolution. This is a mystery which man

will solve as he becomes conscious of his Augoeides, only to discover that he too is a form of life which he must leave behind when it has served its purpose. WofM 8.1.8

<sup>23</sup>Thus humanity serves, and by developing a conscious ability to serve, a conscious understanding of the part that the individual has to play in the working out of the plan and in the making of the first self an instrument of the second self, mankind will make steady progress towards its goal of world service.

<sup>24</sup>The causes of evil in the world around us, including the three subhuman kingdoms, are in man's misuse of force, not only the force of his physical actions, but also his misuse of emotional and mental force, which cause harmful magnetic conditions. How can we, as individuals, change this? By developing harmlessness in ourselves. Therefore, study yourself from this angle. Study your daily conduct – doings, words, and thoughts – so as to make them unable to do harm. Intentionally think such thoughts about yourself and others as are constructive and positive, and hence harmless in their effects. Observe your emotional effect on others so that no negative emotional reaction can you harm a fellowman. Remember in this connection that violent spiritual aspiration and enthusiasm, misplaced or misdirected, may quite easily harm a fellowman, so look not only at your wrong tendencies but also at the use of your virtues.

<sup>25</sup>If harmlessness is the keynote of your life, you will do more to produce right harmonious conditions in your personality than any amount of discipline along other lines. The drastic purgation brought about by the attempt to be harmless will go far to eliminate wrong states of function.

<sup>26</sup>All aspirants need to renew their efforts at living as if they were second selves. They should forget all past achievements, realize fervour, and concentrate their thoughts on the plan.

<sup>27</sup>If group realization is successful, then less interest in the separated self is gained. If faith in the Law becomes stronger, then the capacity increases to take one's eyes off individual problems, and fasten them instead on what is good for the whole. Breadth of vision and inclusiveness of understanding are the preliminary essentials to all work under the guidance of the hierarchy. Disciples must have become stabilized in the consciousness of unity and recognized the basic unity of all life, before they can be trusted with the knowledge of how to handle forces that bring superphysical reality into physical manifestation.

<sup>28</sup>Therefore, practise harmlessness with zest and understanding, for if truly carried out it is the destroyer of all limitation. Its opposite, desire to harm, is based on selfishness and on an egocentric attitude. It is the demonstration of forces concentrated for self-assertion, self-aggrandizement, and self-justification. Harmlessness is the expression of the life of the man who realizes himself to be everywhere, who lives consciously in the second triad, whose nature is unity, whose method is inclusiveness, and to whom all forms are alike in that they veil and hide the light, and are but externalizations of the one infinite Being. This realization will demonstrate in a true understanding of a brother's need, an understanding divorced from sentiment and personal gain. It will lead to that silence which grows out of non-reference to the separate self. It will produce that instantaneous response to true need which characterizes the Great Ones who, passing beneath the outer appearance, see the inner cause of the conditions that people notice in the outer life, and so, from that wisdom, can give true help and guidance. Harmlessness brings about in the life caution in judgment, reticence in speech, ability to refrain from impulsive action, and the demonstration of a non-critical attitude. So, free passage can be given to the forces of unity, those energies from the second self which seem to vitalize the first self, leading consequently to right action. KofL1 2.3.8, 4.5.27, 4.12.20, 4.17.7, 4.19.23, 4.20.6, 8.16.6, 9.44.10; KofL4 2.32.10, 3.31.4; WofM 9.90.3,4

<sup>29</sup>An evening review should be carried forward entirely along this line. The review should have reference to: 1) Harmlessness in thought resulting in the control of speech. 2) Harmlessness in emotional reaction resulting in the individual's being a channel for the unity aspect of the second self (L.A.: 46-consciousness and its energy). 3) Harmlessness in physical

action resulting in skill in action and the release of the creative will. What the individual should particularly observe is the effect this has on his “his own self” (his envelopes, his apparent selves), on his own development, and on his fellow human beings.

<sup>30</sup>There is no obligation to obey. The teachers of the planetary hierarchy seek to train intelligent servers of the race, and these are developed by self-initiated effort, freedom in action, and discrimination in method, not by unquestioning obedience and passive acquiescence. L.A.: Laws and rules given must correspond to the individual’s own understanding. If they do not, then the individual has to have that experience and has so to work at his own being that those laws and rules are finally seen by him as necessary and evident. Nor is anything new being taught in this respect, but all of it has been said over and over again for thousands of years. KofL1 5.23.5, 9.13.9, 9.52.3; KofL3 5.2.12; WofM 9.182.6, 9.183.6, 9.190.18

<sup>31</sup>The work of our planetary hierarchy consists of stimulating the consciousness in all forms within the planet, so that it may grow until it manifests the first three departmental energies: will, unity–wisdom, and active intelligence. These three energies have their counterparts in the energies emanating from centres in the envelopes of man, so that the crown centre corresponds to the first department and the third triad; the heart centre, to the second department and the second triad; and the solar plexus centre, to the third department and the first triad. Not the throat centre, but the solar plexus centre represents the first triad, because the centres below the diaphragm symbolize primarily the first self, and their synthesizing centre, the solar plexus centre, expresses the magnetic force of that self. The throat centre is increasingly activated as the first self is aligned to the second self.

<sup>32</sup>Rule II and rule III are the two halves of a whole. The words at the end of rule II are as follows: “*The lower light is thrown upward and the greater light illuminates the three; the work of the four proceeds.*”

<sup>33</sup>What of this lower light? Man has two light bodies, that is to say, the higher light body or the causal envelope and the lower light body or the etheric envelope. These two are man’s most important envelopes. WofM 9.17.9

<sup>34</sup>The etheric envelope is called the “cosmic intermediary”. It is an integrated part of the omnipresent ether. It is through the etheric envelope that all the energies that reach the organism flow, whether emanating from the causal envelope, from the sun, or from a planet, all energies that do not emanate exclusively from the gross physical world. WofM 4.3.2,6

<sup>35</sup>The physical atoms of the etheric envelope and of the organism are influenced directly by the energies of the causal envelope. When those energies control man, as they do in saints and adepts, this shows in the physical as the radiance emanating from their organisms. KofL2 6.13.2

<sup>36</sup>When the light of the causal envelope is united with the light of the etheric envelope, it vitalizes the atoms of the two physical envelopes to such an extent that they all become radiant centres. This becomes possible only when the crown, heart, solar plexus, and basal centres are connected in a peculiar fashion, which is one of the secrets of the first initiation. These four centres represent the individual’s envelopes: the basal centre, the organism; the heart centre (where the life principle has its seat), the etheric envelope; the solar plexus centre, the emotional envelope; and the crown centre, the causal envelope and its interpreter, the mental envelope.

<sup>37</sup>When the lower three centres mentioned are completely aligned with the crown centre, then initiation and hence active discipleship become possible, before they are not. The aspirant may experience that which is called the “light in the head”, and which is the forerunner of future discipleship and initiation.

<sup>38</sup>When this happens, causal light penetrates into the region of the pineal gland where it causes the etheric brain to radiate. The atoms of the brain are activated, the etheric light and the causal light are united, and the result is perceived by the aspirant as a strong light shining inside his head. In contrast, what is often described as a diffused light or glow is the radiation of the organic cells themselves. A stronger light similar to that of the sun is the light of the

etheric brain (including that of the physical atoms). An intensely bright electric light is the light of the causal energy combined with the etheric light. When you see the latter light, you frequently become aware of a dark centre in it. This is the entrance to the Path.

<sup>39</sup>It is possible to have reached a high stage of consciousness development without seeing any of this light in the head. This is altogether in the nature of phenomena, and is largely determined by the calibre of the (physical body =) organism and etheric envelope, by reaping, and previous achievement, and by the ability of the aspirant to bring down energy from the causal envelope, and to hold that energy steady in the brain while he himself in meditation is not identified with the first self, but can look serenely at it. KofL1 4.23.15, 9.13.8; WofM 5.38.3, 9.197.6

<sup>40</sup>The light in the head (which it is not an objective to be worked for, but is simply an indication which consciousness registers but does not dwell on) and the causal energy activate the most important centres of the etheric envelope so that they are all aligned with the crown centre. They are increasingly activated until the idea mentalite of the basal centre rises. This rising is brought about through the control by the causal energy of the centres in the head. E 9.5.20

<sup>41</sup>When the etheric light and the causal light are united, when the centres and the other matter of the etheric envelope are activated, it becomes possible for the man to centre the two lights in the head at will. Then, by an act of the will and the knowledge of certain words of power, he can enter into samadhi and leave his two physical envelopes, carrying the light with him. In this way the greater light (the causal light united with the etheric light fused) illuminates the three worlds of man (47:4–49:7) and “the lower light is thrown upward” and illuminates all that which man experiences consciously or unconsciously. E 9.5.21,26

<sup>42</sup>Then the work of the four proceeds. The four envelopes of incarnation are aligned with the causal envelope, the first self is in conscious contact with Augoeides, the basal and heart centres are aligned with the crown centre, and certain steps in development then become possible.

<sup>43</sup>Rule II and Rule III sum up the work of Augoeides with man before man’s initiation. Let us list, for the sake of clarity, what has been said of those steps: 1) Augoeides begins the work of initiating the human monad. 2) He withdraws his forces from activity in the worlds of the second triad, and centres his attention on the work to be done. 3) He enters into deep meditation. 4) Magnetic rapport with the human monad is established. 5) The human monad responds, and also enters into meditation. 6) The work proceeds in ordered stages and with cyclic activity. 7) The (light of the soul =) energies of Augoeides and man’s own causal energies are thrown downwards. 8) The light of the etheric envelope is aligned with that of the crown centre (light = energy). 9) The centres are activated. 10) The causal and etheric energies now are so intense that man’s whole life in his three worlds (47:4–49:7) is illumined (is controlled with causal insight and understanding). 11) Alignment is produced, the work of discipleship and of initiation becomes possible and proceeds according to the laws of life. (L.A.: Alignment = the control of the lower centre by the higher centre, and the obedience of the lower centre to the higher centre, in which this control and obedience have been made possible through the continuity of the rapport.)

### *3 Principles and Personalities*

<sup>1</sup>The fact that some people approach the problems of life and knowledge with the understanding of the head and others with the understanding of the heart does not depend on their departments and is not a question of the basic distinction between the esoterician and the mystic. In the rounded-out individual both head and heart must function with equal power and neither must be undeveloped. During the process of evolution, however, individuals are distinguished by the one tendency being predominant in one life and the other in another life. No one can become an esoterician if he has not been a mystic in previous lives, and to a

considerable degree a man's understanding of esoterics is based on the mystic understanding he gained in past lives. The basis is made in the responsible love which the individual demonstrates to group and family, a love than can be later expanded to include more and more people and finally all, and also be deepened with the understanding that knowledge grants him.

<sup>2</sup>Differences in these respects thus are temporary. People differ in: 1) department; 2) whether the esoteric or the mystic path has the stronger attractive power; 3) whether they are centred in physical, emotional, or mental life; 4) stage in evolution; 5) astrological signs (sun sign and rising sign), determining the trend of any particular life; 6) race, with that peculiar thought-form by which it controls the first self. KofL2 10.11.1

<sup>3</sup>The department of the third triad is the same during the entire evolution. It is one of the three primary departments. The department of the second triad varies from eon to eon, and, in the more developed, from root-race to root-race. It is of the five departments ruling during the present evolution. It is the department that is dominant in the individual's causal envelope. The department of the first triad varies from life to life, until all the seven subdepartments of the third triad department have been passed through. WofM 2.6.4

<sup>4</sup>The individual must be far advanced for the department of the third triad to influence him extensively. Such individuals approach each other sympathetically when their third triads are of the same or complementary department. So the majority of people do not come under this category. KofL3 15.1.23

<sup>5</sup>People who are developed above the average, who are struggling towards the ideal, and have begun to come under the influence of the second triad, easily understand one another and are attracted to one another as friends, if they have the same department in their second triads. They are great friends and have unshaken faith in each other, for each recognizes that other acting as he himself would act.

<sup>6</sup>And when both have not only their second triads in the same department but also their first triads, then they are attached to each other in perfect friendship, a happy marriage, an unbreakable link between the two. This is rare indeed.

<sup>7</sup>On the other hand, when two people have only their first triads in the same department, but not their second triads, the friendship that may arise is incidental and brief. The recognition of these things may make one deal more wisely in various relations with people. KofL3 14.14.50-52, WofM 3.9.12,4; 11.2.3; 18.6.3

<sup>8</sup>Another cause of difference can be due to the fact that people are centred differently in their envelopes. You must recognize this to understand people. Being centred in the emotional envelope means that the monad works principally through that envelope and that Augoeides does so as well. Where Augoeides is concerned it means that his channel to that envelope is clearer. Augoeides can reach people through either 47:3 or 47:2, and for the majority of those he can reach at all it is through 47:3. If a man has an emotional envelope largely composed of 48:3 matter and a mental envelope mostly of 47:5 matter, then he is centred in his emotional envelope, and Augoeides therefore will centre his endeavour on that envelope. In contrast, if he has a mental envelope largely composed of 47:4 and an emotional envelope of 48:5, then he is centred in the mental envelope, and Augoeides will direct himself to that envelope.

<sup>9</sup>For man to be able to control his envelopes of incarnation (47:4-49:7) by causal consciousness and causal will (47:2,3) he must have built into those envelopes matter of higher molecular kinds. L.A.: These higher molecular kinds are 49:2,3; 48:2,3; and 47:4,5. Consciousness in lower molecular kinds than the ones mentioned cannot be reached by, and cannot themselves reach, the consciousness of the causal envelope.

<sup>10</sup>Augoeides takes interest in a man only when that man has almost entirely eliminated the lowest three molecular kinds from his emotional envelope (48:5-7). When he has built in a certain proportion of 48:4-matter into the envelope, his contact with Augoeides is extended. When 48:3-matter has reached certain strength, then man approaches discipleship. When

48:2-matter predominates in the envelope, then he can be accepted as a disciple and receive initiation. When the emotional envelope is made up of 48-atoms only, then the monad becomes a 45-self. Therefore it is important in which molecular kind the man is centred, and the recognition of where he is centred explains his life. WofM 8.10.13

<sup>11</sup>Human beings (first selves) cannot determine their own stages of development or departments, or those of others, and therefore they often cannot understand each other (L.A.: and themselves). The little evolved cannot understand the much evolved, and not even the advanced man can understand an initiate, if he is not an initiate himself. The higher can understand the lower, but the reverse is not the case. KofR 1.16.6; EE 9.1.3

<sup>12</sup>As regards those who have reached a much higher development than you the following three rules should be applied to them and their actions:

<sup>13</sup>1) Reserve judgment. Their understanding is greater. Do not forget that one of the greatest qualities members of the planetary hierarchy have acquired is their ability to view the destruction of form as unimportant. Their concern is the consciousness evolving in the form. KofR 3.3.11,12; KofL2 10.7, 10.8.4

<sup>14</sup>2) Realize that when the elder brothers bring around a certain event they do so with a definite purpose that is based on wisdom. Initiates of lower degrees certainly have their freedom of action, but nevertheless perform tasks according to the plans of their superiors, just as you do on a lesser scale. They have their lessons to learn, and the rule of learning is that all experience has to be bought. KofL1 9.12 Apprehension comes by the punishment that follows an ill-judged act. Their superiors stand by to turn to good account situations brought about by the errors of those of lower development.

<sup>15</sup>3) Remember also that the law of reaping explains the present crisis. Groups of monads come together to reap their sowing jointly. Men have made grievous mistakes in the past. Reaping and transmutation are the natural working out. Violence and cruelty in the past yield heavy reaping in the present, but it lies in the hands of us all now to transmute the old mistakes into something good.

<sup>16</sup>Also bear in mind that principles are enduring, whereas personalities are temporary. It may be difficult, however, to make a correct assessment in situations where two principles are involved which are both right. But if the one is primary and the other secondary, it will be easier. Both are reality ideas, but the primary principle requires causal consciousness to be fully apprehended, whereas the secondary one can be wholly apprehended by mental consciousness. Also, for right assessment it is necessary to disregard everything personal and to pay attention to the factual only. It is entirely irrelevant what person happens to possess or express an idea. The only thing that matters is whether that idea is factually correct or not. Nor is group affiliation of any importance. The idea expressed by a member of your own group may be erroneous, and the idea expressed by a member of another group, even an opposing group, may be correct. KofL1 9.22.6; KofL2 10.15.1

<sup>17</sup>When mental consciousness uses principles, there is always the risk that it yields to irrelevant criticism and personal attack or violates the law of unity in other ways. Opposite groups need not apprehend each other as enemies but can instead consider each other as opposite poles that are both necessary to desirable equilibrium. They may be quite sincere in advancing their respective viewpoints, but their mental consciousness without a contact with causal consciousness prevents them from having the higher vision.

<sup>18</sup>A principle is that which expresses some aspect of the truth on which the esoteric system of knowledge is based. It is the seeping through to the consciousness of human beings of a little of the idea on which the solar systemic government bases all it does. The basis of all action taken by the solar systemic government is consciousness of unity, and this is its inherent urge. Hence, the same principle – the will to unity – should underlie all activity performed by the lesser organizations and their members.

<sup>19</sup>A principle, when really fundamental, appeals at once to causal consciousness and calls out an immediate response of assent from it. It makes little or no appeal to the first self. It expresses an idea of how the second self relates to others. A principle is something that governs always the action of Augoeides and the causal self, and it is only as man comes more and more under the guidance of causal consciousness that he conceives of, and responds to, these ideas. This is a point to be borne in mind in all dealings with others and should modify judgments. To apprehend a principle right marks a level of development.

<sup>20</sup>Principles deal with the highest good of the greatest number of beings. That a man should love his wife, and a wife her husband, is a statement of a principle governing the first self. It must be expanded into the greater principle that a man should love his fellow men. Principles are of three kinds, higher and lower kinds, and the higher must be reached via the lower:

<sup>21</sup>1. Principles governing the first self and its actions. They mostly have reference to the matter aspect and form the basis of later progress. They control man at his lower stages, the stages of thoughtlessness. They are embodied in the commonly accepted rules of right human relations: not to kill, not to steal, not to cheat, not to slander, etc. They have to do with the building up of character.

<sup>22</sup>2. Principles governing the second self and dealing with the consciousness aspect. Half the troubles in the world at present arise from the fact that these higher principles, having to do with love–wisdom, or the will to unity, are only now beginning to be apprehended by the rank and file of mankind. When people quickly recognize that these principles are true and try to make them facts, without previously adjusting the environment to them, there are often clashing and warfare between the people actuated by the principles governing the first self and those taking guidance from the principles governing the second self. Until more people are governed by causal and essential consciousness this warfare is inevitable. When emotional consciousness is dominated by essential, then will come universal understanding. KofL1 8.6.2 L.A.: For the majority it will be easier to let emotional consciousness be controlled by essential than mental consciousness be controlled by causal.

<sup>23</sup>Principles of the first group are learnt by the man through stealing, for instance, and then suffering the penalty. The principle of not taking what is not one’s own was wrought into him by pain. The world is learning this lesson in groups now that what one takes against the law, against the rights of others, one must lose in due time, with pain and with sorrow. KofL1 9.62.8

<sup>24</sup>Principles of the second group are learnt through renunciation and service. Having learnt the principles of the first group he looks away from the demands of the first self and in service learns the power of unity in its esoteric significance. He spends and consequently receives; he lives the life of renunciation, he gives all, he asks nothing for himself and is the richest man on earth.

<sup>25</sup>Principles of the first group deal with individual man and his development. Principles such as mankind is learning now have to do with groups. The question is not “what will be best for the individual?” but “what will be best for the many?” and only those who can think with vision of the many as one, can state these principles satisfactorily. They are the most important, for they are the basic principles of this solar system of love–wisdom. The trouble today is that people are confused. Certain principles of the first group are ingrained now, and a few of the higher principles, those of the second self, are seeping through into their bewildered brains causing conflict between the lower and the higher. To reach clarity they would only need to remember that the higher principles deal with the good of the group and the lower with the good of the individual. The life of one’s own first self, no matter how good or how worthy, must eventually be transcended by the higher life that seeks the good of the group and not of the individual. KofL1 8.3.4

<sup>26</sup>All that tends to synthesis and divine expression in group community is approaching

closer to the ideal and approximating the higher principles. Many of the struggles that arise in organizations are based on the fact that some people follow principles governing the first self, while others, dimly perhaps, glimpse something higher and seek the good of the group, not of a person, and in so doing bring in the force of the second self. When the higher, the second self, and the personality, the first self, clash, the victory of the higher is sure and the lower principle must give way to the higher.

<sup>27</sup>L.A.: It needs to be clarified here that the group interest is not necessarily based on a principle of the second self, but can do so, whereas the individual interest can never be based on such a principle. To formulate it differently: the principles of the second self always determine what is good for groups, never what is good for individuals, but all groups are not based on the principles of the second self. Therefore, the choice between the opposites selfish – unselfish is not necessarily a choice between the principles of the first self and those of the second self, because the individual may be personally unselfish and sacrifice himself for a group of people indulging in group egoism that is remote from the principles of the second self. KofL1 5.5.2, 9.26.2; KofL2 7.17.12

<sup>28</sup>3. Still higher principles are those which only the third self understands. Only when the monad has developed beyond the first self and has conquered the consciousness of the second self can it approach understanding of how the third self synthesizes the love–wisdom of the second self into the will aspect.

<sup>29</sup>Principles of the first kind deal with the life of the first self in its three worlds (47:4–49:7); those of the second kind, with the life of the monad in the causal world and in the worlds of the second self (45:4–47:3); and the principles of the third kind, with the life of the monad in the worlds of the third self (43:4–45:3). Those of the first kind deal with individuals; those of the second kind, with groups; and those of third kind, with the unity that is the result when the many groups have merged, first, into seven (L.A.: the seven 49-globes) and finally into one single unity (L.A.: seven become three, which become two, which become one).

<sup>30</sup>All these factors and many others produce differences among human beings, and in sizing himself up a man must bring them into his consideration.

<sup>31</sup>It should therefore be borne in mind that disciples will have their peculiar equipment, and their individual assets and deficiencies. They can nevertheless rest assured that, until the path of knowledge has been added to the path of love, they can never take the major initiations, for these are undergone in the causal world. Certain expansions of consciousness are nevertheless possible for them; they can undergo some initiations in the mental world; they can see some of the vision; they can sense the presence of Augoeides; they can reach him by their love, and this contact can carry with it abiding joy and bliss. But the clear perception in the causal world brings another kind of joy. The path of the heart leads to the one joy, the path of the head to the other.

<sup>32</sup>The path of knowledge is that of the esoterician and the sage; the path of love is that of the mystic and the saint. If the man walks the path of the head or the path of the heart, then it does not depend on his department, for he must know both paths. The mystic must become an esoterician; and the esoterician has been a saintly mystic. True knowledge is intelligent love, for it is the union of intellect and devotion. Man senses unity in his heart, but to apply it with intelligence to life he has to acquire knowledge.

<sup>33</sup>It is of prime value to recognize the tendency of the life purpose, and to know whether the path of the head or the path of the heart is to be walked in this particular life. A fine higher discrimination is needed here, however, lest illusions supply pretexts for a life in dull inertia. Ponder these words with care, and see that the question is based on a true foundation and does not grow out of an inferiority complex, comparison with another and a consequent jealous tendency, or upon a placid complacency which hampers activity.

<sup>34</sup>Aspirants to discipleship may safely assume as a general rule that they have in the past

much applied the heart way, and that in this incarnation the mental unfoldment is of prime importance.

#### 4 Rule IV

<sup>1</sup>Rule IV. *Sound, light, vibration, and the form blend and merge, and thus the work is one. It proceeds under the law, and naught can hinder now the work from going forward. The man breathes deeply. He concentrates his forces, and drives the thought-form from him.*

#### 5 The Creative Work of Sound

<sup>1</sup>This fourth rule concerns work in the mental world. To do such work it is necessary to have a well-developed intellect, and also to have achieved some measure of consciousness control. These rules are not for beginners in esoterics, but they are for those who are ready for magical work and for labour in the mental world. Love is the great unifier, the prime attractive impulse, macrocosmic and microcosmic, but the intellect is the main creative factor and the utilizer of the energies of the cosmos. Love attracts, but the intellect attracts, repels and coordinates, so that its potency is inconceivable. Is it not possible dimly to sense a state of affairs in the mental field analogous to that now seen in the emotional? Can we picture the condition of the world when the intellect is as potent and as compelling as are desire and feeling at this time? Mankind is progressing into an era wherein men will function as intellects; when intelligence will be stronger than desire, and when thought powers will be used for appeal and for the guidance of the world, as now physical and emotional means are employed.

<sup>2</sup>There lies in this what is said here a quite necessary incentive for a right understanding of the laws of thought, and a reception of a correct instruction of the use of mental matter, and the building of that matter into thought-forms.

<sup>3</sup>These rules concern themselves with this instruction. It is also necessary to remember that 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 (46:5-7, KofL1 3.3.3), and this for the following reasons:

<sup>4</sup>1. Only such a monad has a direct and clear understanding of the purpose of the creative work and of the plan.

<sup>5</sup>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.

<sup>6</sup>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.

<sup>7</sup>4. Only such a monad is truly group-conscious and actuated by pure unselfish purpose.

<sup>8</sup>5. 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. KofL3 3.11.6-12

<sup>9</sup>Do not workers in black magic possess an equal power? No. They can certainly work in the same three worlds, 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. KofL2 9.25.3,4,7

<sup>10</sup>Let us therefore remember the necessity of a right use of the intellect, and at the same time let us always stand beyond, being liberated from, and non-identified with, the creative work of our intellects, desires, and physical accomplishment.

<sup>11</sup>Four words stand forth as one considers Rule IV: sound, light, vibration, and form. Sound is the formula, the word of power to which Augoeides responds, his own peculiar note united with man's note. This chord of two notes is what produces the desired effects, and is more important than the formula composing the word of power.

<sup>12</sup>Herein lies the problem for man: to sound his own note synchronously with the note of Augoeides. Herein lies the explanation of the importance of the sacred word AUM. At the early stages of meditation work, man sounds AUM with a sound that is audible in the gross physical, while later he sounds it without such a sound sounded (L.A.: which means, however, neither "soundlessly" or "inaudibly", for sounds as well as instruments for the apprehension of sounds exist in all worlds). This training in the sounding of the AUM is an unconscious preparation for the dual work of creation. The attentive aspirant will find it easier to do this as he learns to hear within his brain the (soundless =) non-gross physical, subtle physical, sound of AUM.

<sup>13</sup>Esoteric students are encouraged to work in this manner: sounding the sacred syllable AUM audibly to the organic ear and with much frequency at the close of the morning meditation, but emphasizing in the early part that directed attention to the non-organic hearing which will develop the sensitivity of the etheric ear. Later, when they have established their own and sense the inner sound is sensed, they can definitely practise uniting the two. In so doing they acquire the ability intensely to direct attention and to perform two activities simultaneously, with attention to both.

<sup>14</sup>Students whose aspiration is keen and clear would do well not to shut their eyes to the difficulties involved in magical work, and study their aptitude in meditation and their willingness to proceed with stability and caution with the needed discipline. To facilitate this any who are deeply concerned in the work should study and answer the following questions in the light of causal consciousness, and reply to Augoeides.

<sup>15</sup>1. Do you consider that you have reached the stage at which you can: 1) Eliminate the meditation form as you now have it? 2) Enter with relative facility into the state of contemplation? 3) Recognize the vibration of Augoeides? (L.A.: 1) has reference to mental, 2) to causal, and 3) to essential [46] consciousness, of course developed to different degrees in the aspirant; the activation of 46-consciousness is only at its faint initial stages.)

<sup>16</sup>2. Does the sacred syllable AUM mean anything to you, and could you formulate clearly the reason you sound it?

<sup>17</sup>3. Are you anxious to proceed in this work because you aspire as a first self, or because you seek to consciously control all of the first self with incipient causal consciousness?

<sup>18</sup>In connection with this last question, a close self-observation is called for, and an effort to be true to oneself and thus clearly ascertain one's real position.

<sup>19</sup>Esoteric students can misdirect their energies in idle speculation as to the personalities of teachers and disciples, and – in cases where they appear anonymously or under pseudonym – as to the identities of those personalities. Such things are not just waste of time but also demonstration that those students are not yet ripe for discipleship for a long time to come. A wrong interest in the personalities, the first selves, of others not only serves to postpone the contact with the teachers in the planetary hierarchy and so discipleship, but also becomes a hindrance to the development of the second self. Instead students are encouraged to seek to equip themselves, learn to function in quietness, fulfil their duties and useful obligations, train themselves in the art of right silence of speech, strive for that unshakable poise that comes from an unselfish life motive and forget the selfish satisfaction that might well up in the heart when recognition of faithfulness comes from the watching hierarchy. KofL1 4.23.6

<sup>20</sup>In these times of unrest, change, and confusion, those people who want to develop consciousness need to unite their forces and strive to cooperate in group work more than ever before. In such times, one must seek strength in quietness and confidence. As seen on the

surface, many apparently diverse principles emerge, and the surge of battle appears to go, first one way and then another. As seen deeper, the emerging factors are simpler. The contest leads primarily to a testing of motives, and through this testing it is made apparent to the watching Guides who, in every group, are capable of clear thinking, accurate discrimination, patient endurance, and an ability to proceed along the probationary path toward discipleship and initiation, untrammled and undisturbed in their inner life by the upheavals on the surface. The unrest and difficulty everywhere is producing a good which far outweighs the seeming evil. People are being forced to develop trust in life, trust in self, trust in law (which, rightly understood and rightly exercised, includes trust in Augoeides). When all outward props fail and when all the apparent authorities differ, then people are thrown back upon themselves and on Augoeides. This trust leads to that inward calm which is necessary to make a man an instrument for service in the world. WofM 9.190.6; KofL2 9.46.2

<sup>21</sup>Among important factors being considered at this juncture by serious and thoughtful students the following may be mentioned:

<sup>22</sup>1. That there is a close relation between (idealism =) causal consciousness and the ability to apprehend the plan for mankind. Causal consciousness is analogous to the thought that precedes creation. The capacity for causal thought and for concentration on the ideal is as yet only little developed, for these capacities require not only a definite degree of development of the centres of the causal envelope and a certain amount of 47:2-matter having been built into the causal envelope, but also the ability to harmonize one's vibrations with those of the teachers in the planetary hierarchy. Therefore, only a few people are (true idealists =) causally conscious, though their numbers are increasing). More people, but still a small minority only, can employ mental consciousness, whereas the masses are swayed entirely by the emotions. The time is coming when the 46-envelope will be organized, and people will have the ability of self-consciousness in it and of utilizing the causal envelope as its instrument. When that organization is completed, mental consciousness will be nothing but a transmitter or an interpreter. Both lower (47:6,7) and higher (47:4,5) mental consciousness will then be superseded by the intuition, the causal (47:2,3) and the essential (46:5-7) one. In that future, people will be able apprehend much that is now incomprehensible to those who can think mentally only. KofL2 7.15.17

<sup>23</sup>If in movements that work in the physical world there are people who are to some extent causally conscious (47:3), then they are being inspired by the planetary hierarchy. The hierarchy transmits its ideas to selected individuals or groups. They work at the ideas with their own thought, scale them down and so distort them more or less, colour them by their individuality, and formulate them mentally (47:4,5). Such a thought-form is picked up by mental thinkers who apprehend certain aspects of the idea, concretize them further, and afford them a form that can be more easily comprehended by the public who think by the lower mentality (47:6,7). It is then seized upon as desirable by those who are centred in emotionality. To them it makes an emotional appeal, becoming public opinion. Now the idea has become an ideal that can be adapted to the demands and desires of physical life, and is ready to take shape in the physical world. In this double dimensional reduction the idea has lost much of its original life value and reality value. On the other hand, something of it can be apprehended by many more people and, at best, serve to afford a glimpse of a higher reality. KofR 2.17; PhS 1.26; KofL1 5.8.7

<sup>24</sup>2. In these attempts at apprehending parts of the plan and attempts at realizing them human beings are involved and have to be employed. In this manner, the planetary hierarchy can grant people only a vision of tremendous possibilities and indications of the manner in which these possibilities may be realized, but nothing beyond that. The details and the method of realizing the ideal and the necessary work are left to human beings. To disciples falls the work not only of apprehending the plan but also of filling in the details and of taking the necessary physical action. At this point it is wise for them to remember that they (with their

little plans) come under the same laws as do the members of the planetary hierarchy in their larger endeavours, and that it is in his cooperation with people and his dealing with the human equation that the difficulties arise.

<sup>25</sup>In this respect human beings can be ordered into three groups: 1) Those who can apprehend the plan and are commissioned to work it out. 2) Those who can be used but do not grasp the greater issues. 3) Those who can apprehend nothing except those things which concern their own selfish interests.

<sup>26</sup>The members of the first group the planetary hierarchy can contact. They work with these people and expect fair promise of average success. The members of the second group have to be utilized as best may be by the disciples of the world. The members of the third group are seldom used, only used when no others are at hand.

<sup>27</sup>One of the primary abilities that a disciple has to cultivate, in order to apprehend the plan and be used by the planetary hierarchy, is solitude. In solitude causal consciousness can be developed and contact with Augoeides can be achieved, in solitude understanding acquired in the causal can be brought down into the brain consciousness. When disciples are alone, the teacher (45-self) can approach them and convey their knowledge to them. The Great Ones have to work through human instruments, and the implementation of the plan is much handicapped through deficiencies on the part of these instruments.

<sup>28</sup>3. Among the deficiencies that may be seen in the human instruments for the implementation of the plan are instability, self-conceit, self-sufficiency, pride, or on the other hand, self-deprecation and despair. If the emotional envelope is vibrating violently with some rhythm set up by the monad in the first triad, or if the organism is ailing and attention therefore cannot be concentrated on the plan, the teacher in the planetary hierarchy will have to seek some other instrument and one perhaps not so fundamentally suitable.

<sup>29</sup>Aspirants may need to be reminded that much work done by many of them is the result of over-zealousness and is not a carrying forward of the work the hierarchy has planned. The teacher in the hierarchy apportions the work with wisdom and discrimination and never lays upon one human being more than he can adequately accomplish. What the teacher can do and does is training his disciple so that it appears to the onlooking world as if he accomplished miracles. But do not forget that the vast amount of work done by one useful disciple becomes possible only when he has aligned all his envelopes of incarnation (47:4–49:7) with the causal envelope (47:1-3). Anyone who has a stable mental envelope that is strongly receptive to impressions from the causal while repulsive to vibrations of lower kinds; anyone who has an emotional envelope that is clear, uncoloured, and still; anyone who also has an etheric envelope with a stable rhythm and an organism with strong nerves; such a human being will meet the needs of the teacher and will become a channel through which he can unhindered pour his blessing upon the world.

<sup>30</sup>4. It should be noted that even the teachers in the planetary hierarchy have to lay their plans largely allowing for the lack of perception of those in the physical world through whom they have to work. They are handicapped and dependent on these physical instruments, and their main trouble concerns the stage of evolution reached by the majority of human beings

<sup>31</sup>This stage, which in some respects can be regarded as a success of the evolutionary process and not of its failure, nevertheless implies that the work of the planetary hierarchy is often hindered. The stage reached at this time might be expressed as a swinging from the rank physicalism of the past into a growing realization of the existence of the unseen worlds but without the balance that comes from self-acquired knowledge. This reorientation has been set in motion by the thinking portion of mankind: scientists, truly advanced religious people, spiritualists, theosophists, philosophers. It gradually and steadily affects human beings through their aggregate envelopes and is bringing them to a point where they are beginning to realize: 1) the reality of the unseen worlds, 2) the enormous power of thought, 3) the need for

(scientific =) systematic and conceptually exact knowledge on these two matters.

<sup>32</sup>5. Aspirants and disciples, as they seek to be of use, should watch certain dangers, risks, or deficiencies in their work. Some such should here be mentioned: 1) Over-emphasizing one aspect at the expense of another part of the plan. 2) Unequal concentration on that part of the plan which appeals the most to them personally. 3) Failure to recognize that co-workers may be unable to work steadily and continuously, to work together peacefully and steadily, and that therefore friction is often unavoidable. 4) Allowing self-interest and personal ambition to creep into the work. 5) Not giving oneself necessary rest and relaxation, but straining themselves to the point of fatigue. 6) Not having developed the capacity to recognize those who are sent to help them in the work. And above all: 7) Failure to keep in touch with Augoeides and the teacher in the planetary hierarchy.

<sup>33</sup>Aspirants and disciples also have to remember that, when they seek to cooperate with the planetary hierarchy and then have to solve all the problems then facing them, they have four aims of their striving:

<sup>34</sup>1. That in the working out of the plan there is also the working out of not only individual and national bad reaping, but also bad reaping of mankind as a whole.

<sup>35</sup>2. Another aim is the preparing of an instrument for service in the inauguration of the new age during the next two hundred years. There are esotericians and mystics in all parts of the world, and they are members of many groups, but the intention is that they shall be integrated into one single group, that channel through which the hierarchy can work and send its inspiring ideas. Through this integrated group the hierarchy can work for the uplift of mankind in the esoteric sense, the development of human consciousness. According as disciples, aspirants, esotericians, and mystics everywhere respond to this inspiration, so will the new age rapidly come in.

<sup>36</sup>A word of warning would not be out of place here: The inability to receive the inspiration and act on it, the inability to build and refine the envelopes, the inability to listen to Augoeides and the teachers when they communicate the teaching, have the result that those higher forces have to be transferred to other channels and that consequently the group loses the opportunity of being an instrument of service.

<sup>37</sup>3. To develop causal consciousness and discrimination of the disciples, so that they are able to apprehend the higher vision and acquire higher kinds of consciousness at the cost of the lower. They will have to remember that the lower aims, owing to their nearness, will loom in many ways more attractive, and can be transcended only at a very great cost. Many people need to develop their causal consciousness and to change their attitude, their hierarchy of values, before this group, which must inaugurate the new age, can measure up to the requirements. WofM 9.190.3

<sup>38</sup>Present-day problems and troubles are largely due to the lack of causal intuition, a deficiency that exists primarily in the mystics of the world and not so much in the aspirants to discipleship. The problem has not lain in lack of idealism or even in a lack of intelligence and sincerity, but it consists in the inability to sacrifice the interests of the first self at all times in order to make the higher, causal understanding assert itself. Compromise has been permitted, but in the esoteric sphere compromise is forbidden. People who indulge in it are dismissed. The teachers in the planetary hierarchy are looking out for those with clear vision, uncompromising adherence to the truth as sensed, and capacity to drive steadily forward toward the ideal. This comprises the following abilities: 1) To recognize that ideal through meditation. 2) To apply it to the present through one-pointedness. 3) To remove the old and hindering thought-forms through self-sacrifice. 4) To refuse to compromise, through clear vision. 5) Always to distinguish between the facts (acts) and the person. 6) Not to interfere in anyone's private life, therefore clearly to distinguish the limits to individual freedom and not to transgress those limits. KofL1 4.23.20 5.23.6, 8.12.8; KofL4 3.36.5; WofM 5.51.5, 9.46.7

<sup>39</sup>4. To work at bringing in the new cycle and the new group of servers. Workers in the new era will be drawn from groups of all kinds. Such workers will be chosen after having been tested largely for the measure of impersonality with which they work and the strength of their contact with Augoeides and the strength of their second self consciousness. These are factors which no first selves are able to judge, standards that no human beings can use. What follows next is an enumeration of some of those qualities and abilities for which the members of the planetary hierarchy test human beings.

<sup>40</sup>They look to see whether the inner flame – the result of effort wisely to work, think, and do – burns with increased brilliance or whether it remains hidden and dim because of the currents of the emotional envelope or because of thought-forms of personal antagonism, ambition, and envy. As a result of their work in the world some will be drawn into closer connection with the work of the planetary hierarchy, whereas others will be set back at least temporarily. Capacity to dominate emotionality and to work in mentality will largely count.

<sup>41</sup>They look to see who can struggle for principles with personalities, and yet keep the link to unity intact. This counts more than people perhaps realize. Anyone who can stand for principles and yet love all human beings – refusing compromise and yet refusing hate – has something rare to offer in these days and can be used by the hierarchy. All of you who work, should have a clear vision, upright purpose, show firmness in your work, and not deviate from the goal. You should also deal with patience and forbearance with those who prove to be weaker tools. Extend your love and help to them as well.

<sup>42</sup>The teachers in the planetary hierarchy look to see the faculty of pliability and adaptability working out. This involves the ability to appreciate the need, to recognize the new force coming in with the new cycle and consequently to bring together in wide synthesis of the need and of the force, regarding the first self simply as a focal point for action and transmutation. It involves the transmutation of the five senses and their extension for perception in higher worlds, so that sight, hearing, touch, taste, and smell are welded into one synthetic cooperating whole, for use in the great work. In the physical world, the senses tend to unify the life of the first self and to adapt physical things to the needs of the first self. In higher worlds, their transmuted counterparts must be adequate to the needs of the group. The ability to do this is one of the things that the teachers of the planetary hierarchy look for in those individuals whose privilege it may be to inaugurate the new age.

<sup>43</sup>Above all, they look for those who have an enlarged channel from the causal envelope via the mental envelope to the physical brain. If a man has such an enlarged channel, then it indicates that he can be used. They look for how far the antahkarana has been built, that channel of communication between the causal envelope and the brain which must be possessed by one whom the teachers can successfully use. They are guided in their choice of workers by a man's own achieved capacity and by his own hard-won ability. If he has capacity, ability, and faculty, then they joyfully employ him. The reverse of this has at times been asserted – that a man must seek the "Masters" because he seeks capacity – but this is wrong. On the contrary, therefore, a man will find them when he has capacity, capacity that makes him available for group work and that can be extended under careful instruction into causal powers. KofL1 4.11.8, 4.12.2 Leadership in groups controlling the work of the new age will grow out of the discipline of the individual, and leaders will be found among those who sense the deeper aim. Leadership that endures does not come to those who strive for place and power nor for those who have their eyes only on outward conditions and overlook the underlying causes. Leadership does not come to those who place the first self and its position and power before the good of the group. It comes enduringly to those who seek nothing for the separated self, to those who lose that self in the good of the whole. KofL2 3.42.2-4

<sup>44</sup>To resume our consideration of the sacred syllable AUM. When correctly used it has various effects which might be touched upon here.

<sup>45</sup>AUM sounded forth, with intent thought behind it, acts as a disturber, a loosener of the coarse matter of the etheric, emotional, and mental envelopes. When sounded forth with intense aspiration to second-self consciousness behind it, it attracts matter of higher kinds to replace those thrown out. Students should strive to have these two effects in their minds as they use this word in their meditation. This use of the AUM has the result that the envelopes of incarnation are purified and refined and so are made better instruments.

<sup>46</sup>The disciple's use of the sacred syllable AUM serves also to indicate to the members of the planetary hierarchy in the worlds of unity (43–46) and in the physical world that he is available for work and can be utilized actively where there is need. This should be borne in mind by all aspirants and should serve as an incentive in making the outer life correspond to the motives of the higher consciousness.

<sup>47</sup>The sacred syllable AUM is also used in the magical work of the hierarchy. Thought-forms are created to be vehicles of ideas and are sent forth to contact the mentality of the disciples who are responsible in a group under the guidance of a 45-self for the carrying forward of the plan.

<sup>48</sup>Thanks to the fact that aspirants have developed and learnt how to control their mental envelopes and so made them receptive to higher impressions, they become aware of the ideas which the teachers bring through from the causal world, and hence are in a position to cooperate intelligently. As this Rule IV indicates, aspirants and disciples create thought-forms of the ideas they have received, and use them in their groups for the helping of the world. The main work of a disciple in the mental world is to train himself in the activities outlined in what follows:

<sup>49</sup>1) To be receptive to the consciousness of the teacher. 2) To cultivate a right intuitive understanding of the ideas sent him by the teacher. 3) To afford the ideas received from the teacher such a form as will be suitable for those he is engaged in helping. 4) Through sound, light, and vibration to activate his thought-form so that other consciousnesses may contact it.

<sup>50</sup>In this way groups are gathered, organized, taught, and lifted, and thus the planetary hierarchy can reach the world.

<sup>51</sup>There are many other uses, of course, but if the students will ponder on these three they will make it possible for further uses to be imparted later.

<sup>52</sup>The sound is truly potent only when the disciple has learnt to subordinate the lesser sounds. Only as the sounds he sends forth normally into the three worlds of man (47:4–49:7) are reduced in volume and in activity, as well as in quantity will it be possible for him to hear the greater sound (L.A.: receive impressions from his own causal envelope as well as from Augoeides and from the teacher in the planetary hierarchy), and so to accomplish its purpose. Only as the multitude of spoken words is reduced, and silence in speech is cultivated, will it be possible for the word to make its power felt in the physical world.

<sup>53</sup>People seldom realize the potency of a word. Yet the scriptures of the world religions speak of this, from “In the beginning was the Word” of the Gospel to the Hindu symbol saying that “the great singer built the worlds, and the universe is his song”.

<sup>54</sup>Sound, speech, or the use of words is one of the most important tools used by man in moulding himself and his surroundings. Thought, speech, and physical action are the three which make a man what he is, and place him where he is.

<sup>55</sup>The purpose of all speech is to clothe thoughts in physical form and thus make them available for others. Speech manifests a thought, affords an audible expression to that which is concealed. Right speech can create a form that accomplishes good, just as wrong speech can produce a form that accomplishes evil. Without realizing this, people speak ceaselessly and irresponsibly, day after day; use words and surround themselves with form worlds of their own creation. It is essential, therefore, that before you speak you should think. This implies that you can often refrain from speech and that, when you do speak, you really express a right thought. Then your word will carry harmony and power for the realization of unity. Wrong

speech separates, whereas right speech unites, just as speech or word as a symbol of the godhead is also a symbol of unity. KofL2 3.36, 10.10.7

<sup>56</sup>As people develop their consciousness they will increasingly cultivate right and correct speech, think more before they utter words, “through meditation rectify mistakes of wrong speech”, ever more clearly realize the significance of right speech, right sound forms. WofM 9.192.11-13

<sup>57</sup>The second word of importance in Rule IV is the word “light”. First the sound and then the first effect of sound, light, causing the revelation of the thought-form.

<sup>58</sup>Light is known by what it reveals. When light is absent, this revealed world appears to fade away.

<sup>59</sup>The thought-form created by the sound is intended to be a source of revelation. It must reveal truth, an aspect of reality, to the onlooker. Hence the thought-form, in its highest use, also has the power to shed light in darkness, to bring light to those who need it.

<sup>60</sup>Light as a symbol of the consciousness aspect on a cosmic or solar systemic scale is not dealt with here, but only that which will enable the aspirant to work practically with intelligence. His main work – and increasingly he will find this to be so – is to afford knowledge to thinking human beings. To do this he must work esoterically with thought-forms that reveal the truth.

<sup>61</sup>Then he makes his thought-form live through the power of his own assurance, causal understanding, and vitality. Thus the significance of the third important word, vibration, appears. His message is heard, for it is sounded forth. It carries light, for it conveys the truth and reveals reality. It vibrates with the vitality of its creator, and is held in being as long as his thought, sound (word form), and intelligence animate it. The corresponding laws apply for all kinds of forms, messages, organizations, etc., which are manifestations of the ideas of human or superhuman creators.

<sup>62</sup>Students would find it of value to extend this idea and to reflect on how these three factors – sound, light, and vibration – relate to thought-forms on all scales: a solar system, an atomic world, a natural kingdom, a race, a nation, a human causal envelope. They may consider the diverse groups of creators of forms: solar ruler, planetary rulers, the Augoeides, human beings, and others.

<sup>63</sup>The (soul =) second triad and the consciousness aspect are symbolized as light; and the (Spirit aspect =) third triad and the motion or will aspect, as sound. L3 2.6.2-4 Light or illumination is received by the monad when it passes the third initiation (L.A.: centres itself in the second triad). Full understanding of the sound, of the sacred syllable AUM, the synthesizing factor in (manifestation =) worlds 47–49 is obtained by the monad when it passes the fifth initiation (L.A.: becomes a 45-self and so centres itself in the third triad, KofL1 4.2.21).

<sup>64</sup>The fourth important word is the word “form”. Form cannot be dissociated from vibration, for vibrations create forms, and all forms have been preceded by vibrations. On account of this effect, vibration is to be noted as a duality.

<sup>65</sup>Through the form, or the envelope, and its senses, the indwelling monad first becomes aware of the vibrations of all forms in the environment where it, itself, functions. (L.A.: The monad acquires this perception of the environment in the lowest three natural kingdoms.) Later (L.A.: in the human kingdom) the monad becomes increasingly aware of its own vibrations, and in so doing can become self-conscious. (L.A.: Self-consciousness requires objective consciousness, at least in the organism, and a contrasting subjective consciousness in a higher envelope. WofM 3.12.1)

<sup>66</sup>L.A.: As the human monad assimilates the knowledge of the environment and synthesizes it with self-consciousness, it passes through several stages of identification and liberation. It first identifies itself with the things of the physical world, desires them, and then liberates itself from this identification through identification with emotional things. Then follows a

corresponding process of liberation from emotionality through identification with mentality. Finally man liberates himself from all identification with anything in the worlds of the first self (47:4–49:7) through identification with causal consciousness. KofL1 6.1.4-10, 6.6.2

<sup>67</sup>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 (spiritual body =) 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.

## 6 *The Science of the Breath*

<sup>1</sup>The expression in Rule IV, “the man breathes deeply”, is a phrase covering also many other aspects of rhythmic living. What is called the “science of breath” or the “art of breathing” (Sanskrit: pranayama) deals with the creative life, how man by harmonizing himself with the rhythms that emanate from the divine kingdoms can reorient his life and work for his liberation. KofR 7.16.16; KofL1 1.21.5, 5.13.12; KofL2 6.13.18

<sup>2</sup>“The man breathes deeply” is a good example of the succinctness and inclusiveness of esoteric phrases. The art of breathing is dealt with according to the three phases of breathing, which are commended to students for their most careful consideration. KofL3 2.6.6

<sup>3</sup>There is first the phase of inhalation. This is indicated by “the man breathes deeply”. Just as he draws the breath from the depths of his lungs, he draws the very vital force from the depth of his being, the causal envelope. The first stage of his liberation from the worlds of the first self is to draw force and understanding from that in him which is part of higher worlds and a higher kingdom: the causal envelope, the second triad, and Augoeides.

<sup>4</sup>The expression “he concentrates his forces” indicates that phase during which the man retains the breath. It is a holding of all the forces of the life steadily in the place of silence. When the man can do this with ease and without overly attending to it, thanks to experience and skill, then he can see and hear and know in the causal world. This is the stage of contemplation in a higher sense, the quiet between two activities. In the life of the active disciple it produces those interludes when, through non-identification and the capacity to withdraw, he is held by nothing in the worlds of the first self. As he is still far from the goal, these interludes of quiet, withdrawingness, and non-identification are frequently difficult to reach and, even when he has reached them, dark. KofL1 1.10.6

<sup>5</sup>The science of breath, pranayama, describes this phase as that in which all the forces of the etheric envelope have through the breath been carried up into the head and concentrated there, prior to the phase of breathing forth. This moment of retention, when properly carried forward, produces an interlude of intense concentration, and it is in this moment that the aspirant must seize the opportunity.

<sup>6</sup>The phase of exhalation is described in rule IV with the words, “he drives the thought-form from him”. According to the science of the breath, this is always the final phase. The form, vitalized by the one who breathes in correct rhythm, is sent forth to do its work, fulfil its mission. The secret of creative work is in affording the form the right energy in the right manner.

<sup>7</sup>The causally conscious disciple creates the thought-form he has intended for manifestation in the lowest three worlds through intense meditation, which is always the activity parallel to breathing. Then by an act of the will, engendered dynamically in the stillness phase of contemplation – corresponding in the breathing cycle to the retention of the breath – and resulting in a “breathing forth”, he sends forth the created form into the lowest three worlds, the worlds of man, to serve there as a medium and expression of experience and knowledge. KofL1 1.21.2

<sup>8</sup>Through meditation and discipline the disciple learns to achieve such moments of high

consciousness and high energy whenever he concentrates his forces in the causal envelope, and then by an act of his will breathes forth (spiritual =) second-self intentions and plans into the lower worlds. The thought-form that he has constructed and the concentration of energy that he has succeeded in bringing about become efficient. The energy needed for the next step is sent forth through the causal envelope and is passed down into the etheric envelope, thus energizing the instrument necessary to the construction of the physical form. That aspect of the plan which he has apprehended in contemplation and in which he has seen he is called on to cooperate is sent forth simultaneously, via the mental consciousness into the brain, and thus “he drives the thought-form from him”. KofL1 1.22.5

<sup>9</sup>In pranayama, this stage corresponds to that of exhalation which, when carried forward with knowledge and conscious purpose behind it, serves to vitalize the centres and fill each of them with dynamic vital force.

<sup>10</sup>Thus, in this science of “breathing deeply” the whole process of creative work and the great process of manifestation are represented. The latter is the process whereby all the cosmic and solar systemic worlds are formed. Rule IV is a digest of the whole creation. It is equally the formula under which the causally conscious man works as he centres his forces to manifest them in the lowest three worlds.

<sup>11</sup>The right use of the life-breath is the whole art at which the aspirant, the disciple, and the initiate work. In this art, however, the physical breath is the least important aspect and is done correctly if the energy is used rightly.

<sup>12</sup>In the mental life of the disciple (L.A.: including his causal life), and in the great work of learning to be a conscious creator in mental matter and so produce results in the physical world, this fourth rule holds the instructions on which the work is based, contains the science of the entire magical work.

<sup>13</sup>Therefore, this Rule IV warrants the closest consideration and study. Rightly understood and rightly studied it guides each aspirant on his path from the fourth to the fifth natural kingdom. Its instructions, if correctly applied, guides the disciple, being once causally conscious, in handling and dominating the forms in the worlds of the first self.

<sup>14</sup>In the training of the disciples, blind obedience is never asked. Suggestions are made to them as to a method and as to a technique which has proved efficient for thousands of years and with many disciples. Some rules are imparted, such as those concerning breathing, helpful procedures, and practical living in the physical world, but as for the rest, the disciple is now, and in the future will be, left freer than heretofore. This may mean a slightly slower development at the beginning but will result, it is hoped, in a more rapid unfoldment during the later stages. WofM 9.190.18

<sup>15</sup>Therefore, aspirants and disciples are urged to go forward during their training with courage and with joy, knowing that they are members of the band of disciples (L.A.: aspirants, too, may regard themselves as disciples, since they are disciples of disciples, KofL1 4.1.18), knowing that they are not alone but that the strength of the band is theirs, the knowledge of the band is theirs too as they develop the capacity to apprehend it, and knowing also that the love, wisdom, and understanding of the watching elder brothers are back of every aspiring human being. Even though it appears to him that he is left to wrestle through to the light by his own strength only, nevertheless there is in the strength of his own causal being as well, which will some time be transformed into the perfect instrument of the second self and then be omnipotent in the worlds of man.

L.A. October 20, 2011.

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