

THE WAY OF THE DISCIPLE

PART THREE

WM 155–208

1 Rule V

¹Rule V. *Three things engage the Solar Angel before the sheath created passes downward; the condition of the waters, the safety of the one who thus creates, and steady contemplation. Thus are the heart, the throat, and eye allied for triple service.*

2 The Monad and its Thought-Forms

¹Different kinds of processes of creation have been dealt with, namely those which are performed by: 1) the creator of a solar system or a 49-globe; 2) Augoeides, as he creates (his body of manifestation =) the causal envelope; 3) man, as he creates those thought-forms by which he is surrounded, by which he expresses himself, and through which he works. Where 2) is concerned it should be remembered that the entire human family has been brought into manifestation by a paralleling group of Augoeides. (L.A.: That is to say, each human monad has its own Augoeides.) Where 3) is concerned it should also be borne in mind that this definite creative work is possible only to those who function on mental levels – the thinkers of the world and the disciples of teachers in the planetary hierarchy.

²In all these cases, the material form (L.A.: in man's case mental matter, 47:4-7, is intended) has been the result of meditation by the creating being, of response from the material acted upon by the force generated in meditation. The form thus produced has then been used through sound. This is succeeded by the stage at which the form is seen objectively and becomes a vibrant living entity (L.A.: the form becomes objective and live to human beings because it is clothed in emotional matter, which is the highest kind of matter that the first self can observe objectively. In the emotional eon, mental objective consciousness is possessed only by causal selves, all of whom are disciples of the planetary hierarchy. WofM 5.7.1, 5.19.6, 7.10.1, 7.15.5; PhS 2.62.23).

³This fifth rule touches upon three factors which engage the attention of the creating being before the physical form emerges into view. These three are: the condition of the waters, the safety of the one who thus creates, and steady contemplation. KofL3 2.7.1,2

⁴These three will be dealt with briefly and then the three factors will be considered which the disciple needs to master, if he ever aims to become an active and potent cooperator with the hierarchy. These three are (the eye, the heart, the throat =) the eyebrow centre, the heart centre, and the throat centre. These rules can be interpreted and understood in several ways. The interpretation made here will be that relating to the disciple, his work, and cooperation with his Augoeides. These teachings are intended to be practical; they will emphasize the training and discipline of the disciple. Scattered throughout the account will be found those hints and esoteric suggestions which, when followed, will lead the aspirant on to experiments which will make him experience truth and reality. Those who are not true aspirants will fail to recognize the hints and thus will be preserved from danger and premature experience.

⁵The process of creating thought-forms is part of the work done by every aspirant in his daily meditation. If the aspirants would remember that every time they sit down to their morning meditation they are learning to build and vitalize thought-forms, their work might assume greater interest. Most aspirants tend to be occupied with their deficiencies in the work of meditation and their inability to control their thoughts. They could overcome such problems, if they were to be occupied by the profoundly engrossing work of thought-form building.

3 *The Condition of the Waters*

¹Man has through a coordinating purpose, intent meditation, and creative activity built the thought-form which he is directing with his will. The time has come for that thought-form to carry out the purpose of its being. The form is “driven” from its creator by the power of the expulsive breath – something that should be understood both symbolically and factually. The disciple often fails in his work owing to his inability to understand both the (esoteric =) symbolic and the physical significance of this expulsive breath in his meditation work. When the disciple breathes rhythmically as he meditates concentratedly, definitely focussing his attention on the mental definition of the purpose of the thought-form and vitalizing it, he finishes by this expulsive breath.

²If the disciple fails in making his thought-form efficient, the first cause lies in his failure to carry on these activities simultaneously; and the second cause, in his neglecting to consider the “condition of the waters”, or the state of the emotional matter in which he must clothe the mental form if it is to function in the emotional world. If he cannot do this, it becomes simply and eventually a dead form in the mental world, for it will lack that motivating power of desire which it must have to be completed in the physical world. WofM 3.20.5

³On the other hand, if a thought-form clothes itself in an emotional envelope which is an expression of a purely selfish desire, it is drawn into the emotional envelope of the disciple and is lost, like a toy boat in a whirlpool. Many of the thought-forms which the aspirant constructs in his meditation are dissolved in this way because of the chaos ruling in his emotional envelope. Good intentions and plans made by the disciple are never realized because they are drowned in the emotional waves created by fear, suspicion, hatred, or physical desire. KofL1 9.29.16, 9.38.31, 9.64.10

⁴Chaos in the emotional envelope may also arise through the activities of others. There are many disciples who have achieved a fair measure of self-control and of personal disinterestedness. But their emotional envelopes are again and again swept into a state of agitation by the group for, and in which, they work. They are elated or depressed, satisfied or dissatisfied by the results they achieve or fail to achieve; or are disappointed with their fellow servers. Through these emotional reactions their thought-forms, constructed so diligently and devotedly, come to naught. They lose their skill in action, because they are tied to the desired result and so their labour produces nothing. KofL2 7.15.16

⁵There are many other possible conditions of the emotional envelope which each aspirant can for himself supply. The emotional envelope of the aspirant is necessarily part of the planetary emotional envelope and hence vibrates in unison with that form. This should also be carefully considered, for the emotional envelope is activated by the collective condition of the emotional world and therefore must be handled wisely in this respect. KofL1 1.6.4,5, 9.45.20

⁶At this time there are three qualities predominating in the collective emotional envelope of the planet and of mankind – fear, expectancy, and a climaxing desire for material possession. Note the word “climaxing”. The human desire for physical happiness has reached its peak. Thus mankind has achieved and surmounted much. But the vibrations of what is old and ingrained are strong.

⁷These three qualities have to be overcome by the aspirant as he seeks to serve from within his mentality. He must replace fear with that peace which is the prerogative of those who live always in the light of the eternal (L.A.: 46-consciousness, 46:7 to begin with); he must replace questioning expectancy with that placid, yet active, assurance of the ultimate objective which comes from a vision of the plan and his contact with disciples and later with the teacher. Desire for material possession must be superseded by aspiration for the “treasures of the soul”: wisdom, love, and power to serve. Peace, assurance, and right aspiration will bring about that right emotional condition which will ensure that the aspirant’s thought-form survives in the emotional world and can be realized in the physical world.

4 The Safety of the One Who Thus Creates

¹People often let themselves be overcome by their own thought-forms. Creation of thoughts, through concentration and meditation, is a potentially dangerous matter. There are forms of thought, not very encumbered by emotional matter, which, failing to pass into lower worlds, poison the man in his mentality. This they do in two ways: 1) By growing so potent in the mental envelope that the man falls a victim to the thing he has created. They become idées fixes; intellectual obsessions which drive him to insanity. 2) By multiplying so fast that the mental envelope of the man becomes like a thick and dense cloud, through which the light of the causal envelope must fail to penetrate, and through which higher emotional experiences of love and beauty equally fail to pierce. The man is suffocated by his own thought-forms.

²Or there are lines of thought which draw forth from the emotional envelope reactions of a poisonous nature. A certain line of thought is followed by a human being in relation to his fellow humans. It breeds hatred, jealousy and envy, and works through into manifestation in such a manner that it produces those physical world activities which cause the death of their creator through murder, which is in many cases the result of crystallized intent, or through disease. KofL1 9.29.16 Pure thought, right motive, and loving desire are the true correctives of disease, and where the desire for these (which does animate many) is raised to constructive thinking, disease will gradually be eliminated. Many desire, but few think. WofM 5.11.15 The planetary hierarchy does not look for those who only desire and aspire. It looks for those who unite their desire with the determination to learn to use their mental envelopes and become creators, and who will work constructively towards these ends.

³That is why, in all systems of true esoteric training, the emphasis is laid on right thinking, loving emotion, and pure, clean living. Only thus can the creative work be carried forward with safety, and only thus can the thought-form be realized constructively in the physical world.

5 Steady Contemplation

¹The word “meditation” is not used here, since the meditation is now completed. Meditation means that the disciple uses and mentally builds the form so that it can be completed, rounded out, and integrated with the thought-form of the disciple’s group of co-disciples. Now he must with steadiness contemplate that which he has created, and with equal steadiness inspire it with needed energy, so that it can fulfil its function. KofL1 1.21.2

²He ceases to reason, to think, to formulate, and to build in mental matter. He simply pours his energy (L.A.: causal energy from 47:3 or 47:2; 47:3 takes the path 47:5 – 48:3 – 49:3 , 47:2 takes the path 47:4 – 48:2 – 49:2) into the form and sends it forth to carry out his will. Just as long as he can contemplate and hold steady, so will his creation fulfil his intention and act as his agent.

³Just so long as he can focus his attention on the idea for which he created his thought-form and can link the form and the idea together in one steady vision, just so long will it serve his purpose and express his idea. Herein lies the secret of all successful cooperation with the plan.

⁴A mechanism in the organism comes into use in two ways: First, without will and understanding as is the case of the sense organs in animals, then with will and mental understanding of cause and effect as in human beings.

6 The Early Stages of Discipleship

¹A similar state of affairs exists in the early stages of discipleship. The disciple becomes aware of capacities which are not as yet intelligently under his control. He experiences flashes of insight and of knowledge which seem of no immediate value. He contacts vibrations and phenomena of higher worlds than the gross physical world but remains unaware of the process whereby he has done so, and can neither renew nor recall the experience. Within his

etheric envelope, he senses active forces. Sometimes he can localize them, and in any case he admits theoretically that a structure of seven centres is awakening into conscious activity. He cannot as yet control it and he is quite incapable of calling it into intelligent cooperation with his purposes and ideas, no matter how hard he tries. All that he can do is to register such phenomena and keep a record of these experiences, bearing always in mind that in the early stages of this unfoldment only the coarsest of the pertaining vibrations will be registered on his brain consciousness. He simply has to wait and to bring his mind to bear upon the purifying of his envelopes and the elimination of all that he recognizes as liable to distort his vision. This period may be long or short depending on how much of this is new or only a repetition of experiences he has had in previous lives.

²In the training to be given during the next few decades, the unfoldment of emotional vision (clairvoyance) and hearing (clairaudience) will be entirely ruled out, or if the disciple already possesses those powers, he will eventually have to overcome them. The true disciple endeavours to centre himself in the mental envelope with the object in view of transferring his consciousness higher still, into the causal envelope. KofL1 4.24.7, KofL3 8.19, WofM 5.27.1,2, 5.29.1,4, 7.19.6

³His aim is to include the higher, and there is no need for him, at this stage, to regain that emotional faculty which was the possession of the little evolved human races, and is the possession of many of the higher animal species. Later on, when he has become a causal self, he can function in the emotional world, should he so choose. PhS 2.23.8 But he initiates work with the consciousness aspect of human beings, and not with their emotional envelopes. KofL2 6.13.16

⁴In working with consciousness the true technique of evolution is applied, for in every kingdom of nature it is consciousness within the forms which is responsible for the development of, and within, the form. Therefore, the main objective of students is to become aware of the causal consciousness (L.A.: and Augoeides), to cultivate causal consciousness, and to learn to live and work as if they possessed it. Until such time as they can control their instrument voluntarily, they would be well advised to train their mental consciousness, study the laws governing manifestation, and learn to include all that which we now cover by the word "higher" – a misnomer, but it must suffice. WofM 6.3.3

⁵When a man can apply this instrument intentionally, voluntarily use it or desist, then his whole status changes and his usefulness increases. Through the use of the intellect, mankind has become aware of the purposes and employment of the physical instrument, the organism. Through the use of a still higher faculty, which belongs to the causal envelope, he learns the intentional, voluntary, and intelligent control of the whole first self (47:4–49:7) and learns to understand the purposes for which it exists. This higher faculty is a higher intellect, causal consciousness.

⁶Only as the man becomes causally conscious does he become of use in the group of a hierarchic teacher, a 45-self. When causal consciousness is beginning to function, then he can pass from the stage of probationer to that of accepted disciple in a hierarchic teacher's group. KofL1 4.12.3,4; 4.17.4

⁷A great deal of training is given to a probationer without his recognizing it consciously. Erroneous tendencies are indicated to him as he seeks with sincerity to train himself for service. KofL1 4.6.20 The analysis of motive when truthfully undertaken, serves amazingly to lift the would-be disciple out of the emotional world into the mental world. It is in the mental world that the teachers are first contacted, and there they must be sought. KofL1 4.24.11

⁸The time will come when the light in the head is not only present but can be somewhat used. The reaping of the aspirant is such that it becomes possible for him, through strenuously applied effort, to handle his life in such a way that he can not only reap his sowing and carry out his obligations, but has sufficient determination to enable him to handle the problems and

obligations of discipleship also. His service to others is carried out with the right motive, and is beginning to count and make its power felt, and he is losing sight of his first-self interests while working for those of others (L.A.: the interests of their second selves; it would be pointless for him to forgo his own first-self interests merely to bolster the same kind of interests in other people).

⁹The teacher confers with some of his senior disciples (L.A.: 46-selves) as to the advisability of admitting the aspirant within the group aura, and of uniting his vibrations with those of the group. Then, if decision is arrived at, for the space of two years a senior disciple acts as the intermediary between the teacher and the newly accepted disciple. The intermediary works with the new disciple, stepping down, as it were, the vibrations of the teacher so as to accustom the disciple's envelopes to the higher frequency. The intermediary conveys to the disciple's mental consciousness, via his Augoeides and causal envelope, the group plans and guiding ideas, and he watches how the disciple relates to what happens to him in life and to opportunities offered him. He practically assumes, pro tem, the duties and position of the teacher. WofM 9.187.7

¹⁰All this time the aspirant remains in ignorance of what has happened and is unaware of these contacts going on in his higher envelopes. He, however, notices in himself three signs:

¹¹1. Increased mental activity. This at first will give him much trouble, and he will feel as if he were losing in control of thought instead of gaining it, but this is only a temporary condition and gradually he will assume command.

¹²2. Increased responsiveness to ideas and increased capacity to vision the plan of the hierarchy. This will make him, in the early stages, unbalanced to a degree. He will be continually swept off his feet with new ideas, new ideologies, new movements, which all of them seem to promise the realization of the coming millennium. But after a time he regains his poise, and purpose assumes control of his life. He works at his own task, and carries forward his contribution to the activity of the whole, to the best of his ability. KofL1 4.7.4

¹³3. Increased psychic sensitiveness. This is both an indication of growth and at the same time a test. He is apt to be taken in by the allurements of the psychic powers; he will be tempted to sidetrack his efforts from specialized service to mankind into the exploitation of the psychic powers, and their use for self-assertion. The disciple has to grow in all parts of his nature, but until he can function consciously as a causal self, he must desist from the use of those lower powers. They can be safely used by causal selves only. 46-selves and higher selves have no need to employ the powers inherent in the lower (L.A.: emotional and etheric) envelopes. These higher selves can use the infallible knowledge of the (intuition =) 46-consciousness, and the (illumination of the principle of light =) 47:1-consciousness. KofL1 4.23.17

¹⁴There is in the minds of students a widely spread misunderstanding that the teacher lets an accepted disciple become clearly aware that he is accepted, that he is told so and that an interview is accorded wherein the teacher accepts him and starts him to work. Such is not the case. The esoteric law holds good in discipleship as in (L.A.: the first three) initiations that the man goes forward blindly. KofL1 9.38.18 He hopes, but he does not know, and receives no clear certainty. By observing himself and studying the requirements he arrives at the conclusion that perhaps he has reached the status of accepted disciple. He therefore acts on that assumption and with care he watches his acts, guards his words, and controls his thoughts so that no overt act, unnecessary word, or unkind thought will break the rhythm which he believes has been set up. He proceeds with his work and intensifies his meditation; he searches his motives; he seeks to equip his mental envelope; he sets before himself the ideal of service and seeks always to serve; and then, when he is so engrossed in the work on hand that he has forgotten himself, suddenly one day he sees the one who has for so long seen him.

¹⁵This may come in two ways: in full waking consciousness or by the registering on the physical brain of a meeting and an interview during the hours of sleep. In this connection the

disciple has three particular recognitions.

¹⁶1. The disciple recognizes the event as an incontrovertible fact he cannot doubt.

¹⁷2. The disciple recognizes that he must be silent about this fact. Many years may slip away before the disciple will mention it, and then only to another disciple who is under the same teacher, and only after having received the permission of the teacher to mention it. WofM 9.192.11; KofL1 4.2.5, 4.6.10, 4.19.19

¹⁸3. Gradually he recognizes certain factors governing the teacher's relation to the disciple, so that these factors begin increasingly to govern his own life. Six such factors are enumerated below.

¹⁹1. He recognizes that his contacts with his teacher are governed by group emergency and need, and deal with his group service. It gradually dawns on him that his teacher is interested in him only insofar as he as a monad conscious in the causal envelope can be used in service through the first self in the physical world. He begins to realize that his teacher works with his causal envelope and that it is his causal envelope, therefore, which is en rapport with the teacher and not the envelopes of his incarnation. His task, therefore, becomes increasingly clear and this is the task of all disciples. It is to keep the channel of communication open between the causal envelope and the brain, via the mental envelope, so that the teacher can reach him at once and easily. Especially at the early stages of discipleship, sometimes the teacher has to wait weeks before he can contact the disciple, for the channel upward is closed and the causal envelope is not en rapport with the brain. KofL1 4.2.16

²⁰2. He finds that it is he who shuts the door in the majority of cases through his use of lower psychic faculties, physical disability, and lack of control of consciousness, and he therefore discovers that he has to work constantly and ceaselessly with his first self.

²¹3. He finds that one of the first things he has to do is to learn to discriminate between the vibrations of his Augoeides, the vibrations of his group of disciples, and the vibrations of his teacher. All three are different and it is easy to confuse them, especially at first. It is a safe rule for aspirants and disciples to assume, when they contact a "high vibration" and stimulus, that this is not from the teacher but rather from Augoeides. KofL1 4.20.19

²²4. He finds also that it is not the habit of the teachers to flatter or to make promises to their disciples, such as that they are destined for high office, or that they are the teachers' intermediaries and that the hierarchy is depending upon them. Ambition, love of power, and the self-sufficiency, which characterizes many mental types, test out the struggling aspirant. These are qualities of the first self and do not help him to develop the qualities of the second self and he gets from his personality all that he needs in that line. These qualities delude him and lead him astray, forcing him onto a pedestal from which eventually he must descend. The teachers say nothing to feed pride in their disciples, nor do they speak words to them which could foster in their disciples the sense of being separate or chosen and the sense of being important. WofM 9.198.1; KofL1 4.23.18

²³5. The disciple soon finds also that the teachers are not easily accessible. They are busy, ill able to spare even a few moments in which to communicate with the new disciple. With old and tried disciples, the contacts are more frequent, being more easily achieved and bearing more rapid results. The newer the disciple, the more he demands attention and imagines he should have it. The old and more experienced servers seek to fulfil their obligations and carry forward their work with as little contact with the teacher as possible. They seek to save the teacher's time and frequently consider it a failure on their part, if the teacher must speak to them to safeguard the work from error and themselves perhaps from harm. The aim of every advanced disciple is to carry out his work and be en rapport with the (spiritual force centre =) force centre of his second self, which is his group, and thus in steady touch with the teacher, without interviews and phenomenal contacts with him. Many disciples expect to contact their teacher once a year only, usually at the time of the full moon in sign of Taurus. WofM

10.20.1, 10.22.5; KofL1 4.10.13, 5.8.11

²⁴6. He finds also that the relationship between teacher and disciple is governed by law and that there are definite stages in their mutual contact. These stages can be enumerated as follows without further details.

²⁵1. The stage at which the teacher contacts the disciple through another disciple in the physical world. This is the stage of “little discipleship”.

²⁶2. The stage at which a higher disciple, working from his causal envelope, directs the disciple. This is the stage called a “disciple in the light”.

²⁷3. The stage at which, according to necessity, the teacher contacts the disciple through a vivid dream experience, a symbolic teaching, a using of a thought-form of the teacher, a contact in meditation, a definite, remembered interview with the teacher in his ashram. This is definitely the stage of accepted disciple. KofL1 4.20.28

²⁸4. The stage at which, having shown his wisdom in work, and his understanding of the teacher’s problem, the disciple is taught how in emergencies to attract the teacher’s attention and thus draw on his strength, knowledge, and advice. This is an instantaneous happening, and practically takes none of the teacher’s time. This stage has the peculiar name of a “disciple on the thread”, the thread being the sutratma. KofL1 4.5.24

²⁹5. The stage at which the disciple is informed of the method whereby he may contact the teacher to have an interview with him. This information is given only to those trusted disciples who can be depended upon not to use it for any personal need or emergency but only for the need of the work. A disciple at this stage is called “one within the aura”.

³⁰6. The stage at which the disciple can get his teacher’s ear at any time and he is in close touch always. This is the stage at which a disciple is being definitely prepared for an immediate initiation or, having taken initiation, is being given specialized work to do in collaboration with his --- . At this stage he is described as “one within his teacher’s heart”.

³¹There is a seventh stage of a still closer relationship between teacher and disciple, where there is a “blending of the lights”. The designations of the stages given are paraphrases rather than translations of the ancient terms.

³²Good character, high conception of right, sound values, and spiritual aspiration are certainly basic and unalterable requirements, yet more is needed for discipleship and contact with the teacher.

³³The privilege of being an outpost of the teacher’s consciousness requires an unselfishness and a self-surrender for which few are prepared. To be drawn within his aura so that the disciple’s aura forms an integral part of the group aura presupposes a purity which few can cultivate. To have the ear of the teacher and to earn the right to contact him at will necessitates a sensitiveness and a fine discrimination which few would care to purchase at the price. KofL1 4.4.6, 4.5.9 Yet the door stands wide open to all earnest, sincere seekers who meet the requirements.

7 Transmitters of Knowledge from Higher Worlds

¹Those who are in any way advanced in consciousness evolution are having that evolution hastened as never before in the history of the world. The crisis is so grave and the need of the world so great that those who can even in a small way sense the vibrations of the elder brothers, and who can bring down ideas from higher worlds, are being very carefully, forcefully, and strenuously trained. It is necessary that they should be enabled to act accurately and adequately as transmitters and interpreters. KofL1 4.4.18

²In the following certain factors that are active, and methods that are applied, in connection with inspirational writing, and which have a resulted in the writing of such books as *The Secret Doctrine*, the scriptures of the world religions (L.A.: and of course D.K.’s own works published in A.A.B.’s name). The interpretation of the material received and published

depends on many factors: the status of the writers can be over-estimated or not sufficiently appreciated, the terms they use are dependent upon their educational status and so may be incorrect or give rise to misinterpretation. It is necessary, therefore, to understand the process somewhat.

³Some transmitters work entirely in emotionality and their work is necessarily part of the great illusion. They are unconscious mediums and are unable to check the source from whence the teachings come. If they claim to know that source, they are frequently in error. Some receive teaching from discarnate beings of no higher evolution, and frequently of lower, than themselves. Some are simply abstracting the content of their own subconsciousnesses, and hence we have the beautiful platitudes, couched in Christian phraseology, and tintured by the mystical writings of the past.

⁴Some work only in mentality, learning through telepathy that which the elder brothers and their Augoeides have to impart. They tap the sources of knowledge there are in causal consciousness. They become aware of the knowledge stored up in the brains of disciples who are of the same department as themselves. Some of them are outposts of the teacher's consciousness and become also cognizant of his thought. Some use several of the methods mentioned, either consciously or unconsciously. When they work consciously, it is then possible for them to correlate the teaching given and, under the law of correspondences and through the use of symbols (which they see through mental objective consciousness), to ascertain the accuracy of their teaching. Those who work unconsciously in mentality (not emotionality) can use only trust and discrimination until they are further evolved. They must accept nothing that contradicts facts imparted through the great messengers of the planetary hierarchy, and they must be ready to adapt the modicum of knowledge which they possess to the greater structure of knowledge.

⁵Each generation now should produce its seers. The fault of aspirants is that they do not see; they perceive only a part of the great whole of truth, but all the rest is hidden to their three-dimensional vision. It is necessary for those who want to act as true transmitters and intermediaries from the knowers to mankind that they keep their eyes on the horizon and seek thus to extend their vision, that they hold steadily the realization that they already have and seek to extend and deepen it, that they hold on to the truth that all things are headed towards the revelation, and that the form does not matter. They must seek pre-eminently to be dependable instruments, unswayed by passing storms. They must endeavour to remain free from depression, no matter what occurs; liberated from discouragement; with a keen sense of proportion; a right judgment in all things; a regulated life; a disciplined organism, and a whole-hearted devotion to mankind. Where these qualities are present, the teachers can begin to use their destined workers. Where they are absent, other instruments must be found.

⁶Some people learn at night and regularly bring over into their physical brain consciousness the facts they need to know and the teachings they should transmit. Many methods are tried, suited to the nature of the aspirant or disciple. Some have brains that act telepathically as transmitters. The safer and rarer methods utilize the mental envelope as the intermediary between the causal envelope and the brain, or between the teacher and the disciple. Those methods of communication with the emotional world, which have been worked out in spiritist circles, are not used by disciples. The higher, mental methods are more advanced, surer, and rarer.

⁷The true transmitters from the causal world to the physical world proceed in one or other of the following ways:

⁸1. They write from personal knowledge, and therefore employ their mentality at the task of stating this knowledge in terms that will reveal the truth to those who have insight, and yet will conceal that which is dangerous from the curious and those who lack insight. This is a hard task to accomplish, for mentality expresses causal consciousness most inadequately, so that much of the true significance is lost in the expression dependent on language.

⁹2. They write because they are inspired (L.A.: by at least causal selves or corresponding monads of the deva evolution). Because of their physical equipment, their purity of life, their singleness of purpose, their devotion to mankind, and the good reaping of service itself, they have acquired the capacity to touch the sources of truth there are in higher worlds (L.A.: at least the causal world). They can tap thought currents that have been set in motion by that great band of contemplators, called nirmanakayas, or those definite, specialized thought currents originated by one of the teachers in the planetary hierarchy. WofM 9.16.1, 9.29.4, 10.7.7 The receptivity of their mental and brain consciousness enables them to express these contacted thoughts in words and write them down. The choice of words and the formulation of sentences are largely left to the writer. Therefore, the appropriateness and correctness of the terms used will depend upon his mental equipment, his educational advantages, the extent of his vocabulary, and his inherent capacity to understand the imparted ideas.

¹⁰3. They write because of the development of the inner hearing. Their work is largely writing from dictation, yet is also partially dependent upon their standard of development and their education. A certain definite unfoldment of the envelope centres, coupled with good reaping, constitutes the basis of choice by the teacher in the planetary hierarchy who seeks to impart a definite instruction. The responsibility as to accuracy is therefore divided between the one who imparts the teaching and the receiver. The physical receiver must be carefully chosen, and the accuracy of the imparted information, as expressed in the physical world, will depend on his willingness to be used, his being definitely centred in mentality, and his freedom from (astralism =) being impressionable by beings and influences of the emotional world. To this must be added the fact that the better educated a man may be, the wider his range of knowledge and scope of interests, the easier it will be for the teacher in the hierarchy to render, through his agency, the knowledge to be imparted. Frequently the dictated data may be entirely foreign to the receiver. He must have a certain amount, therefore, of education, and be himself a profound seeker of truth before he will be chosen to be the recipient of teachings that are intended for the general public or for esoteric use. Above everything else, he must have learnt through meditation to focus himself in the mental envelope. Similarity of vibrations and of interests holds the clue to the choice of a receiver. Note this: similarity of vibrations and of interests, not equality of vibrations and of interests. (L.A.: Sender and receiver are of the same department, ray, but are at different stages, in different natural kingdoms.)

¹¹This form of work might be divided into three methods:

¹²1) Mental clairaudience. This is not exactly telepathy but a kind of direct hearing. The teacher speaks, and the disciple listens, both entirely in mental consciousness with mental faculties being used. The disciple uses the crown and eyebrow centres, and so they must both be vitalized before this method can be employed.

¹³2) Telepathic communication. This is the registry in the physical brain consciousness of information imparted, in either of three ways: 1) Directly from teacher to disciple or from disciple to disciple. 2) From teacher to disciple via Augoeides using the path down through the atoms of the second and first triads (47:4 is bypassed). Only such disciples as have atomic matter in their envelopes can work this way. Safety and accuracy lie in this equipment. 3) Between two Augoeides via the causal envelope and transmitted direct according to the method described in 2) above, or stored up in the superconscious to work through gradually and at need to waking consciousness.

¹⁴3) Inspiration. There are some points of similarity between inspiration and mediumship, nevertheless they should not be confused. Mediumship does not reach beyond the emotional world. Mediumship is dangerous and unreliable because the mental envelope is not involved and so the self is not in control. The medium is an unconscious instrument, he allows himself to be controlled by others, discarnate beings who use the brain and voice apparatus of the medium. These beings are not highly evolved, and are quite incapable of employing mental

methods. In contrast, inspiration is causal and mental, and the self is conscious during the process, even if it stands aside and allows the inspirer to utilize the physical envelopes. Inspiration presupposes the development of causal consciousness, which spells safety. Causal consciousness is always good; it may lack knowledge in worlds 47–49 and in this way be deficient; but it harbours no evil. WofM 7.1.11 Inspiration is always safe, whereas mediumship is always to be avoided.

¹⁵Some people combine inspiration with other higher methods of receiving instruction and, when this is the case, great accuracy of transmission is found. H.P.B. is an instance of this: inspiration together with mental objective consciousness (vision and hearing).

¹⁶Inspiration may involve telepathy, for the inspirer may use his disciple's brain, throwing thoughts into it; or he may occupy his disciple's organism and etheric envelope, the disciple (monad) standing aside, being conscious in his superphysical envelopes.

¹⁷Emotional clairvoyance and clairaudience are not methods of reception from the causal world. Those exercising these faculties certainly see something, but they are unable to differentiate between that which is past, that which is, and that which will be. Therefore illusions and fictions will be the result. Mental clairvoyance requires a trained interpreting mental consciousness, which is rare indeed to find. PhS 2.62.23

¹⁸In all the methods described here error may creep in owing to physical limitation and the handicap of words. In the case of those who write from personal knowledge (L.A.: individuals of this category are at least causal selves having incipient essential consciousness, 46:5-7) the errors in expression will be of no real moment; whereas in the second and third cases the errors will be dependent on the stage of development of the receiver. If, however, he couples intelligence, devotion, and service with his capacity to receive and hear, he will soon correct the errors himself and his understanding will grow.

¹⁹Those teachers in the planetary hierarchy with whom the average aspirants and probationary disciples may be in touch in the mental world do not work with aspirants because they personally like or care for them, but because the need is great and they seek those whom they can train to become competent workers. The mental attitude that they look for in aspirants is that of teachableness, the ability to record, remember, and refrain from questioning until they know more. Later the aspirant is urged to question everything. It is worthwhile to remember what one of the teachers said: "Know us for sane and balanced men who teach as we taught on earth, not flattering our pupils but disciplining them. We lead them on, not forcing them forward by feeding their ambitions by promises of power, but giving them information and leading them to use it in their work, knowing that right use of knowledge leads to experience and achievement of the goal."

²⁰How often does one find a student more occupied with thoughts about the teacher and what he should do than what he, the student, should do himself! And yet the fitting of himself for service and the equipping of himself for useful cooperation is, or should be, his main preoccupation.

²¹Inquiry about the teacher is more interesting than inquiry about the needed qualifications for discipleship. Interest for the data available about the adepts is more potent than the steadfast investigation into limitations and disabilities which should engross the aspirant's attention. It is more common that would-be disciples are curious as to the habits and methods of specific teachers and their ways of handling their disciples than they work to acquire right ways of life and ways of work. All these matters are side issues and interest in them only handicaps and limits the aspirant. One of the first pieces of advice given those who wish to enter into communication with the teachers is to take their eyes off those things which do not concern them, focus their attention on the needed steps and stages which should demonstrate in their life, and eliminate that preoccupation with their own moods and thought periods, that waste of time and energy which so often takes up the major part of their thought life. WofM

5.26.5,6, 9.181; KofL1 4.5.17, 4.12.8, 5.15.1-3

²²When a teacher seeks to find those fitted to be instructed by him, he looks for three conditions first of all. Unless these are present, no amount of devotion or aspiration, and no purity of mode of living suffices. It is essential that all aspirants should grasp these three factors and so save themselves much distress of mind and wasted striving.

²³The teacher looks for the aspirant's light in the head, he investigates his reaping, he notes his service in the world.

²⁴Unless there is indication that the man is what is termed esoterically "a lighted lamp" it is useless for the teacher to waste his time. The light in the head, when present, indicates that:

²⁵1. The the pineal gland, which is in the organism is the seat of causal consciousness and the organ of second-self consciousness (45:4–47:3), is functioning to a greater or less extent. It is in this gland that the man obtains the first physiological changes incident on contact with the second self. KofL1 9.71.7. This contact is brought about through definite work at meditation, control of consciousness, and the inflow of force from the second triad.

²⁶2. Physical man is aligned with his causal envelope and Augoeides and subordinates his physical life to the impressions and control he receives from these two. This is covered sufficiently in the first two or three chapters of *Letters on Occult Meditation* and these should be studied by aspirants.

²⁷3. Force flows down via the thread soul, sutratma, from the causal envelope to the brain via the mental envelope. The whole secret of achieving spiritual insight, correct perception, and right contact lies in the above statement, and therefore the *Yoga Sutras of Patañjali* are always the textbook of disciples, for it informs of those rules and methods which bring the mental envelope under control, stabilize the emotional envelope, and so develop and strengthen the thread soul that it can and does become a veritable channel of communication between the causal envelope and the physical brain. The light of illumination streams down into the brain cavity and makes the man objectively perceive three fields of knowledge. Partially illuminated disciples or aspirants often forget this fact and hence cause themselves undue distress and jump to premature interpretations.

²⁸The light first throws into relief and brings into the foreground of consciousness those thought-forms and beings which depict the lower life, and which in their aggregate form the dweller on the threshold. KofL1 3.25, 10.8; KofL2 6.23.3; KofL3 2.12.11, 2.26.4; WofM 3.46.2, 18.11.7

²⁹Thus the first thing of which the aspirant becomes aware is that which he knows to be undesirable and that which reveals his own unworthiness and limitations, and the undesirable constituents of his own aura burst on his vision. The darkness which is in him is intensified by the light which glimmers faintly from the centre of his being, and frequently he despairs of himself and descends into the depths of depression. All mystics bear witness to this and it is a period which must be lived through until the pure light of insight drives all shadows and darkness away and little by little the life is brightened and lightened until the sun in the head is shining in all its glory.

³⁰The light in the head also indicates that the man has found the path. There remains then for the man to study and understand the technique whereby the light is centralized, intensified, entered and eventually becomes that magnetic line which he can follow back until he reaches the source (47:1-3) of the lower manifestation (47:4–49:7) and he enters causal consciousness.

³¹"The path of the just is as a shining light" and yet at the same time a man has to become that path himself. He enters the light and becomes the light and functions then as a lamp set in a dark place, carrying illumination to others and lighting the way before them.

³²The aspirant's reaping is the next factor that a teacher has to consider before accepting a man as a disciple. He has to examine whether or no such a step is possible from the reaping standpoint or whether there exist in a man's past those conditions which negate his acceptance

in this life. KofL1 4.1.7

³³There are three main factors to be considered separately and in their relation to each other.

³⁴First: are there such reaping-conditioned obligations in a man's present life as would render it impossible for him to function as a disciple? In this connection it must be carefully borne in mind that a man can become a disciple and merit the attention of a teacher only when he is able to do something significant for his fellow human beings.

³⁵Until that is the case it would be waste of a teacher's time to personally deal with him, for he can be adequately helped in other ways and has, for instance, much theoretical knowledge from books and teachers in the human kingdom. This knowledge he has not put into practice yet, and he has much experience to pass through under the guidance of his Augoeides. When a man is a disciple he is one because he can be used for working out the plan of the hierarchy, and can be made to participate in those activities which are planned to enable mankind to make the needed forward steps. This involves in the aspirant's physical life, among other factors, time, reflection, and right circumstances. It is quite possible for a man to have reached the stage from the character standpoint, where he merits the attention of a teacher, and yet have duties to work through which would handicap him for active service in this particular life. This the teacher has to consider and this the man's own Augoeides also considers.

³⁶The result quite frequently at this time is that a man will shoulder an abnormal amount of duties and responsibility in this particular life, in order to free himself for service and discipleship in a later life, perhaps without being aware in his physical brain why he does so. He works then at the equipping of himself for the next life, and at the patient performance of duty in his home, his next of kin, and his profession. He realizes that from the standpoint of causal consciousness one life is but a short matter and soon gone and that by study, intelligent activity, loving service, and patient endurance, he is working out of those conditions which are preventing his acceptance in a teacher's group. KofL1 4.6.1

³⁷The teacher also studies the condition of an aspirant's envelopes to see whether in them are to be found states of function which would hinder usefulness and act as obstacles. These conditions are likewise conditioned by reaping and must be adjusted before it becomes possible to admit him into the group of disciples. A sick organism, an emotional envelope prone to moods, agitation, and delusions of the emotional world, and a mental envelope uncontrolled or ill-equipped are all dangerous to the aspirant unless straightened out and perfected. A disciple is subjected constantly to the play of forces coming to him from three main sources – his own Augoeides, his own teacher, and the group of co-disciples – and unless he is strong, has purified himself, and exercises self-control, these forces will serve but to stimulate undesirable qualities in him, to bring to the surface all his hidden weaknesses. This has to be done inevitably, but must be done before he is accepted as a disciple and admitted into the group; otherwise much of the teacher's valuable time would perforce be given to the elimination of the effects of the disciple's violent reactions on other disciples in the same group. It is better to wait and work gradually and intelligently oneself than force one's way unprepared into lines of forces before one can handle either them or their consequences. KofL1 4.6.5

³⁸Another factor that a 45-self has to consider is whether there are in incarnation those disciples with whom an aspirant has to work and who are linked to him by ancient reaping relations and old familiarity in similar work.

³⁹Sometimes it may be deemed wiser for a man to wait before stepping onto the path of discipleship until a life comes in which his own previous co-workers, keyed to his vibrations, and accustomed to work with him, are also in physical bodies, for you enter a teacher's group to render service and do specific work, and not to receive a cultivating training which will make you an adept some day. Disciples train themselves and when ready for any work a teacher uses them. They develop themselves and work out their own liberation. As they

progress step by step, their particular teacher lays more and more responsibility upon them. He will train them in service technique, and in vibratory response to the plan, but they learn to control themselves and to fit themselves for service.

⁴⁰There are other reaping factors to be considered by a teacher but these are the three the most important for aspirants to consider now. They are described in such a manner that no true and earnest worker need be depressed and discouraged if he has no conscious link with the teacher and is unaware of any affiliation with a group of disciples. It may not be because he is not fit. It may simply be because his Augoeides has chosen this life to clear the decks for later action, to eliminate hindrances in one or other, or all of the envelopes of incarnation, or to wait for that time when his discipleship may be the most useful. KofR 7.9.8

⁴¹The third factor is that of service, the factor on which the aspirant has the least to say and may very probably misinterpret. Spiritual ambition, the desire to function as the centre of a group, the longing to speak, teach, lecture, or write are often wrongly interpreted by the aspirant as service. The teacher does not look at a worker's worldly force or status, not at the numbers of people who are gathered around his personality but at the motives which prompt his activity and at the effect of his influence upon his fellowmen. True service is the spontaneous outflow of a loving heart and a developed intellect; it is the result of being in the right place and staying there; it is produced by the inevitable inflow of force from the second triad and from Augoeides, not by strenuous activity in the physical world. It is the effect of a man's expressing what he truly is, a potential second self, and not by the studied effect of his words or deeds. A true server gathers around him those whom it is his duty to serve and aid by the force of his life and his spiritualized personality, and not by his claims or loud speaking. In self-forgetfulness he serves; and he gives no thought to the magnitude or the reverse of his accomplishment and has no preconceived ideas as to his own value or usefulness. He lives, serves, works and influences, asking nothing for the separated self. KofR 7.20.10

⁴²When a teacher sees this manifestation in a man's life, as the result of the awakening of the inner light and the fulfilment of his reaping-conditioned obligations, then he sounds out a note and waits to see if the man recognizes his own group note. If he does, he is admitted into his own group of co-workers, and can stand in the presence of his teacher.

8 Heart, Throat, and Eye

¹In all truly esoteric groups, there should be forming a group of people who have an intellectual understanding of that instrument which the heart, throat, and eyebrow centres make up together. That group should be constituted of those who are submitting themselves to a discipline and a training which will make the use of this instrument a demonstrated fact to them. One of the tasks of the planetary hierarchy is to stimulate these centres in man so that they are awakened to right functioning activity and can be used in the new age recently begun. KofL3 15.10.8, EE 5.9.17-20

²This subject is of vital importance to the modern aspirant, for this instrument of three combined centres constitutes part of the inner structure which he must learn to master and consciously employ before any true creative work is possible. The word "creative" is used here in an esoteric sense. Creative in an artistic sense, for instance, has reference to activity of another category, activity which certainly also may, in time, lead to true esoteric work in higher worlds.

³Students are supposed to have an elementary knowledge of the etheric envelope and of its force centres, so that they have formed some conception of these things in their imagination. Until there is knowledge and etheric vision, imagination is a potent factor in the activation of the centres. L.A.: If activation then, without knowledge, with imagination as its sole guide, becomes a right activation is another question, but not an irrelevant one.

⁴For the sake of clarity, information is given on the principal etheric centres with their petal numbers and their location. Their colours are without importance to the student, for the eso-

teric colours are widely different from the exoteric colours indicated erroneously, and intentionally so.

⁵The basal centre (at the end of the spine) – 4 petals, the sacral centre (at the level of the sacrum) – 6 petals, the solar plexus centre – 10 petals. These lower three centres are separated from the higher four by the diaphragm: the heart centre – 12 petals, the throat centre – 16 petals, the centre between the eyebrows – 96 petals (or 2 petals with 48 lesser petals each), the crown centre – 12 + 960 petals (said to be approximately 1000). KofR 7.22.5; KofL1 3.27.4; KofL3 15.1.6

⁶The aspirant should remember two important facts, which he may regard as elementary but which nevertheless he has to realize intentionally and consciously. It is simple to grasp intellectually the data given about these centres of force. It is most difficult to bring about the rearrangement of the forces flowing through these vortices, and to learn to function consciously through the higher centres, subordinating the lower centres to these higher ones. This has to be done also without laying the emphasis on the matter aspect as many do when they try to vitalize the centres. KofL1 4.20.24

⁷Fact number one is that the three centres below the diaphragm, the basal, sacral, and solar plexus centres, which are at present the most potent and the most “alive” in average man, require to be reorganized, reoriented, and to be brought from a state of positivity into that of negativity. Equally, the four centres above the diaphragm, the heart, throat, eyebrow, and crown centres, must be awakened and brought from a state of negativity into that of positivity. L.A.: In this respect, “negative” means passive, receptive; “positive”, active, assertive, and impelling. KofL3 15.10.5; EE 9.2.6

⁸This has to be brought about in two ways. First, by the transference of the positive energy of the lower centres into the higher centres, and secondly by the awakening of the crown centre by the demonstration of the activity of the will. The first effect is produced by character building, and by the purification of the envelopes of incarnation. The second is the result of meditation and the development of organized purpose, imposed by the will on the daily life. Character building, clean living, control of emotional reactions, and right thinking – it is not easy to remember that as we live purely and rightly, we are verily and indeed working with forces, subordinating elementals to the bidding of the conscious monad, and activating a live mechanism which has hitherto been almost only potential. Nevertheless, it remains a fact that when the energies lying in the basal centre are raised through the central channel and via the solar plexus centre (a purifying centre) and the alta major centre reach the eyebrow centre, then the first self is transformed into an instrument for the awakening second self.

⁹When the energies of the sacral centre, focused hitherto on the work of physical creation and generation and therefore the source of physical sex life and interest, are sublimated, reoriented and carried up to the throat centre, then the aspirant becomes a conscious creative force in higher worlds; he becomes a co-worker with those who will bring about eventually the “new heavens (causal-mental world) and the new earth” (physical world). EE 9.2.13, 9.5.3,10

¹⁰When the energies of the solar plexus centre – expressions hitherto of emotional desire and the source of the emotional life of the first self – are equally transmuted and reoriented, then they are carried to the heart centre and there is brought about as a result group consciousness, group love, and group purpose which make the aspirant a server of mankind and a fit associate of the elder brothers. WofM 9.190.9, EE 9.2.12

¹¹When these three transfers have been consummated, then an activity begins in the crown centre, the highest controlling centre, an activity that the monad brings about by the will of causal consciousness.

¹²The second fact is that as these changes and reorientations take place, the disciple begins to awaken psychologically to new, higher states of consciousness; to new, higher states of being. It will be apparent therefore how necessary it is to go slowly in these matters, so that

the mental understanding and ability to reason logically, clearly, and sanely may parallel the growth of causal consciousness.

¹³Many schools are simply forcing schools, prematurely developing the higher faculties in people and leading the aspirants directly out of the world of feeling and of desire (48) into that of essential consciousness (46), but leaving the intellectual faculties, mental and causal consciousness (47), totally undeveloped. When this is the case, then a hiatus or a gap occurs in the equipment which the monad must use in the three worlds of the first self (47–49). Mentality, with its interpreting, organizing, understanding faculty, is unable to play its part. Where the aspirant's understanding and mental ability are deficient, there is danger of misapprehension, of credulity, and of wrong interpretation of the phenomena of other states of being. He will also lack a sense of values, so that he will over-estimate non-essentials and fail to grasp essentials, such values as concern the realities of the second self. KofL2 8.9.23,24

¹⁴In these cases, energy may pour into the force centres, but because there is no intelligence to direct it, it will run riot and produce deplorable effects, such as over-emphasized personalities, of superstitious devotees, of credulous followers of leaders, of fanatical unbalanced idealists, and of those warped minds which arrogate to themselves powers and positions which are not theirs. Men and women become swayed by illusions of the emotional world, regarding themselves as different from other people, placing themselves upon a pedestal far above average humanity. They fall intentionally into the error of separateness. Add to the above category the cases of sex perversion, brought about by over-stimulation of the sacral centre, the cases of neurosis, over-sensitivity, and emotionalism, brought about by the premature vitalization of the solar plexus centre, and lastly the cases of insanity, brought about by over-stimulation of the brain through erroneous meditation, and it will become increasingly clear why it is deemed necessary to proceed slowly and to develop the mental faculties and methods, not only the "spiritual" ones. L.A.: They are in such a hurry to become superhuman that they do not find the time to become human first.

¹⁵Average aspirants start with the knowledge that they have centres, and with a desire for purity of character. Those who know assure them that, as they strive, meditate, study, and serve, certain changes will take place within them, and that there will arise from the depths of their being an awakening which will be dynamic, a vitalization which will bring their incipient second self into prominence. This expresses itself as energy through the etheric envelope, and the energy thus expressed will change the aspirants' life focus and interests. This energy is sevenfold in nature and utilizes the seven principal centres of the etheric envelope as its agents.

¹⁶It is not possible for the aspirant and the disciple at the early stages to work with and utilize all these seven types of energy intelligently. The emphasis, for training purposes, is laid upon only three of them. These are:

¹⁷1. That of will, strength, or power, through the crown centre. This energy comes from the third triad (43:4), via the second triad (45:4), and the causal envelope (47:1). Up to the third initiation all that the disciple needs to grasp is that the will energy of the causal envelope (through the causal centre's third row of petals, counted from without) should control the first self, via the mental envelope to the crown centre of the etheric envelope, the brain and the central nervous system generally. When this is the case the crown centre begins to function.

¹⁸2. That of love-wisdom, through the heart centre. When this centre is awakened, its energy leads to that expansion of consciousness which initiates a man into his group life. He loses the sense of separateness, and finally reaches the realization that he is one with his Augoeides, with all mankind, with all monads in all natural kingdoms. This energy comes from the third triad (44:1), via the second triad (46:1), the causal envelope (through the second row of petals, 47:2), the emotional envelope, and reaches the heart centre of the etheric envelope, and the blood stream. In the little evolved man, this force stream simply

passes through the heart centre without awakening the consciousness of unity, only vitalizes the blood stream, but it awakens the solar plexus centre. The force of the latter centre expresses man's desire nature, until he, having become an aspirant, transmutes and reorients it intentionally. Then the heart centre awakens into activity and controls the solar plexus centre. Man brings this about by developing group interests, by cultivating inclusiveness, and steady losing interest in the separative and selfish desires of the first self. WofM 9.190

¹⁹3. That of active intelligence, through the throat centre. This is the energy which creates and vitalizes forms in accord with the expedient and intelligent purposes of the monad. This energy proceeds from the third triad (45:1) via the causal envelope (the outermost row of petals of the causal centre, 47:3) and the throat centre of the etheric envelope, and passes from there to the etheric envelope as a whole and all the cells of the organism. In the little evolved man, this energy simply passes through the throat centre without activating it, goes to the sacral centre and activates it instead.

²⁰The relationship of the crown centre to the basal centre and their interaction will not be considered here, nor will the function of the solar plexus centre as a clearing-house for the lower energies be touched upon. The presentation made here is a broad and general description of the three principal energies from the third triad and their pathways into man's energy system. It is important that aspirants grasp the main points of the teaching to begin with. KofL3 15.11.14; EE 9.4.14, 9.6.4

²¹Every human monad in the course of evolution works his way back to one of the three major departments. All have eventually to express intelligent creative faculty (pre-eminently in world 45), divine love (44), and the will to realize the plan (43).

²²The first centre which the aspirant seeks consciously to energize and on which he concentrates, is the heart centre. He has to learn to be group conscious, to be sensitive to group ideals, and to be inclusive in his plans and concepts, and not be actuated by first self attraction, and the motive of reward. Until the heart centre has awakened in this manner, he cannot be trusted to wield the creative powers of the throat centre, for they would be abused for self-aggrandizement and ambitions of various kinds. KofL2 7.17.1-5

²³Here it should be noted that none of these unfoldments starts from a condition of complete passivity. Human beings are in process of evolution. Also in those who are not aspirants or disciples, certain aspects of their force centres are already active, namely those which express the qualities of the first self, whereas those expressing the qualities of the second self are still passive. KofL3 15.1.22

²⁴The problem with many aspirants today is that their solar plexus centre is wide open, actively functioning, and almost fully awakened. The work of transmutation is however going on simultaneously, leading to a good deal of difficulty and to chaotic conditions. The heart centre is also beginning to vibrate, but is not yet awakened. The throat centre is frequently prematurely awakened, through the transfer of energy from the sacral centre. This is due to several causes: intentional sexual continence as part of the striving for consciousness development or, more frequently, involuntary negation of the normal sex life, owing to economic conditions or to a lack of physical vitality, which predisposes to celibacy. This lack of vital force is in its turn due to many factors, but primarily to a long heredity, producing a degeneracy of the organism, or to enforced celibacy in past lives; this enforced celibacy was very often the result of monasticism and the living of the mystical life. When the awakening of creative power finds expression through any of the arts, in group organization, or executive work, there is no harm wrought, for the energy finds a normal creative outlet. These points should be remembered by the aspirant. They are facing a most complex problem. They enter blindly into a situation which is the result of a long evolutionary process and to which they have not the key. This is the case especially in the early stages of discipleship prior to the first initiation, for they have no knowledge of their past. They have simply to take their equipment

and their opportunities and do the best they can, following the age-old rules (laid down in the Yoga Sutras of Patanjali, for instance), and the guidance of their Augoeides.

²⁵As the heart centre is awakened and the throat centre is activated, a definite relation is set up and there is an interaction of their energies. This activity in its turn brings about a response from, and interaction with, those parts of the crown centre through which the energies always animating the heart and throat centres normally pass. This responsive activity and interaction brings about two results, and these should be most carefully noted.

²⁶The first result is that a particular connection of light (L.A.: carrier of self-consciousness) is set up between the crown centre and the heart and throat centres. These two lower centres in their turn are responding to the energies being raised from the centres below the diaphragm.

²⁷The second result is that the eyebrow centre also begins to be activated. This centre consists of two parts, each having 48 petals, 96 petals in all. The eyebrow centre synthesizes in time the (4 + 6 + 10 + 12 + 16 =) 48 energies of the lower five principal centres with its own 96 energies. Thereupon the crown centre synthesizes the energies of all the seven centres. KofL3 15.3.2; EE 9.2.7, 9.5.4

²⁸L.A.: The task of the eyebrow centre is to align the etheric envelope with the causal envelope, so that the etheric envelope, in its activities, will eventually be perfectly obedient to the monad, when self-conscious in the centre of the causal envelope, which it is when man has become a causal self (the Sanskrit name of the eyebrow centre is a word that actually means “command”, which is apposite since this centre carries out the command of the causal self). The two parts of the centre have reference to the two “light bodies”, the causal envelope and the etheric envelope (WofM 9.17.9), and also to the two aspects of the activity of both envelopes: the subjective consciousness aspect (understanding, insight) and the objective energy aspect (realization). KofL3 15.3.3,9, 15.9.3

9 The Awakening of the Centres

¹How can the centres be awakened and coordinated as described above? What steps must aspirants and disciples take in order to produce this vitalization and synthesization of the centres, and especially of the higher four ones? The teacher does not always find it easy to make aspirants understand that consequential upon their indirect work at character building, service, and meditation the results in the centres of their envelopes will be direct and desirable, even if invisible, “esoteric”, to themselves. So often the aspirants are anxious to be told some new thing, and when they are told some old and familiar truth, it fails to make impression on them. Then they do not apply it, and therefore do not progress either. KofL1 4.11.7

²Next, the necessary requirements are stated in the order in which they are important to the average aspirant: 1) character building, 2) right motive, 3) service, 4) meditation, 5) a technical study of the science of the centres, 6) breathing exercises, 7) learning the technique of the will, 8) development of the power to employ time, 9) arousing of the idea mentalite or kundalini.

³The last and ninth point will not be considered at this stage of the training. The reason is obvious. Most aspirants are at the stage of the third and fourth points and are just beginning to work at the fifth and sixth. When aspirants work at these points they should in some measure try to understand the responsibility entailed by knowledge. They should also ponder the fact that if they made full use of each piece of information given in the course of the training, made it a fact in their experience and were living out in their daily life the teaching, this would rapidly bring them to discipleship and to initiation. That truth which they have already received has to be wrought out in their daily life before new truth can be safely imparted to them.

⁴1) *Character building*. These nine points are to be studied from their force aspect, and not from their ethical or spiritual import. It is the “world of force into which the initiate enters,” and it is the training he receives as an aspirant that makes such a step possible. Each human being enters life with a certain equipment, which is the product of past lives of endeavour and

of experience. That equipment has in it certain deficiencies, and is seldom balanced. One man is too mental, another is too receptive to the influences of the emotional world, a third is primarily physical, and a fourth still is too mystic. One man is sensitive, irritable, and impressionable. Another is the reverse of all these qualities. One person is centred in his physical urges, whilst another is a visionary oriented to unearthly things and free from such urges. The diversities among people are innumerable, but each human being in each life has a predominant trend towards which all the energies of his nature turn: physical, emotional, or mental. It is to be understood that the envelopes, in which the monad is functioning in worlds 47–49, constitute primarily energy envelopes. They are composed of atoms and molecules that are in constant movement, are constantly affected by the matter of the corresponding three worlds, and are being partially exchanged for such matter. The monad can function as the active nucleus in these energy envelopes, but is in most people mostly passive, controls the envelopes only very little, identifies itself with their consciousness functions, and so denies itself as yet the actualization of its inherent potential.

⁵The day comes, however, when the monad awakens to the need of dominating the situation and of asserting its own authority. Then the man (spasmodically at the beginning) takes stock of the situation. He has to discover first which type of energy preponderates and is the motivating force in his daily experience. Having discovered this, he begins to reorganize, to reorient, and to rebuild his envelopes. The whole of the teaching on this can be summed up in two words: vice and virtue.

⁶Vice means that the energies of the envelopes of incarnation (47:4–49:7) control the monad, in so doing retaining the monad in those envelopes and counteracting the causal energies (47:1-3). KofL1 5.13.10 L.A.: The causal energies are those energies by the aid of which the monad gains liberation from its slavery to the lower envelopes and their energies.

⁷Virtue means that the monad assimilates the causal energies and, using them, controls the “personality”, that is to say, the energies of the envelopes of incarnation synthesized in 47:4. KofL1 5.13.11 The method used by the monad in doing this is that of character building. If, for instance, a man allows himself to be easily irritated and has a nervous disposition, he is told to exercise diligently non-identification in order to acquire inner calm, peace, and self-control. Instead of the restless, self-centred emotionality and the activity of the solar plexus centre (carrying the powerful forces of the emotional world), which rules when the monad is centred in the emotional envelope, the monad should, when temporarily centred in the causal envelope, let the steady, non-identified, and harmonizing rhythm of that envelope control the mental envelope, which then in its turn controls the emotional envelope ((47:4 controls 47:5-7 and 47:5-7 control 48:2-7 according to this pattern: 47:5 controls 48:2,3, 47:6 controls 48:4,5, and 47:7 controls 48:6,7 WofM 5.11.4; KofL3 8.18.11). The etheric envelope is controlled by the emotional envelope at lower stages; directly by the causal envelope at the causal stage. This work of imposing the vibrations of the causal envelope on the envelopes of incarnation is character building, the first prerequisite for the probationer. On reading this the aspirant can begin to take stock of his energy assets; he can examine the forces which control his life, and thus arrive at a reasonable and truthful understanding of the forces which require to be controlled and those which require to be strengthened. Then in the light of true knowledge, let him go forward on the path indicated to him by his destiny. KofL1 4.18.3,4

⁸2. *Right motive.* The master of the wisdom is the “rare efflorescence of a generation of enquirers”. Questions which the seeker now must ask and answer himself are: What is the motive governing my aspiration and my endeavour? Why do I seek to build my life on the foundation of true knowledge? What is my intention in striving to acquire higher kinds of consciousness?

⁹The acquisition of right motive is not a once-for-all event but a constant endeavour in which the initiative shifts the focus as newer and higher motives emerge. An aspirant at the

early stages is practically always a devotee. To measure up to the standard set by a loved friend and teacher, he struggles and strives and gains ground. Later, this object of his devotion and ardent effort is superseded by devotion to the great ones, the elder brothers of the race, and he tries to serve them. However, they tell him that he should rather direct his devotion to the service of mankind and unity, cooperate in the plan for consciousness development, and so working realize that he is part of unity and is an instrument through which the second self acts. WofM 9.202.4

¹⁰3. *Service*. A study of right motive leads naturally to right service. In its objective form, service should correspond to the kind of consciousness that supplies the right motive. From service to an individual, a family as an expression of love to those people, there grows service to the planetary hierarchy, to the group of disciples of a 45-self, and thence service to mankind. Eventually there is developed a consciousness of the plan and service in accord with the plan, so that the disciple consecrates his work to the service of ultimate purpose, the purpose which even the planetary government serves, the very objective of creation.

¹¹4. *Meditation*. Meditation has been placed fourth on the list, for meditation is dangerous and unprofitable to the man who enters upon it without the basis of a good character and of clean living. Meditation then becomes only a medium for the bringing in of energies which but serve to stimulate the undesirable aspects of a man's being, just as the fertilizing of a garden full of weeds will produce a stupendous crop of them, and so crush out the weak and tiny flowers. Meditation is dangerous when the man has a wrong motive, such as desire for personal growth and for spiritual powers, for it produces, under these conditions only a strengthening of pride and other illusions. Meditation is dangerous when the desire to serve is lacking. Service actually means the utilization of the force of the second self for the good of the group. When this impelling force is lacking, energy may pour into the envelopes, but when not being used and finding no outlet, it will tend to over-stimulate the centres, and produce conditions disastrous to the neophyte. Assimilation and elimination are laws of the second self as well as of the first self in the physical world (L.A.: laws of life and laws of nature), and when the laws of life are not obeyed, serious consequences will follow as inevitably as in violations of natural laws in respect of the organism.

¹²5. *Study of the centres*. In esoterics we certainly study the centres as to their names, locations in relation to the organism, their different kinds of energies and mutual relationships, but we do no meditation work upon them. The last point must be emphasized. Eventually the disciple will have some knowledge of the centres, their kinds of vibrations, tones, colours, and (astrological significances =) correspondences in planetary and solar systemic respect. KofL3 15.1.11 The disciple is enjoined not to work with the centres that are attached to the etheric counterpart of the spinal column (L.A.: the throat centre and lower centres), nor try to use them intentionally as clairvoyant and clairaudient persons do. All the work done at the centres by aspirants and disciples must be done in the head and from the head. In the head is the seat of the third triad and the will aspect, working through the second triad and the causal envelope. There also is the synthetic expression of the first triad. (PhS 2.15.3) By understanding the interrelation and interaction of the crown and eyebrow centres the disciple will be able gradually to dominate the first triad by the second triad. Through this domination will subsequently come the control of the activity of the lower five centres. The work in these five centres will eventually be as automatic as the functioning of the heart and the lungs in the organism.

¹³The presiding intelligence, the self (H.T.L. comments: the self – the monad, recall that this is not A.A.B.'s "monad", which is the third triad. L.A.: see KofL3 3.15) "seated on the throne between the eyebrows" (L.A.: in the eyebrow centre) and guided by the light in the head will be awake to the interests of the causal self in becoming and as self-conscious as the normal first self can be. By the rhythm of his (divine =) life oriented towards the second self

and by his conscious cooperation with the plan, the disciple in incarnation must act as the agent of his causal being in worlds 47–49. KofL3 15.9.3

¹⁴6. *Breathing Exercises*. Little by little as the disciple makes progress he will receive the needed instruction. He cannot use any breathing exercises securely, however, until he attempts to impose rhythm on his life of every day. The two activities must run parallel. KofR 7.16.11-16, KofL2 6.13.18

¹⁵Breathing exercises have several effects. 1) They oxygenate the blood, purify it, and reduce the pressure. There is a symbolism in this, for just as the blood is oxygenated so is the first self permeated by the energy of the second self. (L.A.: The blood corresponds to 48 and air to 46. KofL3 2.7.1 Also prana, 49:4, corresponds to 46; the fourth solar systemic ether corresponds to the fourth cosmic ether, KofL3 2.7.3, EE 4.18) 2) A peculiar rhythm is imposed by the three parts of the breathing cycle – inhalation, retention, and exhalation – being given definite durations which will be different according to the individually different instructions received by disciples. 3) There is a subtle physical effect of prana, which affects most potently the etheric envelope. Etheric (subtle physical) effects are more powerful than the gross physical effects, also because they act in two directions: on the organism and on the etheric envelope. The entire etheric envelope assumes a particular rhythm according to the breathing exercises. If they are kept up for a long period of time, they will have a shattering or a cohesive effect on the organism and a corresponding devitalizing or vitalizing effect on the etheric envelope. 4) The effect on the centres of the etheric envelope is the most thorough. This effect follows the trend of the aspirant's thought. If a man directs his thought to the solar plexus centre, that centre will inevitably be vitalized and his emotional nature be strengthened. Hence it is necessary that aspirants hold their meditation steady in the head and so awaken the crown and eyebrow centres.

¹⁶Let no one doubt the effect of breathing exercises on the etheric envelope. As surely as eating and drinking build or destroy the organism, further or hinder its right functioning, so do breathing exercises produce potent (L.A.: positive) effects, if rightly used over a long enough period of time (L.A.: and as potent negative effects, if wrongly used over a long enough period of time). KofL1 5.13.12

¹⁷Nothing much is to be said of the three last mentioned requirements for the time is not yet ripe for their correct understanding. Step by step must the aspirants proceed and their theoretical understanding must not persistently run ahead of their experience. Nevertheless a clue may be given to each of these three through the formulation of a simple rule for daily living. This rule will be grasped by those for whom it is intended and will not work harm to the unevolved. If the aspirant acts according to this rule, it will bring about, gently (L.A.: without violence) and through the consciousness aspect, the necessary conditions for the manifestation of what is contained in the requirement. EE 9.4.3, 9.6.16

¹⁸Learn to use the will through the development of steady purpose and the organizing of the daily life, so that that purpose may reach fulfilment.

¹⁹Learn to do something else with time besides organize it and use it. Learn to do several things simultaneously, and utilize therefore all the three envelopes in coordination. WofM 18.26.10; KofL1 4.11.54

²⁰Disclose the illusion by the help of wisdom. Then the energy will rise from the basal centre to the crown centre. WofM 10.22.5; KofL1 4.22.7

L.A. January 4, 2012.

Last correction: January 23, 2015.