

THE WAY OF THE DISCIPLE

PART SIX

WM 321–374

1 The Present Age and the Future: Introduction

¹One of the kinds of (astral =) emotional energy upon which we did not touch (L.A.: in Part Five) emanates from the “heart of the Sun” (L.A.: the Sun in world 46). Not much can be said of this energy, however, owing to the inability of the human brain to understand it and of the human (heart =) heart centre to appropriate it, until this centre is opened and functioning. This stream of living energy can nevertheless be sensed in a large way, though not as yet appropriated in its pure essence. It is called the “love of god”. It is indeed that free flowing, outgoing, magnetically attractive force which leads each pilgrim home to the father’s house (L.A.: 46-energy furthering unity and evolution, KofL1 9.32.5, E 7.12.1). It is that force which stirs in the heart centre of mankind and finds expression through the world avatars, through the mystics’ yearning for unity, through all movements that have for their objective the welfare and uplift mankind through education, and through the instinct of motherhood. But it is essentially a group sentiency, and only in the coming Aquarian age will it be rightly understood and appropriated. L.A.: Thus it is 46-energy, not emotional (“astral”) energy, as A.A.B. erroneously states.

²We need not concern ourselves with that which lies in the distant future of mankind. Immediate problems call for attention – problems which are personal or racial and which all concern the control of the emotional envelope. In the prevalent chaos a special opportunity is offered to demonstrate the potentialities of the (ego or soul =) causal being, its capacity to control and dominate in its little sphere of influence. Therein lies for all aspirants at this time (L.A.: and also at present, of course, almost eighty years since this was written) the particular effort they should make. Next, some suggestions will be made which readers may deem wise to follow.

³Every aspirant is a focal point of energy and should be, in his place, a conscious focal point. In the midst of the confusion and unrest he should make his presence felt. The law of action and reaction works here, and often the Great Ones (foreseeing the need of just such points of inner contact in periods of world unrest, such as the present) gather into certain localities those who are aspirants to service. They act as a balance and aid the general plan, and at the same time they themselves learn much-needed lessons.

⁴The effort of all aspirants should be not to resist the pressure or to fight it. (L.A.: A highly developed discrimination is required in the aspirants if they are to understand, and not misunderstand, what is “right resistance” and “right non-resistance”. WofM 9.91.5, 9.169.2, KofL1 8.16.9, E 9.5.8) Such a method centres the attention on the not-self and adds to chaos. (L.A.: What is meant here by the “not-self” are the more or less mechanical consciousness functions, the “robots”, of the envelopes of incarnation. The self is directed attention. Who is the one directing this attention? Answer: The monad. KofR 1.15.3 Therefore, when attention of this quality degree is active, it indicates the presence of the self, the monad consciousness, whereas attention of the lower two quality degrees – attention attracted by the object and wandering or unstable attention, respectively – indicates the absence of the self. KofR 1.15.4) Aspirants should instead direct their effort towards making contact with (the higher self =) Augoeides, and keeping it stable and steady, and being in such direct alignment that the force and power of (the soul =) Augoeides may be poured on and through (the lower threefold nature =) the envelopes of incarnation (47:4–49:7). This pouring through will bring about a steady radiation which will affect the surroundings exactly in proportion to the extent of the inner contact, and in direct relation to the clarity of the channel linking the physical brain to the causal envelope. (L.A.: This channel, this direct connection between the physical brain and the causal envelope, exists from the beginning, need not be constructed, and thus is not the same as the antahkarana.) The aspirants should also strive after that self-forgetfulness which merges itself in the good of those contacted. This self-forgetfulness refers to (the lower self =) the first self. Self-remembrance and self-forgetfulness should be exercised simultaneously. E 10.6.8

⁵The man who aims at providing a point of contact, between (conditions of chaos =) restless mankind and (Those Who =) the planetary hierarchy who work for constructive ends and order, should likewise use that most necessary factor of common sense in all that he does. KofL 4.1.3, 4.6.1, 4.6.14, 4.16.1, 4.23.19; WofM 1.12.6, 1.38.16, 5.48.5, 6.8, 6.15.5, 6.34.5, 8.10.5, 9.1.4, 9.153.4, 9.159.1, 9.198.7, 10.4.4, 16.14.5 This involves always obedience to the law of economy of force, due to discrimination, and a true sense of values. Where these abilities are present, man will economize with time and energy, eliminate excessive zeal, and the Great Ones will be able to depend upon the aspirant as a wise helper. WofM 9.70.4, 9.192.26; KofL1 4.11.54; KofL5 21.19.1

⁶All esoteric training has in view the development of the aspirant so that he may indeed be a focal point of (spiritual =) second-self energy (45:4–47:3). Under the law, this training will be cyclic, and will have its ebb and flow, as all else in nature. Times of activity succeed times of rest, and periods of registered contact alternate with periods of apparent silence. This alternation is due to the effect of the law of periodicity, and if the aspirant develops as desired, each period of passivity is succeeded by one of greater activity and of more potent achievement. Rhythm, ebb and flow, and the pulsation of life are ever the law of the (universe =) solar systems, and in learning to respond to vibrations of higher worlds one must bear this periodicity in mind. KofL1 9.4.3 The same law governs a human being, a planet, a solar system, for they are all centres or focal points of energy in a greater being. If such work as you are doing is to succeed – and it is largely the work of developing the ability to apprehend (certain currents on mental levels =) causal ideas which emanate from (the higher self =) Augoeides, from your (egoic group =) causal group, or from the teacher in the planetary hierarchy – definite preconditions and factors must be present. If they do not exist, then the ideas are not apprehended. If it is necessary for the aspirant to occupy himself with mundane affairs – and such periods come in every life cycle – then his attention should be concentrated on these details, and the higher contact may be then temporarily unrealized. Such attention to affairs in the physical world is not necessarily loss of time, for it may be as much a part of the plan at that particular time as any other kind of service. Full expression and consciousness in each and every world is the objective, and each world with its different states of consciousness is a part of the potentially divine life. What is lacking as yet with the majority of aspirants is a synthetic consciousness (L.A.: at least in 47:5, that mental consciousness which can control also the higher emotionality) and the capacity to hold and register continuity (L.A.: here the most important continuity is the one on the smallest scale, thus continuity of consciousness from the one moment to the other in everyday life; continuity of consciousness from day to night and again to day comes next; and continuity from incarnation to incarnation, a continuity that is possible only for the causal self, comes last). L.A.: On periodicity, see KofR 1.38.2, 2.12.4,5; PhS 2.20.8, 2.48.2, 2.55.8; WofM 1.35.6; KofL1 5.8.12; KofL2 4.11.1, 4.13.2; KofL3 13.1.1, 13.1.12, 17.9

⁷If emotional or mental chaos exists, then again (the currents are deflected =) the causal ideas do not reach the brain and the brain makes no record of (that which may be inwardly seen and heard =) the impressions that are nevertheless received by the causal envelope. If fatigue is present and the organism is in need of rest, then likewise the impressions fail to be recorded. It is the centres in the etheric envelope which are vitalized and become active in this work of contact and consequent transmission of energy. If therefore the vitality is low and the pranic fluids are not assimilated, then the whole faculty of contact is lowered and the centres fail to register vibrations. When again the stimulation is adequate and the disturbances mentioned are quieted, then again the ideas may reach down, and so a fresh cycle of receptivity may be begun.

⁸It might be of value to touch briefly upon certain main lines of thought which are emerging at the present time and which are the outgrowth of the past and the promise of the future.

2 The Transformation of Religion

¹The thoughts of men have ever been religious. There has never been a time when religion or the thoughts of men about God, about the infinite, and about the Life which has brought all into being has not been present. Even the most ignorant of (savage races =) races at the stage of barbarism have recognized a Power and have attempted to define their relationship to that Power in terms of

fear, of sacrifice or of propitiation. From the rudiments of nature worship, from the fetishism and degraded idol worship of primitive man we have built up a structure of truth which though as yet imperfect and inadequate, does verily lay the foundation of the future Temple of Truth where the light of the Lord will be seen and which will prove adequate as an expression of Reality.

²L.A.: Here former Christian missionary A.A.B, speaks rather than D.K. If the existing religions, together or separately, contained truth to the amount that people could extract some knowledge of reality out of them, then this would imply that we really would not have needed esoterics and that the secret knowledge schools of the planetary hierarchy and their activity during tens of thousands of years would have been quite unnecessary.

³Out of the darkness of time there have emerged the great religions. These religions, though diverse in their theologies and forms of worship, though characterized by distinctions of organization and ceremonial, and though differing in their methods of application of truth, are united in three basic aspects: 1) In their teaching as to the nature of God and of man. 2) In their symbolism. 3) In certain fundamental doctrines. When men recognize this and succeed in isolating that inner significant structure of truth which is the same in all climes and in all races, then there will emerge the universal religion, the One Church. Theologies will disappear into the knowledge of God; doctrines and dogmas will no longer be regarded as necessary, for faith will be based on experience, and authority will give place to personal appreciation of reality. The power of the Church over the group will be supplanted by the power of the awakened soul in men; the age of miracles and the disputations as to the why and how of those miracles with the consequent skepticism or agnosticism will give way to the understanding of the laws which control the superhuman stages of the evolutionary process. Man will enter into his divine heritage and know himself as the Son of the Father, with all the divine characteristics, powers and capacities which are his because of his divine endowment. But in the meantime what have we? A breaking away from old established tradition, a revolt from authority, whether of the Church, of dogma, doctrine or theology; a tendency towards self-determination and an overthrowing of the old standards, and of old barriers of thought and the divisions existing between races and faiths.

⁴LA: If man “will enter into his divine heritage” this must mean, at least, that he becomes self-conscious in his causal envelope, becomes a causal self, as is apparent from paragraph 3.4 below. In the foreseeable future, however, this can be true of an exceedingly small minority of mankind only. This will be possible for a majority only in about ten million years. KofL1 9.38.20, KofL2 7.6.3, WofM 8.28.3

⁵Hence we are passing through an intermediate stage of chaos and of questioning, of rebellion and consequent apparent license. The methods of science – investigation and analysis, comparison and deduction – are being applied to religious belief. The history of religions, the foundations of doctrine, the origin of ideas and the growth of the god idea are being subjected to research and study. This leads to much disputation; to the rejection of old established ideas as to god, the soul, man and his destiny. Out of the medley of ideas, theories, speculations, religions, churches, cults, sects and organizations, two main lines of thought are emerging – one doomed eventually to die out, the other to strengthen and grow until it, in its turn, gives birth to that formulation of truth which will suffice for the next age. These two lines are:

⁶1. The dogmatic line of thought which hangs on to the old theologies and prefers the blind obedience to imposed authority, whether that of a prophet, a bible, or a theology, to the individual’s self-determination and informed reason. The people who follow this line limit themselves by being guided by emotional devotion but not by intelligence, and so hinder their own development. They are often intolerant and fanatical. It is their function to crystallize the old teachings and clarify them, so that non-essential and untenable views will be more easily distinguished from essential and tenable ones, which alone will be of value in the new age.

⁷2. The second group is as yet a very small minority, but a steadily growing one. It is a group of intellectual mystics (L.A.: esotericians), the knowers of reality who belong to no one religion or organization, but who regard themselves as “members one of another”. They are gathered out of every nation, race, people, and school of thought, yet they speak the same language, learn by the

same symbols, tread the same path, have rejected the same non-essentials, and have isolated the same body of essential beliefs. They recognize each other; they accord equal devotion to the spiritual leaders of all races, and use each other's Bibles with equal freedom. They form the subjective background of the new world; they constitute the spiritual nucleus of the coming world religion; they are the unifying principle which will eventually save the world.

⁸In the past we had world saviors, who enunciated a world message and brought an increase of light to the peoples. Now, (in the fullness of time =) at the end of the current epoch, the Piscean, and through the work of evolution there is emerging a group who perhaps will bring salvation to the world, and who will so stimulate the thoughts of men that the new age will be ushered in by an outpouring of love, knowledge and harmony.

⁹L.A.: The world needs neither saviours nor salvation – two meaningless terms, since their concepts are based on the theological fiction that man is born in sin and so is in need of salvation from this. KofL4 4.32. In contrast what people, or at least the receptive people, need are true knowledge and knowledgeable guidance, which only the planetary hierarchy is able to supply. KofL3 4.1.7,16,18

¹⁰In the past, a religion was founded an avatar, by an outstanding spiritual personality (L.A.: an individual from the fifth natural kingdom or from some one of the lower divine kingdoms, PhS 2.62.4, WofM 17.8) who by his life and teaching set his stamp on his people for many centuries. What will be the effect of the message of a group avatar, of a group of knowers of god in some degree, who supplement each other's efforts, reinforce each other's message, and constitute an organism through which the spiritual energy and principle of spiritual life can make their presence felt in the world? L.A.: Such a group avatar can only be conscious disciples and initiates in contact with the planetary hierarchy.

¹¹Such a body now exists with its members in every land. Relatively they are few and far between, but steadily their numbers are increasing and increasingly their message will be felt. They are the builders of the new age; to them is given the work of preserving the truth, and the reorganizing of the thinking of men and bringing it into that meditative and reflective condition which will permit it to recognize the next step in the unfoldment of (L.A.: mankind's potential) divinity.

¹²In between these two groups, the dogmatists and the mystics, is the majority of the new generation of young people who are part of neither band. They do not accept the authorities of the past, nor do they belong to the other group, that of knowers, for they have not reached as yet the point of knowledge. They recognize their need for freedom and their eagerness for knowledge. They stand on no sure ground but are seekers and hence the condition of chaos in the world of today.

¹³Hence, also, the necessity for the giving out of teaching which will enable the aspirant and seeker to find himself. Hence the need for the laws of consciousness development to be made clear to those who neither accept the old religions nor adhere to mysticism, yet seek to know themselves as liberated souls. Thanks to the spread of that knowledge the building mystics will grow in numbers, for when a man has found his soul (L.A.: has contacted Augoeides) and recognizes its relationship to its mechanism of expression, the threefold lower man, he (passes into the consciousness of the subjective life =) he begins to be self-conscious in his causal envelope, begins to work with causes (47:3), and is no longer lost in the world of effects (L.A.: the lowest three worlds, 47:4–49:7)

¹⁴If it is true that there is being gathered together in the background of our present world-state a group of (mystics =) esotericians who are distinguished by knowledge, vision, and a power to work on mental levels, it could also be noted that this band is not confined to the strictly religious types. Men and women in every branch of human thought are found among this group including scientists and philosophers.

¹⁵L.A.: Here A.A.B. confuses mystics with esotericians. Mystics are at the higher emotional stage, do not seek esoteric knowledge, and cannot work in pure mentality, usually are not even interested in doing so. Esotericians who possess knowledge and can work in mentality are at the higher mental stage and so have left the stage of the mystic behind. Esotericians need a tenable world view, superphysical facts put into their correct contexts in an incontrovertible system. Mystics are content

with a life view or with a world view of the simplest kind, typically comprising only two worlds: the “material world” and the “spiritual world” as with the spiritists. The new age cannot be built by mystics. It must be built by disciples and initiates who have some esoteric knowledge and are in contact with the planetary hierarchy. KofR 3.6.5,6; KofL3 8.1, 8.2.1,5; 8.4.6,8; 8.17.1

3 *The Transformation of Science*

¹Like all else at this time, science itself is in process of transformation. Its work with matter and its exploration of the atom are entering into a new field. In this field the older techniques and mechanisms will gradually be discarded and a new approach and a different fundamental concept as to the nature of matter will mark the new age. Emerging out of the two seemingly different ideas as to the nature of the atom, a recognition of certain energy impulses will be seen and this will be based on the discovery of those energies which (playing on the atom and on atomic forms) produce the tangible concrete shapes to which we give names in the various kingdoms of nature. The truth of certain basic premises of esoterics will be demonstrated, such as that (the soul =) the causal energies (47:1-3) are the form-building energies, producing attraction and cohesion, and that (this soul is a kind of energy, distinguished from that of matter itself =) causal energies always work with finality and so are distinguished from energies of lower kinds (47:4–49:7), which without causal control work mechanically. KofL2 4.8.4

²Science has recognized the atom as an energy unit, but as yet the energy which makes atoms compose aggregates, organisms, and other forms has not been elucidated. This energy is active in all the kingdoms of nature, produces all the countless forms through which life manifests itself, and is the basis of all magical work. It is the light which makes human consciousness perceive all the different kinds of forms which aggregates of atoms can assume.

³This form-building energy is not the life principle (L.A.: the 49:1 energy is intended). The life principle will remain undiscovered and unrecognized until such time as (the soul or qualifying principle =) the causal energy, the builder of the forms is recognized and investigated. EE 4.23.6

⁴This (L.A.: the discovery and exploration of the causal energy) is possible only as man has consciously taken possession of his (divine heritage =) causal envelope, and working as (a soul =) a causal self and in control of physical, emotional, and mental envelopes can work consciously en rapport with the (soul =) consciousness aspect in all forms. L.A.: Note that A.A.B. here uses the term “soul” in two quite different senses. L3 3.4.7

⁵All great scientists and researchers in nature have worked as souls, and all the most amazing of the developments in the realm of physics and chemistry, as in other departments of human knowledge, have been made by researchers who through the use of their intuition entered into a new realm of thought, discovered new knowledge there and formulated it in a theory in such a way that the world has been able to understand and utilize it. L.A.: The formulation “have worked as souls” is improper if taken in the sense of “have worked as causally conscious” or “as causal selves”. Prominent researchers and thinkers may on some rare occasion receive causal ideas. But it cannot be said merely for that reason that they are causally conscious, let alone causal selves. KofR 5.16.5, WofM 10.6.8

⁶Three great discoveries are imminent and during the next two generations will revolutionize modern thought and life. (L.A. This was said in 1934.)

⁷The first one is the releasing of the energy of the atom. This will completely change the economic and, consequently, also the political situation in the world. Our mechanical civilization will be simplified, and an era ushered in which will be free from the incubus of money (its possession and its non-possession), and mankind will recognize universally its status as a bridging kingdom between the lower three natural kingdoms and the fifth natural kingdom. KofL2 2.31.2 There will be time and freedom for a soul culture (L.A.: expedient activation of causal consciousness), which will supersede our modern methods of education. The significance of (soul powers =) the powers of causal consciousness and the development of the superhuman consciousness will engross the attention of educators and students everywhere.

⁸A second discovery will grow out of the present investigations as to light and colour. The effect of colour on people, animals, and plants will be studied and the result of those studies will be the

development of etheric vision, the power to see the next higher kind of matter (L.A.: next higher than the gross physical, 49:5-7) with the physical eye. Increasingly will people think and talk in terms of light. Developments in this department of human thought will have three effects: 1) People will possess etheric vision. 2) The etheric envelopes of the life-forms of the four physical natural kingdoms will be observed and studied. 3) This will break down race barriers (L.A.: not “all race barriers”, as A.A.B. absolutizes it; see WofD, Five, 3.7 and 5.8); the essential brotherhood of man will be established. We shall see each other and all forms of life as light units of different degrees of clarity and brightness. The different stages of development of people will be seen objectively (L.A.: by observation of differences in the centres of the etheric envelope and their luminosity) the relative capacities of old souls and young souls will be recognized, thereby re-establishing on earth the rule of the enlightened. L.A.: The “rule of the enlightened on earth” means that the planetary hierarchy will have been called back, will have defeated the black lodge with the aid of the planetary government, and will have reassumed power over the physical world and also the emotional world.

⁹The third development, which will be the last probably to take place, will be more strictly in the realm of magic. It will grow out of the study of sound and its effect and will put into man’s hands a tremendous instrument for creative work. Through the use of sound the scientists of the future will bring about their results; through sound, a new field of discovery will open up. They will study the sound which every life-form in all natural kingdoms gives forth will be studied. They will know these sounds and by changing them bring about new forms. The release of energy in the atom is linked to this new coming science of sound.

¹⁰The significance of what has happened in the world during the last century (L.A.: about 180 years since this was written in 1934) in the realm of sound is not generally understood. The unbelievably increased noise and sound emanating from the machines of man on the planet at this time are producing terrific effects on the organisms of men and on all other forms, effects which will become apparent only as time elapses. Some animal species but primarily plant species will disappear because of this. The response of man’s envelopes to all of this sound and noise, in which they will increasingly find themselves, will be most interesting. CI 7.5.1

¹¹These three developments will usher in the new age, will produce in this transition period the needed changes, and will inaugurate the new age. It will be an era wherein brotherhood will be the keynote. It will be an age wherein men will walk in the light, for it will be a world of recognized inner light, wherein the work of the world will be carried forward through the medium of sound, and eventually through the use of words of power and methods of magic. These trained workers in matter, understanding the nature of matter, seeing always things in terms of light and understanding the purpose of sound, will bring about those structural changes and those material transformations which will establish a civilization adequate for the work of the coming race (L.A.: the sixth sub-race). This work will be that of the conscious unification of the (soul =) causal envelope and (its vehicle of manifestation =) the etheric envelope. KofL2 2.21.1,2; WofM 4.6.3, 9.18.3 This work will also bring about methods of cultivation, which will raise the less developed people to a better manifestation and a truer expression of (themselves =) their innate potential.

4 Psychology in the New Age

¹The outstanding characteristic, however, of the coming cycle will be an outgrowth of psychology. From the standpoint of the modern psychologists of the (materialistic =) physicalistic school it will be the emergence of a new factor, namely the recognition of the soul.

²Despite its erroneous conclusions, the mechanistic or behavioristic school of psychologists has performed an important function in serving as a needed brake on the more speculative introspective school. Like much else in the world at this time, from two great lines of thought, the mechanistic and the introspective, a third will emerge which will embody the truth in both positions and duly adjust them to each other. From them a synthesis will emerge which will prove an adequate basis for the coming age.

³In the field of psychology there are roughly speaking three lines of thought.

⁴1. The mechanistic school lays the emphasis on structure, ascribing the expressions of mental, emotional, and physical consciousness entirely to the matter aspect.

⁵2. The introspective school starts from a self or a conscious something, which is “aware of awareness”. This school of psychologists recognizes the material structure but goes further and regards certain aspects of behaviour, certain reactions as inexplicable and certain problems as insoluble from the purely mechanistic viewpoint. This school approaches more nearly the esoteric position, but does not go so far.

⁶3. The vitalistic school, too, admits the fact of the material structure, yet regards it as subjected to the influences of energies and forces emanating of a wider range than those arising entirely within a man’s own self. This school numbers among these forces the great basic urges for which nature itself is responsible and which can be seen in organic life other than the human.

⁷Each of these three schools represents an aspect of truth, but not the whole truth. KofR 5.44.8; KofL2 10.1.1, 10.1.11,12, 10.2.2 L.A.: The one-sidedness of the schools is obvious to the hylozoician in that the mechanistic school considers the matter aspect only and, even worse, only that one per cent of the matter aspect constituted by gross physical reality; the introspective school, at least in past centuries (just as subjectivism in philosophy) considered the consciousness aspect only, and the vitalistic school preeminently pays attention to the motion or force aspect.

⁸The three schools need each other, and from a blending of the three presentations there will emerge the fourth, which will be nearer the truth than any of the separated three.

⁹L.A.: This synthesis of the schools is in fact hylozoics with its teaching on the three aspects of reality: the matter aspect, the consciousness aspect, and the motion or force aspect. From that level of ignorance, on which the schools are working, they cannot by themselves reach the synthesis, but this must come from without and from above, from hylozoics. What hinders the three schools from reaching the synthesis by themselves is their ignorance of such basic facts as the superorganic envelopes of man (everything above 49:5) as the material basis of all states of consciousness, the monad as the material basis of self-consciousness, reincarnation, and consciousness development as the meaning of life. Once again it must be emphasized that all real knowledge is a conscious gift by the planetary hierarchy, that human research cannot attain a knowledge of more than the gross physical world, the “visible” physical world, and all the psychological factors essentially belong in the superorganic: in the etheric, emotional, mental, and causal envelopes, in the monad, and in the first triad.

¹⁰One of the most dominant trends in the world of current thought is the increasing emphasis laid on group consciousness. This has been generally recognized as a sense of responsibility. When it appears in the individual, it is one of the first signs of incipient contact with causal consciousness. WofM 7.16.11, 9.36.4 Such a man no longer lives in the interests of the separated self but he begins to realize the need for consideration of his fellow human beings. He assumes the duty of being in a very real sense his brother’s keeper, and realizes that in reality progress, contentment, peace of mind, and prosperity do not exist for him apart from that of his brother. This realization is steadily expanding from the individual and family to the region of a country and a nation to the world, and hence the many organizations and movements which have for their objective the uplift and welfare of people everywhere. Understanding of the necessity of giving instead of getting is growing in the general consciousness and the recognition of certain of the basic concepts connected with brotherhood is steadily growing. Brotherhood is as yet largely a theory, an ideal, but is not apprehended generally yet as (a fact in nature =) a law of life.

¹¹One school of thought or trend of ideas which is destined to pass away is that of the current philosophy. Philosophy in the sense of the love of wisdom will increase as men understand increasingly the meaning of wisdom (L.A.: through contact with esoterics, which explains that wisdom is the same as skill in action and the ability to individualize general truths in obedience to the laws of life), but the present schools of philosophy have nearly served their purpose. KofR 5.2.1, 5.2.6. L.A.: In KofL2 9.3.24, Laurency proposes another orientation for the esoteric philosophy of the future: logic and art of living.

¹²In the coming centuries the present philosophical schools will be replaced by the cosmological ones. These schools will consider and study the recurrent analogies existing between man and (the cosmos =) the planets, the solar system, and the cosmos. L.A.: It thus is clear that it is not a case of cosmology in the usual astronomical and so physicalistic sense, but of a cosmology that must start from esoterics and therefore be based on hylozoics.

¹³Man is on the verge of establishing his (L.A.: potential) divinity. Evolution has carried forward the perfecting of the mechanism to such an extent that it is now a coordinated, integrated being, ready for the divine user. (L.A.: In reality, this is true only of an exceedingly small minority, the elite at the causal stage. It will take millions of years before a majority of mankind reaches that stage.) In the course of the next few decades (L.A.: rather centuries) the fact of the soul will be established, and the work of the introspective thinkers, the mystics, and esotericians will be carried forward to the point where soul force will be established as a concept generally accepted in mankind, and the laws of the soul (L.A.: the laws of life) will be recognized as superseding, though not abrogating the laws of man, for (L.A.: what is tenable in) the lower is always included in the higher; this in the sense that (the soul in manifestation =) the second self in incarnation always keeps the law, since such a self has overcome all temptations of abuse and transgression. L.A.: It is hard to say that “the fact of the soul will be established” as long as you have not unambiguously defined your term “soul”. By “soul” A.A.B. means many things: now the causal envelope, now the causal consciousness, now the second triad, now Augoeides, now the synthetic consciousness of the first self, now the consciousness aspect in general. KofL3 3.11 Sometimes she glides, in a free and easy fashion, from one of these meanings to another in one and the same sentence, such as in paragraph 3.4 above. Such as she uses the term “soul” here, we should take it in the sense of self-consciousness, the first and elementary expression of causal consciousness, rather than fully developed causal consciousness.

¹⁴This growing conviction as to the soul as the self (L.A.: the certainty of self-consciousness, at the higher emotional stage, of not being the organism; at the higher mental stage, of being neither the organism nor emotionality; and at the causal stage, of being neither the organism nor emotionality nor even mentality) is evidenced by the opposition to the schools of thought which emphasize the dominance of (L.A.: physical) matter and trace all phenomena, objective and subjective, to the activity of this matter. Through the wrestling of the schools of thought truth emerges into the light. Knowledge will take the place of theory, and direct evidence that of speculation. That which is recognized and admitted, even if not understood, is the object of attention and investigation and the day will dawn before so very long when an experimental science of the soul will have its place in the universities. Then it will not be about proving of the soul, but of analysing its nature, purposes, and life, for nothing can arrest the progress of evolution.

5 Warnings and a Summarization of Much Earlier Said

¹First, do not hold on to the form no matter what it be. All forms are but experiments, and with time reach the point where they are in balance to be then either discarded or vitalized. KofL2 5.10.13; KofL3 18.4.7; KofL4 2.24.6; WofM 1.31.3, 4.1.5, 9.10.2, 9.25.2-4, 17.1.3

²Secondly, remember that all (personalities =) first selves have their periods of ebb and flow, under the law (L.A.: everything in the solar system is subject to the law of periodicity). The periods of ebb in the case of those holding prominent position cause at times consternation to all those who follow their personalities, and not their own potential divinity.

³Thirdly, bear in mind that just as in the individual life there come the periods of decline and darkness, wherein the vision is obscured, so in connection with groups will the same be seen. But bear equally in mind that after obscuration succeeds the vision, and after night comes the day. The corresponding occurs in the the greater cycles affecting great collectives, such as root-races and subraces, (L.A.:) just as in the case of the great planetary and solar systemic groups, but not in the case of cosmic groups, as A.A.B. says, erroneously, since the law of periodicity rules only in the solar systemic worlds (43–49). KofR 2.12.4,5

⁴Fourthly, do not permit yourselves to be discouraged. Discouragement is due to three causes. Paramountly it is due to the lowering of the vitality of the organism. When such is the case, the emotional envelope makes too strong a demand on the organism. In the endeavour to make the organism obey the demands of emotionality and in the realization of incapacity to do so adequately, lies one cause of discouragement. This often attacks those of you who are finely organized in the physical envelopes. The cure for this kind of discouragement is rest and relaxation, which give time for nature to correct the imbalance. The sun too revitalizes with prana and this should be considered. Common sense is the special requirement, and also the realization that one's work should be adjusted to one's capacity, and not to the overwhelming need. WofM 9.183.9

⁵Another basis for discouragement is the over-development of mentality, which in its turn makes too great a demand on the emotional nature, and consequently again on the physical. Too great a capacity to see all around a subject, too disproportionate a comprehension of the world's need, and too quick an apprehension of the many issues involved in connection with some particular matter produce a violent reaction in the emotional envelope (L.A.: as long as the individual has not learnt how to control it). It is here that one must cultivate a sense of proportion, the faculty of wise balancing, of achieving and keeping the mental equilibrium. The cure lies in the realization that the goal will finally be reached with time and in the course of evolution, and that everything does not depend on one's individual effort. It is possible for wise souls to hasten the good work, but the end, nevertheless, is sure. If the wise souls are not forthcoming, yet the force of evolution brings all things to pass, even if more slowly. Do not forget this when discouragement from mental sources settles down on you. In quietness adjust yourself, and in contemplation sense the ultimate achievement of that great factor, time. KofL1 9.46.12

⁶A third ground lies in what is more definitely esoteric, that is to say, in the balancing between the opposites. When the pendulum swings towards the dark, evil, and undesirable, it produces in all those who are oriented towards the light a tension which results in discomfort in all the envelopes (L.A.: except the causal envelope), and is sensed as depression especially by the (physical body =) etheric envelope. The more sensitive this envelope, the stronger the reaction to this kind of temptation. It is one of the things which hinder the aspirants in particular. It renders them negative and receptive to the (form side =) the energies of the lowest three worlds (47:4–49:7), and reduces their vibration rate. It hampers their efficiency, and their service to the world suffers in consequence. The cure for discouragement does not lie in cultivating a violent counter-vibration. It lies in the wise use of the mental envelope, in a capacity to reason logically, and to see that the cause of the conditions lies either in one's own (personality =) first self or in one's environment. In that way balance will be attained. It lies also in the appreciation of time as a solvent, as said before. KofL2 5.21.12 It lies also in the stilling of mental consciousness and a subsequent seeking of contact with (the soul =) Augoeides and, via him, with one's own causal group and consequently with one's teacher. It must never be forgotten that contact with the teacher is made in this order, and that he who comes more and more under the guidance of (the soul =) Augoeides is he who more and more enters into the consciousness of his teacher. LA: Augoeides is always the first teacher.

⁷Then having with unselfish intent linked up with the teacher, there comes next the deliberate and concentrated effort to work with pure dispassion, and with no desire to see the fruit of action. This process, long continued and pursued with patience, will result eventually in the attaining of an equilibrium which nothing can disturb. KofR 7.20.10

⁸There are five virtues, which those who have chosen the path of esoterics need to cultivate, and which the group should specially seek to acquire. They are as follows: 1) the purity of motive, 2) utter fearlessness, 3) imagination balanced wisely by the reasoning faculty, 4) discrimination that accepts only that which is compatible with one's own highest reason, 5) willingness to experiment.

⁹These five virtues, coupled with purity of life and control of thought, will lead to achievement. Remember too that it is not purposed that you should find out all the knowable, but only just as much of it as you may employ wisely for the illumination of the race and of those whom you can each, in your own place, influence. KofL1 9.51.14; KofL2 5.21.9; WofM 9.142.2

6 Fearlessness

¹A real problem, as you all realize, lies in the achieving of utter fearlessness. All fear, doubt, and worry have to be eliminated. If you can do this, the ability to contact the sources of inspiration and to tap the sources of inspiration will increase in a wonderful manner. KofL1 4.12.12,14; 9.38.22 So many people close the sources of information through their inability to control their emotionality. The emotional envelope can be controlled. How?

²1. By direct inhibition. This method can be used to advantage by beginners, but it is not the best method to follow. It reacts on the organism, leads to congestion in the emotional envelope, and to a similar condition in the etheric envelope. It often produces headache, congestion of the liver, and other disorders.

³2. By a direct realization of the issues at stake and the consciousness that, for a disciple, nothing comes to pass but what can lead to increased knowledge and development, and greater usefulness in service. Fear with many (L.A.: disciples) is not based on timidity but is often based on a mental condition, such as pride. Those who are centring themselves in the mental envelope, find their fears allied to the intellect. These mentally conditioned fears are therefore harder to overcome than the emotionally conditioned ones. These emotional fears can be controlled and eliminated through mentality, but the mental fears cannot be controlled in this way. They must be controlled through (the Ego =) causal consciousness, for always the higher (L.A.: the immediately higher KofL2 8.9.24, KofL5 8.10,11) must be called in to deal with the lower. Hence the necessity for always keeping the channel clear. Do not crush out fear! Force it out by substituting it with something else. This leads to the third suggestion as to how members of the group should cure the fear habit.

⁴L.A.: What conditions emotional and mental fear is not the object, but the state of consciousness and level of knowledge of the individual or collective in question. There is physical, emotional, mental fear because fear can originate from these three kinds of consciousness. Only physical, instinctive fear can be conditioned by the object in an expedient and rational fashion when it protects the organism from dangers, as for example the eye winking at an object approaching too near to it. Emotional and mental fear can be quite irrational. An example of irrational fear is the fear connected with taboos: the fear of touching certain taboo things in so-called primitive tribes and an equally irrational fear of touching taboo subjects of discussion in the so-called intellectual class of modern Western societies – the difference in primitivity between the two kinds of tribal communities is not very great, however.

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

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

⁷Beside the fears related to the first self and the fears arising in connection with the work to be done, there is a third class of fears, which aspirants contact more and more as they grow in strength and usefulness in service. This class of fears is based on the realization of the forces that are working against the plan and hindering the work to be done. Occult attacks and occult powers will be directed against the aspirant. They may make their power felt in one or other of the envelopes and, in rare cases where the aspirant is important enough, on all at once (L.A.: except the causal envelope, which is out of reach of the black ones). Sometimes there will be attacks directed against an individual worker, sometimes against a group of workers. To counter them you employ the first

method with the following additions and changes. You link yourself up either as an individual or forming one of a group with Augoeides and with the planetary hierarchy. Then when you have achieved stillness, you visualize those 45-selves of whom you know, and raising (your vibration =) the quality of your attention higher still (L.A.: always with self-remembrance), you visualize the 44-selves and someone of the three 43-selves, according to the field in which you are working, and against which the attack is directed. Using the linking chain you have now established, you then pour, through all your envelopes, a stream of violet light. This method is for use only when the need is dire and the necessity great. The reason for caution lies in the fact that the etheric envelope responds most violently to the colour violet (L.A.: which can bring about the over-stimulation of certain centres, the crown centre for instance).

⁸Fears of two kinds are part of the work: fear of what the future holds and doubt as to the outcome of the work. With most aspirants it is a combination of the two fears. They have no basic doubt as to the attainment of the final goal, but they do doubt at times as to the intermediate goals to be attained in the near future. They shrink back also from the path of endeavour, rightly knowing that it is through trial and loneliness that one has to walk the path up to the hierophant. They are likewise distressed by troubles and high vibrations which seem to emanate from high spiritual sources (L.A.: from all three units of the second triad, not merely 47:1 and 46:1, but 45:4 as well). Strong vibrations will be perceived with ever increasing frequency as consciousness evolution progresses, and one must learn how to deal wisely with the effects produced from them in the envelopes of incarnation.

⁹When the spiritual vibrations are exceedingly potent, this manifests itself in the stimulation of both good and evil strivings. Groups that stand for spiritual endeavour and criminal gangs increase in numbers. Aspirants should bear this carefully in mind, because there will be good and bad effects in themselves as well. Bodily fatigue may be one such bad effect, and this must be dealt with, not so much by sleep and by rest as by a change of vibrations, of recreation, and of amusement. Secondly, it results frequently in a profound depression, in an utter sinking of the heart as the future is faced. Face that future, however, and remember that what the future holds is not revealed, but that “joy cometh in the morning”. Thirdly, it results also in a sensitiveness of the emotional envelope that is, perhaps, even harder to bear. A positive outcome is that the stronger (spiritual vibrations =) second-triad vibrations entail a permanent stimulation of the atoms and molecules in the the various envelopes and their coherent, stabilized vibration. It lifts a little nearer to the goal, though perhaps the aspirant may not realize it.

¹⁰Everything depends upon the disciple’s ability to grasp the inner meaning of events (L.A.: Not “all events”, because enormously much of what happens in the physical world is not meaningful). KofL1 9.38.15 His entire progress on the path rests on his attitude in making the teaching his own. It is only as we transmute the lessons we have learnt in higher states into practical knowledge that they become part of our own experience and are no longer theoretical. Expansion of consciousness should be an ever-increasing practical experience. Theories are of no value until we have changed them into fact. Hence the value of meditating on an ideal. In the meditation our thoughts vibrate temporarily to the measure of the idea conceived, and in time that vibration becomes permanent.

¹¹Those who, with open eyes, enter on esoteric training need indeed to count the cost. The reward at the end is great, but the path is rough and the esoterician walks it alone. The capacity to stand alone, to assume responsibility, and then to carry all through single-handed, and to brave evil for the sake of the good achieved is the mark of the disciple. Be prepared then for loneliness, for dangers of a dim and obscure character, and expect to see your life spent for no reward that touches the first self. It is only as the consciousness expands, and one finds one’s true position in the whole that the reward becomes apparent. But cease from fear, know that the first self is temporary, and ask yourself whether its suffering is that important. Some good gained for the universal brotherhood, some law explained and demonstrated in the life of every day, may make the teacher say eventually: well done! Let your eyes therefore look straight on, not to either side. The path leads upward and on to greater rapidity of vibration and to greater sensitiveness. Seek the point of balance in your work and keep that balance, for the years hold much work, much pressure, and much suffering.

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

¹³Those of us who watch and guide on the inner side of life (L.A.: 43–46) realize more than perhaps you who bear the burden and heat of physical plane existence know. We know your physical disabilities and some day may be able to help definitely in the building up of strong organisms for world service. Now it is well nigh impossible for you to have good health; the emotional miasma and the reaping of the world prohibit it. The emotional corruption and the foul cesspools of the lower regions of the mental world infect all, and lucky is he who escapes. We watch with tenderness all of you, who, with weak and sensitive organisms, struggle, work, fight, fail, continue and serve. Not one hour of service, given in pain and tension, not one day's labour followed with racked nerves, with head tired and with heart sick, is allowed to pass unnoticed. We know and we care, yet, we may do nothing that you, struggling in the world, can do of that which is needed. The world's reaping engulfs each of you at this epoch.

¹⁴The half-gained victory, the days lived through with a certain measure of success, yet with an unachieved ideal, the minutes of mental, emotional, and physical exhaustion when the emptiness of everything, even of service itself, seems the only noticeable thing, the weeks and months of endeavour and of struggle against apparently insuperable odds, against the stupendous power of the forces of involution (L.A.: the original text says erroneously "forces of evolution"), against the roaring tide of the world's ignorance – all are known. KofL5 23.9.4 Take comfort in the assurance that love rules all; take courage from the realization that the hierarchy stands!

7 The Training of the Esoterician

¹Those who are to teach the world more about the hierarchy and who are being trained to be focal points of contact are put through a very drastic disciplining. They are tested in every possible way and taught much through bitter experience. They are taught to attach no importance to recognition by other people. KofL1 4.4.4, 4.5.21, 4.19.14 They are trained not to judge from the appearance but from the inner vision. PhS 3.37.4 Capacity to recognize the teacher's purpose and the ability to love are counted of paramount importance. Aspirants who seek to be chosen for work as disciples must lose all desire for selfish possession and must be willing at any cost to pay the price of knowledge. If proof is to be given to the world of (the subjective realm of =) superphysical reality, it will be bought with the heart's blood, for only "in the blood of the heart" (L.A.: realization of the necessity of self-sacrifice, a realization won from the incipient second-self consciousness) can power be safely gained and wisely wielded. As you go on and, as aspirants, study the hidden laws of nature, you will realize the necessity of paying the price. The (spiritual unfoldment of the disciple's character =) disciple's acquisition of qualities and abilities belonging to the second self (45:4–47:3) must keep pace with his (inner knowledge =) acquisition of esoteric knowledge (L.A.: He must grow equally in being and knowledge). This knowledge grows in three ways:

²1. By definite expansions of consciousness, which open up to the disciple a realization of the levels to be attained. Thanks to this he can form a mental conception of what lies ahead for him, and this is the first step towards acquirement. A more advanced disciple shows him in higher worlds the work to be done, much in the same way as a teacher shows the pupil the lesson to be learnt.

³2. The next step is the mastering of the lesson and the working out in meditation and experiment of the truths sensed. This is a lengthy process, for the disciple has to assimilate it all and make it part and parcel of his very self before he can go on. He does this work both in the physical world and in superphysical worlds. In the (hall of learning =) mental world the disciple is taught nightly for a short time before proceeding with any work of service. This teaching he brings over into his physical brain consciousness in the form of a deep interest in certain subjects and in an increasing aptitude to think concretely and abstractly on the various esoteric matters that are occupying his

attention. He attempts to experiment and tries various methods of studying the laws and in process of time arrives at results that are of value to him. Time passes and as he appropriates and knows more, his knowledge takes a synthetic form and he becomes ready to teach and to impart to others the residue of knowledge of which he is sure. L.A.: There are syntheses of many different, ever higher degrees beginning from the mental level of principle thinking (47:6). KofL2 5.19.7, KofL3 3.9.2, KofL5 21.36.1, WofM 7.16.22

⁴3. By teaching others one receives further knowledge. When the disciple in his teaching defines truth, he consolidates the facts he has learnt, and, in the interplay with the intellects of other people, his own vibrations become keyed up to ever higher worlds, and thus fresh realization and fresh reaches of truth pour in.

⁵When he has, in this way, mastered one lesson, a further one is set, and when he has learnt a particular series of lessons he “graduates”, that is to say, he passes an initiation. The whole group he teaches is benefited by his step forward, for every disciple carries those he instructs along with him in a curious indefinable sense. (L.A.: It is neither curious nor indefinable, for it is a matter of group relations according to the law of unity, the law of reaping, and the law of destiny.) What benefits one monad benefits the whole group. A 45-self carries his disciples on and up with him in a similar manner. The initiation of the solar ruler benefits the entire solar systemic being (all its evolutionary monads).

⁶The first initiation stands for commencement, the first contact with 46-consciousness (46:7), symbolized in the birth of the Christ child. The disciple has built a certain structure of right living, of right thinking, and of right action. The (Christ life =) 46-consciousness enters this form and makes it come alive. Herein lies the difference between studying a theory and making that theory a part of yourself. You can make yourself a perfect image of an ideal but still lack something essential, vitally necessary. What is this something? (The manifestation of the indwelling Christ =) The 46-consciousness and the 46-energy. The first initiation indicates that this life has been born, and from now on it exists in the disciple, however faint it may be. Thus most of its growth remains to be done. In (L.A.: the legend of) Jeshu’s life many years were spent between the birth and baptism in Jordan (L.A.: the symbol of the second initiation), but the remaining three initiations were taken in three years. H.T.L. comments: He did not take the fifth one! KofL1 2.5.16, 3.3.1

⁷The second initiation marks the crisis of the control of the emotional envelope. After baptism there remain the three temptations, which the disciple has to resist, demonstrating his complete control of his three lower envelopes (L.A.: organism, physical etheric, and emotional, but not yet mental). Then comes the transfiguration (L.A.: third initiation and control of the mental envelope), followed by knowledge of the future and complete self-abnegation (L.A.: the fourth initiation). KofL1 3.3.2,3

⁸L.A.: That the attainment of full control of emotionality is a hard and long work which is not finished at the stage of the aspirant but is continued by the disciple, even by the causal self, is clear from the fact that even causal selves have in some cases been misled by the illusoriness of the emotional world. WofM 5.20.6

⁹The path is, therefore, a path on which steady expansion of consciousness is undergone with increasing sensitivity to the higher vibrations. This works out at first as sensitiveness to (the inner voice =) the voice of Augoeides, and this sensitiveness is one of the most necessary faculties in a disciple. The Great Ones are looking for those who can rapidly obey the voice of Augoeides. L.A.: Yes, but then it should really be the voice of Augoeides and not one of the countless voices heard in the emotional world and to which too many people listen. And Augoeides never speaks in such a manner that the man perceives it as though it came from another being. WofM 8.12.6, 8.23.13, 8.28.3

¹⁰Aspirants, probationers, and disciples never work in large groups, but singly or in twos or threes and nine at the utmost. The esoteric significance of these numbers is necessary to the success of their work.

¹¹In the work the first self must be submerged (L.A.: to the awakening second self). Aspirants must live harmlessly in thought and word and deed. In this way each one of you will become an

outpost for the consciousness of the planetary hierarchy and provide a centre of energy through which the hierarchy can work.

¹²The prime problem of the aspirant is to dominate the emotional nature. When he has succeeded in doing so, he stands victor on the field of Kurukshetra; the clouds have rolled away, and henceforth he can walk in the light. Let it here be remembered that this very freedom to walk in the light carries with it its own problems. This will be explained with one simple, yet convincing argument.

¹³When a man (walks in the light of his soul =) is self-conscious in the causal envelope and (the clear light of the sun =) causal energy pours through him, this reveals the path, and reveals at the same time the plan. Simultaneously, however, he becomes aware of the fact that the plan is very far as yet from consummation. The dark becomes more apparent. The chaos and misery and failure of the world groups stand revealed. Can he stand this pressure? Can he become indeed acquainted with grief and yet rejoice forever in his awareness of potential divinity? Has he the ability to face what the light reveals and still go his way with serenity, sure of the ultimate triumph of good? Will he be overwhelmed by the surface evil and forget the heart of love which beats behind all outer seeming? This situation should ever be remembered by the disciple, or he will be shattered by that which he has discovered. H.T.L. comments: So hard is life, so hard to endure. Schopenhauer's depiction of life is no exaggeration!

¹⁴But when the light comes, he becomes aware of a kind of energy new for him. He learns to work in a new field of opportunity. The mental world opens up before him, and he discovers that he can differentiate between the emotional nature and the mental. He discovers also that the mental consciousness can be made to assume the position of the controller, and that the emotional forces obey the mental ones. (H.T.L. comments: the mental dominates all the lower.) "The light of reason" brings this about, light that is always present in man but which becomes significant and potent only when man has experienced and understood it.

¹⁵L.A.: Usually you cannot "wander in the light of your soul" (your own causal consciousness) that soon after you have learnt how to use your higher mentality (47:5) to control also your higher emotionality (48:2 and 3) and so have become sovereign in the mental envelope. The very sovereignty of the higher mental usually entails in the mental self an intellectual self-sufficiency which becomes a very difficult hindrance to inspiration from causal consciousness and Augoeides, a hindrance that also has to be overcome. Therefore, also the higher mental stage (humanist stage) brings its own difficulties and sufferings, so that only at the even higher causal stage (stage of ideality) will the individual be able to "wander in the light of his soul". WofM 6.4.5

8 False and True Teaching on the Mental and the Causal

¹Much false teaching is going about these days in connection with (the mind and the soul =) the mental and the causal. It might be summed up in the teaching of one school which shall be nameless, as follows:

²Nature is cruel and selective. She works by the law of the survival of the fittest. In the process of selection, millions of lives are sacrificed and much birthing of forms comes to naught. Hence the achieving of soul life is a rare event. Few people have souls and only a few therefore possess immortality and go hence to their own place of power to return no more. The rest are lost, submerged and swallowed up in the general process of nature, and the human kingdom as a whole is a dead loss except for a few emerging and significant figures which the past and the present produce. They have achieved through the sacrifice of the many. H.T.L. comments: the Jewish teaching.

³But the reaction of men themselves to this teaching is an adequate answer. The sense of immortality, the surety of an eternal future, the innate belief in god, the revelation of the light, the achieving of a wisdom which helps and aids is not the prerogative of a Seneca, a Paul, or an Akbar. It is found (and sometimes in its purest form) in the humblest person, and a belief in the soul's immortality is latent in people of widely different categories (H.T.L.: latent instinct). But when the intellectually developed discover in themselves their potential divinity, and the ability of consciousness control awakens in them, they are very apt to place themselves in a higher category than other

people, and to classify those who do not have their mental grasp of the different stages of consciousness development as not quite human. They regard all not working in mental energy as lacking souls and hence as lacking eternal individual life. This is only a mental fiction, is part of the great heresy of separateness, and indicates faintly that future epoch wherein mentality will be as dominant and as misleading as is emotionality at this time. L.A.: On a great scale, thus where the entire mankind of our seven-globe is concerned, the future epoch mentioned is the fifth eon. In the middle of this fifth eon, a great definitive separation (“judgement day”) will be made between the majority of human beings who want and are able to develop their consciousness beyond the mental and the minority who cling to their mental self-sufficiency. CI 7.10.1, 11.13.2

⁴L.A.: Regrettably, some of the blame for this must be laid on misleading statements by early theosophists, such as that of HPB regarding “lost souls” in reference to those who during their current incarnation did not succeed in acquiring a 46-envelope and pass to the fifth natural kingdom. KofL3 3.11.4 As long as esotericians insist on using ambiguous and hence misleading terms, such as “soul”, “mind”, “spirit”, etc., misunderstandings will live on. Because if, for example, “soul” is used, as hitherto, in the sense of both causal envelope and causal consciousness, then it will be equally correct to say, “every human being has a soul” (soul = causal envelope) as to say, “every human being does not have a soul” (soul = causal consciousness). The unambiguous terminology of hylozoics and the clear information that hylozoics gives about the monads and their immortality, about the immortal causal envelope in possession of every human being, etc., put an end to the heresy mentioned and condemned above. That is one of the reasons why hylozoics has been publicized in our times.

⁵Let us therefore study the kinds of mental energy with which the individual has to work and see how this great heresy of separateness can be offset.

⁶It is easier to grasp the trend and work of these energies in mankind as a collective than in the individual. Only a few human beings are as yet consciously using mental energy and only a few can therefore understand what it really entails. Increasingly men will, as individuals, come into possession of this intellectual faculty but, numerically speaking, scarce one in ten thousand is utilizing this inherent power (H.T.L.: mental will) and knowingly functioning in his mental envelope.

⁷In mankind as a whole, however, mental energy has had a most definite effect and has produced outstanding results. The use of two faculties differentiates man from the animal: the faculty of consciously avoiding pain and the faculty of discrimination. (L.A.: Here A.A.B. forgets to mention the most important faculty differentiating man from the animal, that is to say: self-consciousness). Both are (latent =) potential in the animal but only man can consciously reap benefit from them. Through memories of pain suffered and a subsequent reflection, man has learnt what to avoid and what to promote in the physical world. Through discrimination as to ideas and as to thoughts, man has learnt to decide on what to base his activities of all kinds, even though he has but an imperfect grasp as to the true nature of ideas and his application of the truths sensed is quite imperfect. That he often chooses unwisely, that the ideas governing group conduct are not of the highest, that public opinion is molded by personal and selfish interests may be only too sadly true. Nevertheless, through pain and learning to utilize the power of choice in the realm of ideas, man is steadily forging ahead towards full freedom and full control of the earth.

⁸One of the first things that every aspirant has to learn, as he seeks to grasp the nature and right use of mentality, is that participation in public opinion has to give place to individual consciousness of right, and that then that individual consciousness has to be so employed and concentrated that it is seen in its right (proportion =) relation to the causal consciousness (as that living germ which can expand into the divine flower of the son of mind, the manasaputra =) and can be used as a tool for the activation of causal consciousness, still largely passive, and for the expansion of the causal envelope with reality ideas. KofL1 9.45.31, 9.53.18, 9.68.2, KofL2 8.17.10 In this (L.A.: causal) consciousness the purpose of the great life (L.A.: the planetary collective being) will stand revealed, and (in the clear light of the will of god =) in the understanding of the ideas that Protogonos sends down and that causal consciousness in 47:1 begins to apprehend, even though faintly, all human

selfishness and self-seeking fade out. Through right understanding and right use and control of the emotional envelope and its consciousness, man can (penetrate into the very heart of god himself =) enter the unity centre of the causal envelope and know past all controversy that all is well, for all is love (L.A.: for everything from 47:3 up is governed according to the laws of life, but regrettably very little from 47:4 down). Through right understanding of mental consciousness and right use of mental will, man can (enter into the mind of god =) enter the knowledge centre of the causal envelope and know that all is well, for all is planned, and (divine purpose =) the plan of the planetary government is steadily being realized.

⁹The work of the Atlantean adepts was to impress on (the world consciousness =) human beings the fact that god is love. This is a symbolic expression of the truth as is the use of the word “god” (H.T.L. comments: god = the cosmic total consciousness). The work of the Aryan adepts is to (impress on the world consciousness that god is will =) teach the people who are ripe for it how to activate mental will. These people are therefore brought into contact with the crown centre of the (one Life =) planetary being. The (L.A.: advanced) monads of the animal kingdom, through the development of emotional consciousness, are brought into contact with the heart centre in nature. Through the use of colour for plant monads they are brought into contact with that centre of force in nature which is analogous to the throat centre in man. L.A.: It will be the special task of the future mankind to employ various methods, such as the use of sounds and light (colour), to help animal and plant monads in their consciousness development. KofL2 2.32.2, CI 7.8.38

¹⁰What has just been said has reference primarily to our planetary collective being, but the idea can of course be expanded to include also (the great life of which our planetary being is a reflection =) the solar collective being. Man is the brain of nature; the animals express its heart; the vegetable kingdom expresses its creative force or the force of the throat centre. These three natural kingdoms form in a peculiar manner correspondences to the three higher centres in man. The three elemental kingdoms correspond to the three lower centres, and the mineral kingdom corresponds to the solar plexus centre, the great clearing house between the higher and the lower. CI 7.8.36, 18.7.30

¹¹These analogies change as time progresses. In Lemuria, during the epoch of the third root-race, the human kingdom expressed the solar plexus centre, while the animal kingdom stood for the sacral centre, and the vegetable kingdom represented the basal centre. In the middle of the Atlantean period, when certain great changes and experiments were wrought, a shift in the entire process took place. Certain individuals came in, as related in the *Secret Doctrine* and in a *Treatise on Cosmic Fire*, and a tremendous stepping forward became possible through their efforts. (The chitta or mind-stuff =) Essential (46), causal (47:1-3), and mental (47:4-7) matter became more vibrant. Now we have the period of its most intense activity ever.

¹²As far as mankind is concerned, intellectual energy can be divided into three kinds. L.A.: In fact there are only two kinds, the mental (47:4-7) and the causal (47:1-3), since the third one mentioned here, the essential (46), is of a quite different (atomic) kind. The three kinds mentioned have been brought together here because these are the ones intended by that old, confusing, and therefore abortive symbol, “universal mind”.

¹³L.A.: I have struck the following three paragraphs, since they do not add much to the reader’s understanding of either causal-mental (47) or essential (46) consciousness. Indeed, there is a great risk that the reader would have taken over the confusion A.A.B. demonstrates here, particularly in the third of the excluded paragraphs, where she says, “the right use of energy by the initiate puts him en rapport not only with the higher planes of the solar system but also with those cosmic planes whereon our logos has his personality aspect”, that is to say, the cosmic emotional world 36–42, and the cosmic mental world, 32–35, and “The right use of physical energy by the initiate gives him the ‘freedom’ of the cosmic physical plane. The right use of astral energy gives him power on the cosmic astral, and the correct use of mental energy gives him entrance on to the cosmic mental.” To say that the right use of 47-energy gives the initiate entrance into the cosmic worlds 32–35 is of course quite incorrect and misleading. Not even the 45-self, who can use 47-energy perfectly and faultlessly, can enter or even grasp world 35. H.T.L. comments on this third paragraph: “useless!!” H.T.L. also points out that what is said here is contradicted by what is said in 8.17 below.

¹⁴Each centre (L.A.: in the etheric envelope) is composed of three concentric whorls. In the probationary disciple they move relatively slowly in one direction, but gradually ever more rapidly as he has been accepted as a disciple and approaches initiation. On initiation, the middle of the centre (a point of energy) is touched, and the rotation becomes much more rapid, and the motion of the entire centre four-dimensional. The term “four-dimensional” does not convey much to the uninitiated, but the effect could be described as a changing of the wheel from a measured turn to a “wheel turning upon itself”. Hence, when by purification, conformity to rule, and an aspiration that brooks no hindrance and that does not cease for pain, the aspirant has caused his centres to pulsate and to rotate, then and only then can the teacher lead him (L.A.: now become a disciple) into the presence of the hierophant. The initiator then, with full knowledge of the disciple’s ray and of his subray (L.A.: his third triad department being indicated as his “chief ray”, all the others as its “subrays”). Therefore, the initiator must be at least a 43-self, for only such a self can ascertain the department of the third triad) and recognizing any reaping that still may cling, touches the centre or centres which are to be vitalized, and the (hidden fire =) idea mentalite will then rush up and become focalized in the centre or centres in question. When a centre is vitalized in such a manner, there is always a corresponding vitalization of the analogous head centre. When all the main centres of the etheric envelope have eventually been vitalized, they rotate in coordination with the seven analogous centres in the head. Just as the four lower departments pass into the three higher, so the four minor centres carry on the correspondence and pass into pralaya, finding their focal point in the throat centre. L.A.: It is more correct to say that the energies of the three lower centres are transferred to the four higher centres. Analogies between the macrocosm, the solar system, and microcosm, man, should not be pressed too far, lest they lead students astray. KofL1 4.22.4, EE 9.1.7

¹⁵All of the information just given is intricate and technical. It has its place and value however, and much that here is communicated will prove useful when you (are all passed over to the other side =) have all become second selves and a fresh band of aspirants will follow in your footsteps. The training of the mental envelope has a value, and many evade such technicalities (L.A.: belonging to the esoteric world view), hiding behind an emphasis on (the life side of truth =) esoteric life view, all due to an inherent mental laziness. This that you now receive is but the A. B. C. of esoterics. Waste no time, however, in too detailed deduction. All that is now possible is a broad general outline, patient reserve, a willingness to recognize physical brain limitations, and the accepting of hypotheses. (Believe =) Consider these hypotheses possible unless your (intuition =) reason revolts or they are contradicted by facts previously given by messengers of the planetary hierarchy. The esoterician does not dogmatize. PhS 1.29.12, KofL2 9.43, KofL3 5.3, KofL4 1.40.2, WofM 6.18, 9.198.9 He only gives certain information, the correctness of which he leaves the future to demonstrate. He asks disciples to make record of such information as may now seem peculiar or even contradictory to see whether it will be elucidated, unraveled, and more easily comprehended. A little knowledge leads to much confusion unless laid aside for future use when the years of instruction have increased the store of knowledge.

¹⁶The heart centre in man opens the door into the heart of the Sun. The throat centre opens the way into full understanding of the path of the physical Sun, and all true astrologers must have that centre functioning. The crown centre opens the way to the central spiritual Sun. (L.A.: The higher four centres of the etheric envelopes do not in themselves possess these faculties, but they can convey energies from the centres of the causal envelope and the second triad, later also from the third triad. Such higher energies always also carry a consciousness and knowledge content, that is to say, they are also causal ideas, 46-ideas, etc.) Each of these ways passes, via the planetary (L.A.: and solar systemic) correspondence, to one of the cosmic seven-worlds. LA: For an elucidation of the symbols referred to, see CI 18.5.3.

¹⁷What has just been said is a summation of technical facts, which are of purely academic interest. Even the members of the planetary hierarchy know practically nothing of the cosmic worlds beyond (the cosmic physical world =) the worlds of the solar system (43–49). Their consciousness is only beginning to be solar systemic, and they are still labouring to overcome the limitations that are incident to planetary consciousness that hold them back from solar systemic

knowledge and life. For aspirants who have not even a knowledge of what planetary consciousness signifies, the above information has only one value, and that is that it emphasizes the synthetic nature of the great plan and the fact that (the smallest unit =) every monad is an integral part of the whole. It enforces the idea that energy is a life fluid circulating throughout the entire body of the solar being, and vitalizing therefore even the tiniest parts of that whole. It is valuable to the endeavour to grasp the picture of the whole. It is waste of time, nevertheless, to ponder upon the cosmic (astral plane =) emotional world (36–42), for instance, when even (the plane of the ego =) the causal world (47:1-3) is as yet inaccessible to the average man and is the goal for all his aspiration and meditation.

¹⁸Mental consciousness is the form-building faculty. Thoughts are things. (H.T.L.: thought is form, vibration, consciousness.) Causal consciousness is the pattern-building faculty, that higher intellect which works with the blue prints upon which the forms are modeled. (The intuition =) Essential (46) consciousness is the faculty which enables man to enter into contact with the (universal mind =) consciousness of unity and grasp the plan synthetically, to seize upon certain (divine =) hierarchic ideas. KofR 2.17

¹⁹The goal of all the work of an aspirant is to understand mental, causal, and essential consciousness, with which he has to learn to work. His work therefore might be summed up as follows:

²⁰1) He has to learn to think, to discover that he has an instrument which is called the intellect and to uncover its faculties. These have been well analysed in the first two books of the *Yoga Sutras* of Patañjali. (L.A.: This stage comprises chiefly 47:5 and 47:4, for 47:7 and 47:6 have largely been done at the emotional stage.)

²¹2) He has to learn next to get back of his thought processes and form-building propensities and to discover the ideas which underlie the divine thought-form, the world process, and so learn to work in accordance with the plan and subordinate his own thought-form building to these ideas (L.A.: the ideas of the causal world, 47:1-3, are meant). He has to learn to penetrate into the world of ideas, assimilate the knowledge content of the ideas, and begin to work with the basic patterns on which the forms of the lower manifestation (47:4–49:7) are modeled.

²²3) Having developed this (idealism =) causal idea consciousness, he must progress farther still, until he enters (the realm of pure intuition =) essential consciousness (46) and assimilates its ideas to use them as the bases of all his work and action.

²³4) Then follows the work of conscious thought-form building, based upon these (divine =) essential (46) ideas, This work is done in meditation.

²⁴L.A.: It is misleading to present this process of development (briefly described in points 1–4 above) as though it could be done at the stage of the aspirant and during one life only. Aspirantship belongs to the mental stage (the humanist stage) with its 70 levels, which require many incarnations filled with expedient and useful work. Only at the next stage, the causal stage (stage of ideality), will it become possible for the individual – who is no more an aspirant but an accepted disciple KofL3 5.29.17) – to penetrate into the causal world and to assimilate the knowledge content of the causal ideas. Also the causal stage (comprising seven levels) usually requires several incarnations of devoted work, and only at the end of this will the initiate be able to penetrate into the lower regions of world 46. WofM 8.20.2, 12.1.5

²⁵The true aspirant knows that this involves concentration, meditation, and contemplation. Concentration is the focussing or orienting of mental consciousness to causal consciousness. This means that the ordinary (L.A.: mechanical and automatic) tendencies to thought-form building are inhibited. Through meditation, which is the (L.A.: developed) power of mental consciousness (to hold itself in the light =) to keep its attention in causal consciousness, and in that (light =) causal consciousness to become aware of the plan, he learns to “bring through” the ideas he needs. Through contemplation he enters into that silence which will enable him to tap knowledge out of (the divine consciousness =) the collective consciousness of the causal world and to know. This is the work before each aspirant and hence the necessity of his understanding the nature of his mental problem, the tools with which he must perform work, and the use he must make of what he learns and gains through right use of his mental instrument.

²⁶How is this to be done? How bring through (L.A.: scale the causal ideas down into mentality) and how build afterwards (L.A.: the thought-forms, that is, clothe the ideas in mental concepts)?

²⁷No matter how small or unimportant an individual thinker may be, yet in cooperation with his brethren he wields a mighty force. (L.A.: The group power may entail a reinforcement that is much greater than the mere sum of the individuals making up the group. Nevertheless quantity can never replace the necessary quality. If the people composing the group do not reach beyond principle thinking, 47:6, they may be however many, yet they will not grasp even one causal idea, for no such idea penetrates lower than to 47:5. However, a cooperating group of perspective and system thinkers in 47:5 and 47:4 would effect a mental revolution.) Only through the steady strong right thinking of the people and the understanding of the correct use of mental energy can progressive evolution go forward along the desired lines. (L.A.: This will be possible in a distant future, but hardly in our times.) Right thinking depends upon many things, and it might be useful to state some of them very simply:

²⁸1. An ability to apprehend the vision. That involves a capacity to grasp, even though faintly, the archetype on which the planetary hierarchy is endeavouring to fashion the race. It involves cooperation in the work of the manu, and the development of abstract as well as synthetic thought (L.A.: causal consciousness and the highest kind of mental consciousness, 47:2-4), and flashes of the intuition (L.A.: 46:5-7). The (L.A.: 46) intuition wrests a touch of the ideal plan as it lies in the planetary government. As men develop this capacity, they will touch sources of power that are not in the causal-mental world (47) at all but in the world (L.A.: world 46) from which the causal-mental world itself draws sustenance.

²⁹2. Then, having apprehended the vision and glimpsed a fraction of its beauty (how little men see is astounding!), in your hands lies the opportunity to bring down to the mental world as much of the plan as you possibly can. Nebulous and faint at first is your grasp after it, yet it will begin to take form. Seldom at first will you find that you can contact it, for the vision comes through the causal envelope and few can hold that high consciousness for a long time. But the struggle to apprehend will lead to results, and little by little the idea will seep through to mental world (47:4). Then it becomes a mental thought, something that can be definitely apprehended and formed as a basis for thought.

³⁰3. Next comes a period wherein you build your thought-form of as much of the vision as you can bring through into your consciousness. Slowly must this be done, for the vibration must be stable and the form must be built well. Hurried work leads nowhere. As you build there will gradually be sensed a longing, a desire to see this vision brought to earth, and see it becoming known to other people. Then you vitalize the thought-form with the power of your will, you seek to make it be. The rhythm becomes heavier and slower, the material built into your form is necessarily coarser, and you find that your thought-form of the vision is clothed in mental and emotional matter.

³¹4. Happy the disciple who can bring the vision nearer still to mankind, and (L.A.: contribute to) work at its realization in the physical world. Remember this, that the realization of any aspect of the vision in the physical world is never the work of one man. KofL1 4.22.6 Only when it has been apprehended by the many, only when they have worked at its material form can this vision be manifested in the physical world through their united efforts. This shows the value of educating public opinion; for such education brings the many helpers to the aid of the few visionaries. Always the law holds good: in descent, differentiation. The two or three apprehend the plan intuitively. Then they activate with their thought the matter of the mental world, and thinkers seize hold of the idea. This is a hard thing to learn and difficult to do but the reward is great.

³²LA: The publication of hylozoics from the year 1950 on makes it easier to bring the vision closer to mankind, since it has been possible to scale causal ideas down into a mental system liberated from the vagueness of symbolism. Because of this, a greater responsibility lies with esotericians to learn to master the system and in their turn to bring it out to receptive fellow human beings.

³³To those who wrestle, strive, and hold on, the joy is doubled when the vision is realized in the physical. The joy of contrast will be yours, for knowing the past of darkness you will revel in the light of fruition. The joy of tried and tested companionship will be yours, for years will have proved to you who are your chosen associates, and in community of suffering will come the strengthened

link. The joy of peace after victory will be yours, for to the tired warrior the fruits of achievement and rest are doubly sweet. The joy of participation in the plan of the hierarchy will be yours, and all is well that unites you with the hierarchy. The joy of having helped to solace a needy world, of having brought light to darkened souls, of having healed in some measure the open sore of the world's distress, will be yours. And in the consciousness of days well spent, and in the gratitude of salvaged souls, comes the deepest joy of all, – the joy a teacher knows when he is instrumental in lifting a brother up a little higher on the ladder. This is the joy that is set before you all – and not so very far ahead it lies. So work, not for joy but towards it; not for reward, but from the inner need to help; not for gratitude, but from the urge that comes from having seen the vision and the function you have to fill in realizing that vision on earth.

9 *Happiness, Joy, and Bliss*

¹It is helpful to differentiate between happiness, joy and bliss.

²Happiness has its seat in the emotions and is a reaction in the first self.

³Joy is a quality of (the soul =) causal consciousness (47:1-3). It is realized in mental consciousness (L.A.: the higher mental, 47:5 and 47:4), when this is aligned with the causal.

⁴L.A.: Bliss belongs to essentiality, world 46, the world of unit. WofM 11.3.15 A.A.B. says that it “is the nature of the Spirit” and that it is fruitless to speculate on what it is “until the soul realizes its oneness with the Father”. In this context, however, “spirit” means at least superessential consciousness (45), and the “father” means the third triad (43:4, 44:1, 45:1). This shows the risk of not clearly distinguishing between two different kinds of consciousness, causal (47:1-3) and essential (46), but bringing them together under “soul” or “universal mind”. The difference between the two, however, in subjective experience and objective faculty, is sufficiently great to warrant a clear distinction between them. Causal consciousness is still outside of unity, whereas essentiality is part of unity, is its lowest world. WofM 8.7.4, 10.22.1, 11.3.12

⁵Does the aspirant refer to his happiness or to his joy? If he refers to the latter it must come as the effect of group consciousness, of group solidarity, and may not be interpreted in terms of happiness. Happiness comes when the first self is satisfied, when it is content with its environment or other first selves. Happiness is the goal of the separated self.

⁶When however we seek to live (as souls =) in causal consciousness, the contentment of (the lower man =) the first self is discounted and we find joy in our group relationships and in bringing about conditions which may help those whom we contact to better express causal consciousness. This – bringing of joy to others in order to produce conditions in which they may better express themselves – may have a physical effect as we seek to better the conditions of their physical lives, or an emotional effect as our presence brings to them peace and uplift, or an intellectual result as we stimulate them to clarity of thought and understanding. But the effect on ourselves is joy, for our action has been selfless and non-acquisitive, and not dependent on the aspirant's circumstance or worldly state. Much happiness is necessarily foregone when ill-health makes its pressure felt, as the environment is difficult and the “accumulated reaping of many lives” presses down, or as the troubles of the family, nation, or race weigh on the sensitive first self. The happiness of youth or the self-centred contentment of the selfish insulated person (hiding himself behind the shield of his protective desires) must not be confounded with joy.

⁷It may seem a platitude but is an esoteric paradox to say that in the midst of (personality =) first-self distress and unhappiness, the joy of (the soul =) causal consciousness may be experienced. Such however is the case, and it is for this the aspirant must aim. Some people are happy because they shut their eyes to truth, or are self-hypnotized, hiding themselves within a shell of illusions. But many aspirants have reached the stage at which their eyes are wide open; they have learnt to speak truth to themselves, and have built up no separating wall between themselves and others. They are awake and alive; they are sensitive and frequently suffering. They wonder why apparently what the world calls happiness and peace have left them, and ask what is to be the outcome.

⁸We (L.A.: the planetary hierarchy) who watch and guide (on the inner side =) from higher worlds, watch with loving care all of you who struggle in the thick of the fray (L.A.: for consciousness

development). We are like the staff who follow the course of the battle from a secure eminence. In our security lies your ultimate success, for we hold in our hands the solution of many problems, and apply that solution when the battle goes contrary. It is important to realize that in the destruction of the form lies hid the secret of all evolution. This is a principle you will see constantly applied and need to be prepared to see demonstrated. The (Masters =) 45-selves utilize the form to the uttermost. They seek to work through it, imprisoning the life in confining walls for just as long as the purpose is served and the race instructed through that form. Then the time comes that the form no longer serves the purpose intended, when the structure atrophies, crystallizes, and becomes fragile. Its destruction then becomes important and useful, and it goes, to be replaced by a new form. Always the building of the form, always its utilization for as long as possible, always the destruction of the form when it hinders and cramps the expanding light, always then the rapid construction of a new form. Such has been the method since the commencement of the eon. PhS 2.12.7

⁹In the infancy of mankind the forms endured for a long time. Evolution moved slowly. But now on the upward trend of all things, the form has but short duration. It lives vitally for a brief period; it moves with rapidity and then is succeeded by another form. This rapidity will increase, not decrease, as the consciousness expansion of the race vibrates ever to a faster and lighter rhythm. L.A.: This is an erroneous generalization of the relation between the rhythm of consciousness development and the duration of physical life-forms in the etheric and the organic human races, respectively. In the first root-race and the greater part of the second root-race, when physical human beings were etheric beings only (did not possess organisms), individual physical life lasted thousands of years and consciousness development was exceedingly slow. When human beings began to incarnate in organisms, from the latter sub-races of the second root-race on, physical life-time became much shorter and still is so, as we know. So far it is correct to say that the faster rhythm of consciousness development corresponds to a shorter life of physical life-forms. The fact that consciousness development now is ever faster does not, however, imply that we are going to have shorter physical lives. Quite the contrary. Between the second and third sub-races of the sixth root-race the transition from the organism to the etheric envelope will take place, which latter envelope will henceforth be man's only physical envelope and so his lowest envelope. The entire seventh root-race will of course be etheric. The period of incarnation, or the life-time of the personality (first self) in the etheric races equals the age of a branch-race or about 30.000 years. PhS 2.36.11

10 The Work of the Planetary Hierarchy on the Etheric Envelope

¹One of the principal objects of endeavour at the present time on the part of the elder brothers is to stimulate, purify, and coordinate the etheric envelope. The etheric envelope is not only the transmitter of prana but is also the medium for all the energies which we are considering. WofM 4.3.2,3 Its importance will increase, which is clear also from the following facts:

²1. Since the etheric envelope is of physical matter, the acquisition of etheric (L.A.: etheric objective) consciousness is the next step ahead for mankind. This will demonstrate at first as the ability to see etherically and to cognize etheric matter. KofR 1.33.6,7

³L.A.: Also it will be easier for people to realize the correctness of hylozoics after they have acquired etheric objective consciousness. KofR 3.1.25

⁴2. The etheric envelope is the field of exploration immediately ahead of the modern scientist. In ten years time, many medical practitioners will be recognizing it as a fact of nature. (H.T.L. comments: Which does not mean that it will be accepted.) KofR 5.42.7, 5.43.14-19; CI 2.12.12, 2.14.2, 7.5.3

⁵3. Most of the diseases that the (physical body =) organism suffers from at present have their roots in the etheric envelope. There are few, if any, purely (physical =) organic diseases. Disease has its source in emotional and etheric conditions. PhS 2.62.9; KofL3 13.1

⁶4. Safe and sane clairvoyance and clairaudience depend on the purification of the etheric envelope.

⁷5. The etheric emanations of people can be great contaminators. The purification, therefore, of the etheric envelope will result in a healthier and saner mankind. CI 2.10.3

⁸Hence, the importance of the etheric envelope. There are many other reasons which will later be emphasized. In beginning to form your ideas on the subject, however, it is the part of wisdom to adhere to wide generalities until the whole matter has taken clear shape in your mind (L.A.: before you try to grasp the details).

⁹The planetary hierarchy's work on the etheric envelope, however, is not confined only to the etheric envelopes of men. It is a planetary process. The etheric envelope of the earth itself is being subjected to a definite stimulation and vitalization. This vitalization is being attempted in three ways:

¹⁰1. The coming in of the seventh departmental energy ("rays") causes an increased rate of vibration of the (etheric =) physical atoms. This will not be as a sudden and violent change, but so slowly and gradually that man will recognize it in the course of centuries only.

¹¹2. Certain emotional forces influence the (L.A.: planetary) etheric envelope so that the internal structure of the atom is changed slowly but definitely. Consciousness in another of the spirals (H.T.L.: the third; LA: H.T.L. is counting from above; usually, this spiral is called the fifth when counted from below CI 12.2.11) is awakened. CI 7.8.4, 7.8.39, 9.5.10, 10.5.3, 10.7.1, 10.7.2, 11.11.7

¹²3. The third department of the planetary hierarchy (the department of the mahachohan) uses one of the powerful talismans of the seventh ray.

¹³In all that has been said here about the etheric envelopes of men and about the etheric envelope of the planet, the crux of the whole situation lies in the fact that the five rays (L.A.: departmental energies) active at this time have the seventh ray as their predominating ray. The seventh ray is the ray that controls the etheric and the devas of the ethers. It controls the seventh (subplane =) molecular kind of (all planes =) all the solar systemic worlds (43–49) but it dominates at this time the seventh molecular kind of the physical world (the solid physical, 49:7). Being in the fourth eon also, when a ray comes in, it has also a special influence on the fourth molecular kind. Note how this works at this time in the three lowest worlds: KofL3 14.12

¹⁴1. The fourth or lowest ether (49:4) is to be the next region of physical consciousness. Etheric matter will be visible to increasingly more people in the future. EE 4.19

¹⁵2. The fourth region of the emotional world (48:4) holds the majority of people who have left physical life.

¹⁶3. The fourth mental region (47:4) is the region of devachan. CI 7.5.9, 14.3.8, 19.2.18; KofR 1.34.32; PhS 2.40.12; WofM 8.6.10; KofL1 9.43.8; KofL3 10.6; EE 10.16.10

Note to 10.16 The word "devachan" is not related to the word "deva", as many people believe. Devachan is Tibetan and means "the joyous" (condition). (This, too, shows the connection between mentality and joy.) The word is written བདེ་བ་ཅན་ which in the Lhasa dialect is pronounced de-wa-chan, with de as in "debt" (short open e), wa as in "one" and chan as in "channel". In contrast, deva is Sanskrit and means literally "a shining one" (the devas are the shining beings), the e sound of this word is closed like é in French été, there being no exact English equivalent sound. The root of this word is the verb dīv which means "shine"; besides the same root as in the word dyaus, which means "sky" and is related to the Greek Zeus (older form: Dyeus) as well as to the Latin Ju-piter ("sky-father").

Abbreviations of book titles: KofR *The Knowledge of Reality*, PhS *The Philosopher's Stone*, WofM *The Way of Man*, KofL1 *Knowledge of Life One*, KofL2 *Knowledge of Life Two*, etc; CI *Cosmic Intelligence*, E *The Explanation*, EE *The Etheric Envelope*.

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