

THE WAY OF THE DISCIPLE

PART EIGHT

WM 447–507

1 Rule XI

¹Rule XI. *Three things the worker with the law must now accomplish. First, ascertain the formula which will confine the lives within the ensphering wall; next, pronounce the words which will tell them what to do and where to carry that which has been made; and finally, utter forth the mystic phrase which will save him from their work.*

2 Analysis of the Three Sentences

¹This rule is the last of those governing work in the emotional world, the task of motivating those thought-forms which are to be the expression of some kind of energy (L.A.: and some idea). PhS 3.25.3; KofR 7.19.10; KofL1 7.4.17, 9.39.2, 9.42.3; KofL2 10.4.1; KofL3 6.18.2, 8.5.1, 14.17.5; WofM 9.30.1, 9.88.8 When a man has made a thought-form, it is a causal idea that has clothed itself first with mental matter and then with emotional matter. (L.A.: this is the procedure in white magic and by an individual who is at least at the causal stage. KofL5 1.61 It is not the procedure of the average individual at the emotional stage.) It is therefore a living being, on the verge of physicalizing. Nothing can now stop its emergence into physical reality except the expressed act of the will of its creator, for the form, being vitalized by that creator, is subject always to his will, until he has severed his connection with it by the utterance of the “mystic phrase”.

²The creative work is either conscious or unconscious. In the unconscious building of thought-forms such as is the case with the average human being, many never produce the desired physical effects. As long as man is motivated by selfishness and by hatred, this is a beneficent thing. Fortunately for mankind, few people as yet work in mental matter. KofR 5.51.3, CI 16.1.13 Most of them work with emotional matter, and the forms they make of it are fluidic and changeable, and are powerful only through the faculty of persistence. There is an esoteric basis for the statement that “if one desires a thing for a sufficiently long period of time one will possess it”. PhS 3.67.2; KofL 9.57.8 Such is the law governing the reincarnation of the average human being. KofR 1.34.34; WofM 8.6.7 Lacking the one-pointedness of mental matter as it is influenced by a concentrated intellect, these desire forms (L.A.: of the average human being) fail to do the damage they otherwise might. Their effect remains with its creator. The moment that the mental factor enters in and becomes dominant, however, that moment a man becomes dangerous or useful – as the case may be – not only to himself but to those around him. If he becomes useful, he can with his thought-forms contribute to the evolution of consciousness. With right inspiration (L.A.: that is, from the second triad and from Augoeides), a man can become a true esoterician, and produce forms in the physical world (L.A.: forms that are in harmony with the plan for consciousness evolution). KofL2 8.21.10, 9.25.3; KofL3 2.23.5

³The idea (47:2,3) or thought (47:4,5) to be expressed has worked its way through to the verge of physical manifestation. Its creator who, in the case of a “white magician” is not an emotionally centred person, is consciously bringing it to the stage when the purpose and plan on which it is based can be demonstrated. He holds the thought-form in his consciousness and gives it shape and energy through the power of his own one-pointed mental focus.

⁴This rule, XI, says that the aspirant has to: 1) ascertain the formula which will crystallize (L.A.: fixate) the form he has built, much in the same way as an architect in building a bridge reduces the desired form to a mathematical formula; 2) pronounce certain words which will give the form vitality and so carry it forth into the physical world; 3) utter the phrase which will detach the thought-form from his aura and so save the drain upon his energies.

⁵It will be noted that the *formula* has relation to the thought-form, the *words* to the objective for which the form has been constructed, and the *mystic phrase* concerns the severing of the magnetic

link which binds together the creator and his creation. The thought-form concerns primarily the matter aspect; the objective, the consciousness aspect; and the link to the creator, the will aspect. As the true esoterician understands these rules for magic, they are as true of the creation of a cosmos, a solar system, or a planet as they are true of the tiny thought creations of a disciple or aspirant.

⁶Usually aspirants conceive a statement such as the one just made as if it described a duality: the envelope and the energy it expresses. Yet one of the main necessities before aspirants at this time is to endeavour to think in terms of the one reality which (is Energy itself and nothing else =) everywhere in the cosmos is matter, motion, and consciousness. KofL3 3.6.4 Only in the realization of this can we reconcile science and religion and rightly understand the world in which we live.

⁷The sharp differentiation existing in the minds of many people between life and form, living and lifeless forms, have led to a refusal to admit that the two apparent opposites are essentially a unity. Science cannot answer the questions: What is life? What is energy? (L.A. adds: What is consciousness?) What is the process of becoming and the nature of being? The questions as to the what and the why are regarded by science as meaningless and impossible to answer. KofR 1.1.2

⁸Nevertheless, (pure reason and the intuition =) 46-consciousness (KofL3 3.3.1, 3.4.9) can solve these problems and answer these questions. Their solutions and answers are part of the revelations obtained in connection with initiation. The only true biologists (L.A.: life scientists) are the initiates of the mysteries, for they have some understanding of life and its purpose and are so (identified =) united with the life principle that they think and speak in terms of energy and its effects. All their activities, in connection with the work of the planetary hierarchy, are based on a few fundamental formulas which concern life as it manifests itself in (energy, force, matter =) motion, consciousness, and matter. L.A.: Note that A.A.B. often forgets the consciousness aspect, as she has done here and in the two directly preceding paragraphs as well as in 2.38. The understanding of the fact that existence has three aspects is absent in esotericians save in Pythagorean hylozoicians.

⁹The life principle holds the form together, vitalizes it, and drives it into activity. When this life principle is withdrawn, the form dies and disintegrates. The life principle makes the form a living being, whether that form is a man or a solar system. EE 1.5.2, 4.4.7

¹⁰This life principle in man manifests itself in three ways:

¹¹1) As the directional will, purpose, basic incentive. This is the dynamic energy which makes the monad incarnate, sets the term of its incarnation, and ends it in due time. It manifests itself as the will to live, to be, to act, to evolve. In the first triad this works through the mental molecule (47:4), and in the organism through the brain.

¹²2) As the coherent force. This manifests itself through the first triad emotional atom and the emotional atom as the individual's emotionality – desire, feeling, and imagination – and in the organism through the heart.

¹³3) As the activity of the etheric envelope including also the whole organism with all its cells and organs.

¹⁴It is not, of course, possible to give the mantric words and phrases which are mentioned in Rule XI. It should be noted that much in these Instructions (WM) is in advance of modern thought. Both these Instructions and the *Treatise on Cosmic Fire* will be fully understood only towards the end of this century (H.T.L.: and then only by causal selves, as has been stated elsewhere).KofL3 4.2.8; WofM 9.220

¹⁵All these rules have different meanings to different categories of readers. To an intelligent reader (L.A.: but one unfamiliar with esoterics) they will mean but little. To the aspirant they will convey certain practical ideas for daily application and testing in experience. They will achieve a deeper meaning as the aspirant learns to handle energies, to work in mental matter, and to cooperate creatively with the purpose underlying the evolutionary plan. From the angle of vision of the disciple, these rules carry certain potent instructions, which lead him to understand the process of the creative work in nature in a way that the aspirant cannot. To the initiate these words convey definite commands, which he can rightly interpret only by his illumined intuition (L.A.: at the lowest this is 47:2 in self-conscious contact with 46:7). With the higher grades of intelligences we need not concern ourselves. This Rule XI will now be considered only such as the average aspirant

conceives of it. The higher interpretations are left to those individuals who have the internal equipment which will enable them to understand.

¹⁶I. *Ascertain the formula which will confine the lives within the ensphering wall.*

¹⁷All forms in nature, both those of the macrocosm and those of the microcosm, consist of innumerable lesser living beings, holding a certain measure of consciousness, of rhythm, and of coherency according to the force of the law of attraction, utilized by the builder of the form. Embryo solar systems, coming into being under the impulse of (divine thought =) the thought of a cosmic collective being, are at first fluidic and nebulous, are shifting in outline and are held together loosely by the central nucleus of energy. With time they pass on to other conditions, they take more definite form, they enter into peculiar relations with allied and neighbouring forms, and adjust themselves to varying relations of an internal nature with those forms, which in the earlier stage was not possible. Eventually a solar system becomes such as ours, functioning as a sun with its revolving and rotating planets, many lesser globes within the greater globe, all interdependent organisms, and yet presenting a coherence, a unity, and a structure that is unique in each case and yet which functions under cosmic law. The solar system measures up to some vast purpose, conceived and held steadily in the consciousness of that group-conscious and self-conscious being who is the author of the system and the creator of its form. CI 6.1.1, 17.4.10

¹⁸Such a collective being creates in its meditation, in its reflective consciousness, a thought-form. This thought-form has four main characteristics:

¹⁹1. It is brought into being through the conscious use of the law of attraction.

²⁰2. It is formed of an infinite number of living entities who are attracted by the thought of the collective being-creator and thus enter into relation with each other.

²¹3. The form is the external expression of something that its creator has: visualized; built intelligently and “coloured” or “qualified”, so as to meet the purpose for which it was intended; vitalized by its desire and thought; held in shape as long as it is needed for its purpose; connected magnetically to itself by its living purpose and dominant will.

²²4. This thought form – this interior purpose, which has clothed itself in a mental, emotional, and etheric form – is potent in the physical world just as long as it: remains consciously in its creator’s thought; “keeps its distance” esoterically from its creator (many thought-forms remain futile as they are “too close” to their creator); can be directed in any desired direction, and under the law of least resistance can find its own place, thus performing the function and carrying out the purpose for which it was created.

²³The “formula” therefore might be regarded as the idea emanating from the thinker; it might be defined as the dynamic purpose, the “thing” as the thinker sees it and externalizes it in his mind, and visualizes it as the carrier of his intent. The mathematics which underlie the construction of a bridge mean nothing to the uninitiated, but to those who know and understand, they are the bridge itself, reduced to its essential terms. They are the bridge in a potential state, and in these mathematical formulas lie hid the purpose, the quality, and the form of the completed structure and its eventual usefulness. So it is with the concepts and the ideas which give birth to a thought-form. These esoteric formulas exist in the archetypal world, which for the aspirant is the (world of the intuition =) the causal world, though in reality it is a state of consciousness far higher still. These formulas underlie a world of forms (L.A.: the world of ideas = the world of forms, for the Greek word “eidos”, older “veidos” = idea, originally means form) and must be contacted by those who are duly equipped to work according to the plans of the cosmic formers of matter. There are, symbolically speaking, three great books of formulas: the book of life, the book of divine wisdom, and the book of form. The book of life is read and eventually mastered by initiates of all degrees. The book of divine wisdom, sometimes called the book of knowing experience, is read by aspirants of all degrees. The book of forms is compulsory reading for all in whom the intelligence is awakening to functioning activity. It is with the book of forms that we are now concerned. KofL3 2.1.1

²⁴The aspirant, weary of the eternal round of his own futile and unimportant thoughts, seeks to tap the rich storehouse of ideas to be found in the “rain cloud of knowable things” of which Patañjali speaks and of which (the soul =) the causal self is consciously aware. KofR 2.17.5; WofM

10.8.13 16.22.5; KofL2 9.4.2; KofL5 13.2.11 He seeks to work so that he can further the manifestation of the ideas of the creator. To do this he has to fulfil certain initial requirements, which might be briefly stated as follows:

²⁵1) Know the true meaning of meditation.

²⁶2) Align with facility the mental envelope and the brain with the causal envelope. CI 16.1.22

²⁷3) Contemplate, or being conscious in his causal envelope. It then becomes possible for the causal envelope to act as the intermediary between the world of (divine ideas =) causal ideas and the mental world. Participation in the causal creative process works out as the objective of all true meditation work. KofL1 1.21.2

²⁸4) Register the idea, received by the causal consciousness, and recognize the form which it should take.

²⁹5) Reduce the idea to its essentials, discarding all vain imaginings and the formulations of the lower mental. In so doing the aspirant equips himself to leap readily into activity, and, through steadfastness in contemplation, receive accurately the vision of the inner structure, or basic framework, of the intended form. KofL1 1.7.5, WofM 9.141.7

³⁰6) When causal consciousness records this structure in the mental envelope, mental consciousness registers it as consciously to the extent that mental consciousness is held steady in the light (L.A.: 47:5 being aligned with 47:3; or 47:4, with 47:2; by the “light” is meant the causal consciousness WofM 9.221.6). This process is not the making of the formula, but is the secondary process that can be compared to the representation of the formula in a construction drawing. According to the strength, the simplicity, and the clarity of the formula in a simple outlined structure, so will be the finally furnished construction and the consequent form, which will confine within its periphery the beings used in its construction. L.A.: Not the aspirant but only the probationary disciple can meet these demands. CI 16.2.2,3

³¹This, in reality, resembles the stage of conception. Within the fertilized egg (the result of the union of male and female) lie all the capacities of the finished product in a potential state. Within the idea which has been conceived (L.A.: formulated) in matter, but which has been inspired by the (spirit =) will aspect, lie hid the potencies of the finished thought-forms. The matter aspect, represented in this case by mental matter, has been fecundated by the will aspect (L.A.: in this case causal will, and that is why the aspirant must in this process be centred and self-conscious in the causal envelope), and the triplicity will eventually be completed by the created form (L.A.: the triplicity of causal – mental – etheric). But in the early stages there is as yet only the “formula” – the conceived idea, the potential yet dynamic concept. It is powerful enough to draw to itself the essentials for growth and form, yet who shall say whether it will prove an abortion, a mediocre and feeble product, or a creation of real beauty and value? LA: Beauty in the sense of harmony, agreement with truth and the laws of life. KofR 5.14.8; KofL2 3.31.4; KofL3 6.9.11; WofM 7.1.11

³²Every physicalized idea, therefore, possesses a form animated by desire and created by the power of mentality. Emotional matter is the matter on which the intellect imposes its conceptions in order to produce the “idea incarnate”, to clothe the idea in form. (L.A.: Not quite the proper expression, since the form is made in mental matter already, and this mental form precedes the emotional form, pre-forms it, and is its necessary, direct cause.) Mental consciousness previously has been the recipient of the archetypal idea as (L.A.: but not exactly as) grasped and seen by causal consciousness. In its turn causal consciousness receives the formula as presented to it in the world of ideas.

³³The following three factors govern the emergence of the idea out of the causal world into the physical world:

³⁴1. The energies emanating from worlds 29–35. That seven-world is the focus of the attention of the highest group of intelligences on our planet. Their consciousness can respond and be inclusive to this sphere of activity in which the consciousness of the planetary ruler expresses itself, free from the limitations of what we understand as form. They are the custodians of the formula. They are the mathematicians who prepare the blueprints of the great plan. They calculate the effects of the forces with which the work is carried forward, and the energies which must be manipulated. They allow for the strains and stresses to which the forms must be subjected under the impact of the life force.

They deal with the cyclic impulses to which the evolutionary process must adapt. They concern themselves with the relation between the (form aspect =) matter aspect and the life urge. PhS 2.58

³⁵2. The intuitional consciousness (L.A. 45:1–47:3). In this consciousness the (masters of the wisdom =) 45-selves work as easily as the normally intelligent man works in the physical world. Their consciousness is constantly in touch with the (archetypal minds =) cosmic mental selves (32–35), who are the custodians of the formulas. They start from the general “blueprints,” deal with the specifications, look for those suitable for the control of the work, and assemble the needed personnel. Among their disciples they search until they find the one most suited to be the focal point of information in the physical world, or the group most eligible to carry into manifestation the desired part of the plan. They work with those so chosen, impressing on their intellects the triplicity of idea–quality–form until the details begin to emerge, and the work of physical manifestation can go forward. KofL3 3.1.16

³⁶3. Mental consciousness. It is in the mental world that much of this work is necessarily done, and here is reason sufficient for the aspirant to develop and train his intellect. The “rain cloud of knowable things” precipitates first of all in the mental world, and a further precipitation goes forward when disciples and aspirants receive it. These latter, in their turn, seek to impress ideas on lesser workers and aspirants, and so guide those who, by reaping or by choice, lie within their radius of influence. Thus the “idea” is seized upon by many thinkers and the formula aspect of the great work has played its part.

³⁷It will be seen how this work is consequently and essentially group work, and is therefore possible only for those who have somewhat mastered the meditation process, and can “hold the intellect steady in the light”. This light in reality streams forth from the (universal mind =) causal world (the world of ideas) and is of various kinds (L.A.: three main kinds with their subdivisions, 150 in all) It was generated in the previous solar system and must be used and developed in the present one. WofM 9.17.8,9; 9.122.15, 9.221.6, 18.17

³⁸The expression “the light of the intuition” means that energy (L.A.: and consciousness) which embodies the intention, the purpose, plan of (God =) the planetary government. The expression “the light of the soul” (L.A.: causal consciousness and will) means the purpose, the plan, the will of those human beings who have the responsibility of realizing the plan of the government in the lower four natural kingdoms. The human kingdom, in particular, is the medium of expression for causal consciousness. When human beings are perfected, the problems of the physical world will be solved in a large measure. The fully conscious human beings, self-conscious in the human form (and they are few as yet), constitute the brain of the planetary being. WofM 9.28.3, 10.3

³⁹The expression “to throw the light” on a problem, a condition, or a situation has a truly esoteric significance. In its essential meaning it connotes the revelation of the idea, of the principle which underlies the visible manifestation, the understanding of the higher reality that is the cause of the visible form. This is the basic idea of all work in symbolism. The work of ascertaining the formulas, of drawing up the charts or plans such as the intuition receives them in the causal world and higher worlds (45–47:1) is the work of the planetary hierarchy alone. The second phase of the work is carried on by human beings, who, cooperating consciously with the planetary hierarchy, work in the the worlds of man (47:2–49:7). They realize the idea in the physical world by thinking right, awakening desire, and nurturing the right public opinion. They thus bring about the needed physical activity.

⁴⁰Aspirants, group leaders, and thinkers in all parts of the globe can be available for this work, provided their intellects are open and focused. According to the simplicity of their approach to truth, according to the clarity of their thought, according to their group influence and state of inclusive awareness, and according also to their power for long sustained effort will be the approximation of the physical form to the idea and the higher reality they seek to apprehend.

⁴¹The average reader of these instructions has nothing to do with the formulas. They are grasped and understood by the great knowers who stand back of the evolutionary process and are responsible for its functional activity. The planetary hierarchy is proceeding steadily with that work but is dependent, under the Law, on those in the physical world who are to produce the outer forms.

WofM 1.67.13; 9.183.4,5 If these workers in the physical do not apprehend the inspirations right or make mistakes, there will be delay or error in construction, and hence loss of time and energy. If they lose interest and cease to work, or are primarily interested in their own affairs and personalities, the plan will have to wait, and energy which would otherwise be made available for the solving of human problems and the guidance of humanity will have to find its outlet in other directions. There is never anything static in the creative process. Energy which is flowing forth in the pulsation of the unity of life, and its rhythmic and cyclic activity – never ending and never resting – must be somewhere utilized, and must find its way in some direction, often (when man fails in his duty) with catastrophic results. The problem of cataclysms, the cause, for instance, of the steadily increasing insect peril, is related to the inflow of unused and unrecognized energy which is capable of right direction and right purpose and for the furthering of the plan, if the aspirants and disciples of the world will shoulder their group responsibilities, disregard their first selves, and achieve true realization. WofM 9.100.2 When men are universally en rapport with the custodians of the plan and their intellects and brains are illumined by the light of the intuition (L.A.: 46-consciousness) and of causal consciousness, when they can train themselves to apprehend intelligently the timely impulses which cyclically emanate from (the inner side of life =) worlds 43–46, then there will be a steady adjustment of form (47:4–49:7) to life (43–47:3) and a rapid amelioration of world conditions. When the more advanced human beings are able to apprehend the formulas as translated and transmitted by the planetary hierarchy, the first effect will be the establishing of right relations between the lower four natural kingdoms, and right relations between individuals and groups in mankind. Relations between the four lower natural kingdoms are now bad because (the energy of matter =) mechanical 47-, 48-, and 49-energies are primarily the governing factors. In the human kingdom, the working of these energies demonstrates in selfishness; in the animal kingdom, in cruelty; and in the vegetable kingdom, as disease. Disease has its roots primarily in misdirection of force in the vegetable kingdom. This affects the animal and mineral kingdoms and subsequently the human. This cannot yet be demonstrated (L.A.: by human science), but when this condition is understood, investigators will focus their attention on the vegetable kingdom to find in it the answer to the question how disease will be eradicated. KofL2 4.8.4

⁴²II. *Pronounce the words which will tell them what to do and where to carry that which has been made.*

⁴³This rule that it is potent only in so far as the “worker with the Law” is (en rapport with the inner reality within himself, with the soul =) is causally self-conscious and in contact with Augoeides. It is essential that Augoeides should function through him, in full waking consciousness. It is Augoeides who pronounces the words, who utters forth the mystic phrase, but it is the man, causally conscious, who controls (the mechanism, the form-apparatus =) his first self. This control is possible only where the brain and mental consciousness are aligned with causal consciousness. Again, it is necessary to remember that this rule, being an expression of the creative work, applies to all creative processes, whether macrocosmic or microcosmic, whether we are dealing with the solar ruler as the creator of the solar system or with the man as he attempts to master the technique of the magical work and so become a creator of forms in his own little sphere. All have to work out the true significance of the rule, for also a cosmic being works under the law of his being, and this Law demonstrates to us as the laws of nature. CI 4.2

⁴⁴The ideas of ordered activity and of a conscious and purposeful goal are bound up in the phrase we are considering. The builder of any form is first of all a controller of lesser beings and the arbiter of their destinies. This idea throws light on the subject of free will and on the law of cause and effect. In the last analysis, however, causes lie hid in the previous solar system and in still older and greater globes. CI 4.4.9 For us there can be no such thing as pure cause, but only the working out of major effects. A pure cause is incomprehensible to normal man just as pure reason (L.A.: essential consciousness, 46). This solar system is a system of effects, which in their turn generate causes. Only in the human kingdom and only among those human beings who are consciously using mental power are any causes of any kind being generated. All (L.A.: true, pure) causes, being initiated by an intellect of some kind, functioning consciously and thinking clearly, posit a thinker. This is a

basic truth in all esoteric knowledge. Our solar system is a thought-form and has a real existence just as long as thought persists. All that is forms part of the current of ideas emanating from the divine thinker (L.A.: not one but many cosmic collective beings). All thoughts (L.A.: that are causes) are part of the stream of cosmic ideas. The mass of people do not think, and so do not generate causes that must in due time produce their effect. CI 1.4.6

⁴⁵Does not the tendency shown by an individual in a life or in a series of lives necessarily indicate his future, and do not the causes initiated in one life work out as effects in later life? As long as man's incarnations are predominantly emotionally and physically oriented, it is not the individual himself who determines his incarnations, but these are determined for him through the group to which he belongs and as a result of the interaction of the group members. This is always true of all human beings at certain stages of consciousness development, where they are swayed by mass views, molded unthinkingly by tradition and public opinion, where they are frankly immersed in selfish interests, and are not "taking hold" of conditions themselves but are being carried forward by circumstances. It is a kind of (L.A.: not intentional, but mechanical) group activity (groups governed by the vibrations of physical and emotional forms) which produces the characteristics and tendencies which cause the situation and environing circumstances. In these conditions the explanation for the reaping of mankind and of nations should be sought. In such groups, ordinary feeling, physically active people are immersed, and out of this immersion they must find their way by discovering and using their mental consciousness. Instinct must give place to intellect. During many series of incarnations, groups of monads have incarnated through the attraction of material forms. At the early stages of development, it is the attraction of matter that draws monads into incarnation, at the later stages of development first the consciousness aspect and then the will aspect becomes the dominant factor. WofM 3.29.3

⁴⁶At the lower human stages, a group activity reigns that in some measure corresponds to that of animal group-souls. L.A.: This group activity however, is no true group consciousness, is weaker than the special instinct of animals, and does not, as animal instinct does, provide a reliable support for the individual's orientation in reality. Only at the end of their sojourn in the human kingdom do monads acquire self-consciousness and begin working (as souls =) with some degree of causal consciousness. Before that, at the higher mental stage, they must have acquired the faculty of clear and independent thinking as a basis of necessary self-determination. PhS 3.33 It is at these two higher stages that human beings find their causal groups. Then they enter again into group existence, only this time in full awareness and control. The monads who have causalized together have also incarnated together many times in various human relationships, and the intention is that they will essentialize (pass to the fifth natural kingdom) together. PhS 2.51.1, 3.52.2

⁴⁷Every form is built in a process beginning with an impulsive spark of life, emanated by a creator, and then growing stage by stage under the law of accretion. This law is an aspect of the law of attraction, which is a law of life, concerns the consciousness aspect. This law cooperates with the law of cause and effect, which is a law of nature, governing matter. Cause, attraction or desire, accretion, and effect – these four factors govern the construction of any thought-form. When the latter is a completed being, it is an effect built by accretion under the power of an organized cause.

⁴⁸Mankind (L.A.: rather the thinking part of it) has evolved now to a point where we think of effects primarily in terms of qualities rather than in terms of material forms. A thought-form exists for us in order to produce an effect, to express some quality belonging to the consciousness aspect and explaining to us its creator's purpose. Hence, we find in this Rule XI that the purpose of the word pronounced is to tell the lives which constitute the form "what to do and where to carry that which has been made." Thus we find the idea of purpose, activity, and goal.

⁴⁹Where such thought-forms as a solar system or a planet are concerned, the purpose, activity, and goal can be of too high and too inscrutable a nature for us. Where thought-forms of other kinds (L.A.: on smaller scales) are concerned, these three factors are well-known. Religion, philosophy, and science have long sought to deal with one or more of these (which H.T.L. calls the answers of the three questions of the Sphinx: whence? how? and whither?). Only when man (submits himself to the discipline of his own spiritual will =) as a causal self begins to apprehend the 45-will and

accept guidance of it to control his envelopes and so orients himself to the goal as it progressively appears to his vision, will he arrive at a true understanding of the plan of the planetary government, as far as human beings can grasp it.

⁵⁰The human being who is to create in mental matter has to: 1) learn to build intelligently; 2) give the impulse, through right speech, which will animate that which he has built, and so enable the thought-form to convey the intended idea; 3) send out his thought-form correctly oriented to his goal, so that it will reach the objective and accomplish its sender's purpose.

⁵¹As the aspirant progresses on the way, it becomes increasingly apparent to him that it is necessary to think clearly and to eliminate idle, destructive thoughts and negative emotions. As man's mental power increases and as he increasingly separates his thought from mass thought, he inevitably builds mental matter into mental forms (L.A.: clear, exactly chiselled thought-forms, in contradistinction to the vaguely outlined and emotionally turbid forms of the masses PhS 2.22.4, 3.15.2). The stronger the man's mental consciousness becomes, the more his capacity to harm or help increases, and the more important it is therefore that he learns to build rightly and motivates correctly that which he is building.

⁵²There are some simple and clear rules which the beginner could apply to escape the danger of exercising black magic, also unwittingly, and learn to build in line with the plan. By obeying these rules, he can solve such intricate problems as he has blindly made for himself by constructing erroneous mental and emotional forms (L.A.: illusions and fictions), that which is called the "great illusion". Phs 2.62.7-11; WofM 18.11.3; CI 16.1.3

⁵³These rules may sound too simple for the learned aspirant, but for those who are willing to "become as little children" they will be found to be a safe guide into truth, so that by obeying them they will eventually be able to pass the tests for discipleship. (L.A.: "Become as little children" = set oneself free from the compulsory thinking of the collective, from consensus trance. "To see what is in front of one's nose needs a constant struggle." George Orwell)

⁵⁴1. View the world of thought, and separate the false out of the true.

⁵⁵2. Learn the meaning of illusion, and in its midst locate the golden thread of truth. KofL2 7.8.13

⁵⁶3. Control the emotional envelope, for its violent waves engulf the one swimming in them, shut out the clear light of causal ideas, and render all plans futile.

⁵⁷4. Discover that you have an intellect and learn to use it in two ways (L.A.: to scale down causal ideas to mental thinking, and to dissolve fictions). KofL2 1.14.10

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

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

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

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

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

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

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

⁶⁵12. Because your life is mostly centred in concrete life (L.A.: the lower four physical, emotional, and mental molecular kinds), your words and speech will indicate your thought. To these pay close attention.

⁶⁶13. Speech is of three kinds. The idle words will each produce effect. If good and kind, nothing need be done. If otherwise, the paying of the price cannot be long delayed. The selfish words, sent forth with strong intent, build up a wall of separation. Long time it takes to break that wall and so

release the stored-up, selfish purpose. See to thy motive, and seek to use those words which blend thy little life with the large purpose of the will and plan of the planetary government. The words of hate, the cruel speech which ruins those who feel its spell, the poisonous gossip, passed along because it gives a thrill – these words kill the flickering impulses of the soul, cut at the roots of life, and so bring death. If spoken with intent, it is a sowing that must be reaped. When spoken and then registered as lies, they strengthen that illusory world in which the speaker lives and holds him back from liberation. If uttered with intent to hurt, to bruise and kill, they wander back to him who sent them forth and him they bruise and kill. PhS 3.59.9; KofL1 9.64.10,11; WofM 9.192.11

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

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

⁶⁹By obeying these simple rules one lays right foundations for the carrying forward of the magical work, and renders the mental envelope so clear and so powerful that right motive will control and true work in building will be possible.

⁷⁰Much of the significance of this rule must remain theoretical, and be considered as holding a challenge until such time as the real magical work of thought-form building becomes universally possible. The formula, as we have seen, will remain unknown to all save the members of the planetary hierarchy for long ages to come. The directional words can be ascertained by human beings, but only by those who are working consciously under the guidance of their own (souls =) Augoeides, and who, through mental control merging into deep meditation, can manipulate mental matter and become “knowing creators”. These can, and do, speak the impulsive words which bring into being those new forms and envelopes, those expressions of ideas and those organizations which live their life cycle and serve their purpose, and so come, duly, to their timely and appointed end. These creators are leaders and organizers, teachers and the guides. Their sound goes forth to people everywhere. CI 3.9.12

⁷¹III. *Finally, to utter forth the mystic phrase which will save him from their work.*

⁷²Therefore, at the close of the magical work of creation, a phrase must be enunciated which saves the creator from his creation, his thought-form, a phrase which liberates him from his creation and this creation from his control.

⁷³In exoteric conditions, too, people somewhat understand the importance of speech at the “launching of a idea”. This understanding is displayed at various kinds of conferences, meetings, consultations, and discussions, where the participants concern themselves with the launching of some idea or set of ideas before the general public. Also the activity employed by the advertising agencies and the training given to salesmen in the use of the spoken word emphasize the importance of the spoken word for anyone who is about to “sell an idea”. Do we not find here the first vague notion, certainly distorted, of the importance of those mystic phrases for the creative work of causal consciousness in all fields of creative enterprise? KofL2 10.8.28

⁷⁴The influencing of public opinion, the utilization of catchwords and slogans, the tendency of campaigners to repeat certain phrases are part of a growing comprehension as to how magical work is done. All these means are employed blindly and without true realization; they constitute a part of the emerging activities of people who are on the verge of real creative work, the principles of which they do not yet understand nor can expediently apply. But they do point the direction of evolution. In evolution, the creative sound came first, then the word, later still speech. Speech, in its turn, has been differentiated into the many languages with their words, phrases, sentences, paragraphs, books, until we now have the era in which this differentiation is at its height in speech and writing, with books in their millions, and both methods of communication, speech and writing, being prostituted to selfish ends by many. Yet there are a few true creators who are endeavouring to make

their sound heard, to speak those mystical words which will enable others to see the vision. Thus will be dispersed eventually the clouds of thought-forms which at this time shut out the clear light of (God =) the planetary hierarchy.

⁷⁵Out of the present welter of spoken and of written words, of lectures and of books, a few (clear concepts =) reality concepts will surely emerge which will find an echo in the thinking of people. Thus also will people be led on into the new age, wherein “talk will die out and books come to naught” for the lines of (subjective =) mental communication will lie open. (L.A.: Communication that is dependent on language characterizes not only the physical world but also the emotional world. Only in the mental world is all communication independent of language, only there reigns true telepathy. PhS 2.40.10) People will recognize that noise obstructs telepathic intercourse. The written word will not be needed either, for people will use symbols of light and colour to supplement through the eye what the mental hearing has recorded. L.A.: This lies in a distant future, will be faculties in the coming sixth and seventh root-races. CI 16.5

⁷⁶Ordinary language is as unsatisfactory in the field of knowledge as is the ancient tallow dip in the field of illumination. Electric light has superseded it, and some day the true telepathic communication and vision will take the place of spoken and written language.

⁷⁷The worker in mental matter builds his thought-form and “confines the beings” which express and respond to his idea within a delimiting sphere. This sphere persists for as long as his mental attention and hence his vitalizing energy is directed on it. He pronounces the words which will enable his thought-form to do its work, fulfil the mission for which it has been constructed. All that has been given out hitherto concerning the words used in the creative work is the sevenfold sacred word, AUM. When the causally conscious individual rightly uses this in the mental world, it vitalizes each thought-form, and sends it out on a successful mission. In Atlantis, the corresponding word used was TAU, enunciated explosively and so forcefully, that the thought-forms thus energized and expedited acted inevitably like a boomerang, and returned to the one who sent them forth. This word TAU is likewise, in its symbolic form, the symbol of reincarnation. It is desire for form which produces the use of form and causes cyclic and constant rebirth in form. It was the constant use of the TAU likewise, which brought about the final overwhelming with water, which swept away the ancient Atlantean civilization. The few who used the AUM in those days were not potent enough to offset the force of desire. The mental envelopes of people could not respond to that newer creative sound. Mankind was still swept entirely by longing and desire to such an extent that the united desire for possessions and for the enjoyment of form (= physical enjoyments) drove men esoterically “into the waters”. Desire for form still forces upon mankind the constant process of rebirth until the TAU influence is exhausted and the AUM sound can dominate. The TAU influence is however weakening, and AUM is increasing in potency until it will be the dominating factor. Then the word of the (soul =) second self must appear to eventually supersede AUM entirely.

⁷⁸TAU is connected with the element of water; and AUM, with that of fire. KofL3 2.7.1 The end of the power of TAU is indicated in the Bible with the words “will be no more sea”. The word of the second self cannot be given except at initiation. Its own peculiar vibration and note cannot be conveyed until the AUM is used correctly. WofD2 5.45 Just as the TAU was misused and carried its civilizations to disaster, so the AUM can also be misused and can carry its civilizations into the fire. This is the truth which really underlies the misunderstood Christian teaching about hell-fire and the lake of fire. They portray symbolically the end of the age when the mental civilizations will be destroyed through fire, just as the earlier civilizations through water.

⁷⁹In the mental world, time is not (L.A.: to ordinary human perception, since mental objective consciousness is acquired only by the causal self). KofL2 2.35, CI 3.9.17 Therefore the time equation does not enter into the idea of a final ending by fire. There is no setting of a time for a disaster or a catastrophe. The full effect will take place in the mental world. The work of fire is to purify, so, let the AUM do its work and let all of you who can, employ it often and with right thought so that the world purification may proceed apace. Much must be burned and consumed which bars the way for the emergence of the new ideas, the new archetypal forms. These new ideas and forms will eventually dominate the new age and make it possible (L.A.: much later) for the

word of the second self to sound forth and be heard exoterically.

⁸⁰Much of what has just been said here is difficult to comprehend but it holds a warning for the careless and much instruction for the earnest seeker after light.

⁸¹Two aspects of this third phrase which we are now studying will be dealt with next. There are many such aspects, but two will suffice to carry practical suggestion, and to indicate ideas which aspirants would do well to grasp. The thought of salvation from the effect of form will be considered by application to two subjects. The aspirant has to save or liberate himself from the thought-forms he has built daily during his mental life. And the incarnated individual has also to save himself from the form attachments (L.A.: or identifications) which during the ages have grown and strengthened, a liberation effected through the process called death.

3 *Salvation from our Thought-Forms*

¹The following is for aspirants, who, through concentration and meditation, are gaining power in thought; for the thinkers of the world, who, through their one-pointed application and devotion have their mentality (not emotionality) constantly oriented to some kind of activity, which is necessarily a part of (the divine activity =) the plan of the planetary government for the consciousness development of mankind.

²It is right here, in the use of thought, that the difference between black and white magic can be seen. Selfishness, ruthlessness, hatred, and cruelty characterize the worker in mental matter whose motives are, for many incarnations, centred around his own aggrandizement, focused on his personal acquisition of possessions, and directed entirely to the attainment of his own pleasure and satisfaction, no matter what the cost to others. Such men are happily few, but the way to such a point of view is easy to achieve, and many need to guard themselves lest they tread unthinkingly the way towards self-interest.

³A gradual and steady growth in group consciousness and group responsibility, a submergence of the wishes of the (personal self =) first self and the manifestation of a loving spirit characterize those who are oriented towards the (life side =) consciousness aspect of the divine whole. Viewed from this angle human beings may be assigned to three main groups:

⁴1. The vast majority of people, who are neither good nor bad, but simply unthinking, and entirely submerged in the mass consciousness, and do not know that they are here to develop a true self-consciousness and to acquire the equipment they need for that mission. WofM 8.3.8

⁵2. A very small number of people who are definitely and (consciously =) intentionally working on the side of evil. They are powerful in the physical world, but their power is temporal, not eternal. The cosmic law, which is the law of unity, is eternally against them, and evil, being active temporarily, will eventually be transformed into good. WofM 9.202.21

⁶3. A goodly number of people who are the pioneers into the kingdom of the (soul =) second self, who are the exponents of the new age ideas, and the custodians of that aspect of (the ageless wisdom =) esoterics which is next to be revealed to mankind. This group is constituted of the unselfish and intelligent men and women in every field of human endeavour, of the aspirants and disciples, of the initiates who sound the note for the various groups and types, and of the planetary hierarchy itself. The influence of this band of mystics and (knowers =) esotericians is (exceedingly great =) not great but increasing. It is now easier than ever before in the history of mankind to have the opportunity of working with this group, and in it.

⁷The people of the first group are unthinking; those of two other groups are beginning to think and to employ the laws of thought. What is to be discussed next is how aspirants use their faculty of thought. Much about thought will be found in *A Treatise on Cosmic Fire*, but here will be given some practical ideas and suggestions which will help the average aspirant to work as he should.

⁸Let us remember first of all that no aspirant, no matter how sincere and devoted, is free from faults. Were he free, he would be an adept. All aspirants are still selfish, still prone to temper and to irritability, still subject to depression and even at times to hatred. Often that temper and hatred may be aroused by what we call just causes. Injustice on the part of others, cruelty to human beings and to animals, and the hatreds and viciousness of their fellow men do arouse in them corresponding

reactions, and cause them much suffering and delay. One thing must ever be remembered. If an aspirant evokes hatred in an associate, if he arouses him to temper, and if he meets with dislike and antagonism, it is because he himself is not entirely harmless; there are still in him the seeds of trouble, for it is a (law in nature =) law of life that we get what we give, and produce reactions in line with our activity, be it physical, emotional, or mental.

⁹There are certain kinds of men who do not come under this category. When a man has reached a certain higher stage, the case is different. The seed ideas he seeks to convey, the work he is empowered to do, the pioneering enterprise he is endeavouring to carry forward, may – and often do – call forth from those who do not sense the beauty of his cause and the rightness of the truth he enunciates, a hatred and a fury which causes him much trouble and for which he is not personally responsible. This antagonism comes from reactionaries and emotional people and it should be remembered that it is largely impersonal even though focused on him as the representative of an idea. But such highly developed people are not meant here, but students of esoterics who are learning not only that they seldom think, but that when they do they are often thinking wrongly, for they are forced into a thought activity by reactions which have their seat in their lower nature, and are based on selfishness and lack of love (L.A.: and all reaction is basically and originally physical and emotional, never purely mental. WofM 6.1.9).

¹⁰There are three lessons which every aspirant needs to learn.

¹¹First, that every thought-form which he builds is built under the impulse of some desire, some feeling or imagination. In rarer cases it may be built in the light of some causal idea, therefore, some intuition. But with the majority, the motivating impulse which sweeps mental matter into activity is an emotional one, a potent, more or less selfish desire.

¹²Secondly, that the thought-form so constructed will either remain in his own aura, or will find its way to a sensed objective. In the first case, it will form part of a dense wall of such thought-forms which entirely surround him or constitute his mental aura. In so far as he pays attention to it, will grow in strength until it is so large that it will shut out reality from him, or it will be so dynamic and potent that he will become the victim of that which he built. In this case the thought-form will be more powerful than its creator, so that he becomes obsessed by his own ideas, and driven by his own creation. In the second case, his thought-form will find its way into the mental aura of another human being, or into some group. You have here the seeds of evil magical work in which a stronger intellect imposes its will on a weaker one. If it finds its way into some group, analogous emotionally impulsive forms (found within the group aura) will coalesce with it, having the same vibratory rate. Then the same thing will take place in the group aura as has taken place within the individual delimiting sphere: the group will have around it an inhibiting wall of thought-forms, or it will be obsessed by some idea. Here we have the clue to all sectarianism, to all fanaticism, and to some forms of insanity, both group and individual.

¹³Thirdly, that the creator of the thought-form (in this case an aspirant) remains responsible. The form remains linked to him by his living purpose and therefore the results of the form, and the ultimate work of destroying the form which he has built must be his reaping. This is true of every idea that has been clothed in a physical form, the good as well as the bad. The creator of all of them is responsible for the work of his creation. 44-self J., for instance, has still to deal with the thought-forms which we call the Christian Church, and has much to do. Both Christos–Maitreya and Gautama Buddha have still some consummating work to carry through, though not so much with the forms which embody their enunciated principles, as with the individuals who have evolved through the application of those principles. KofL1 3.4.10; KofL2 5.4.8; KofL3 14.22

¹⁴With the aspirant, however, who is still learning to think, the problem is different. He is still prone to use mental matter to embody his mistaken apprehension of the reality ideas; he is still apt to express his likes and dislikes through the power of thought; he is still inclined to use mental matter to make possible the desires of his first self. To this every sincere aspirant will bear witness.

¹⁵Many aspirants are very concerned as to the guarding of thoughts and the protection of formulated ideas. Some thoughts are ideas, clothed in mental matter and remain in the mental world. Such are the abstract conceptions and the scarcely sensed facts of the esoteric life that pass

through the intellect of the thinker. They are not so difficult to guard, for their vibrations are so high and are perceived so faintly that few people have the power to clothe them adequately in mental matter (L.A.: formulate them comprehensibly to mental consciousness), and those few are so very scarce that the risk of such statements being unwisely promulgated is not very great.

¹⁶The communications in which the esoteric teachers give their instructions need to be protected from unauthorized receivers as well. The circle of those who apprehend those instructions is widening somewhat, and these thought-forms frequently take to themselves emotional matter from the aspirant's desire to verify, corroborate, and share with the group whose thirst for knowledge is as strong as his. Sometimes this is permissible, and sometimes not. If prohibited what is the method applied to protect the knowledge then? Largely a refusal to allow emotional matter to adhere to the mental thought-form. Let emotionality fight the matter out in its world, and in so doing inhibit its matter from formulating anything on this issue. Where no desire to speak exists, and where the striving is to prevent the gathering of matter around the nucleus, another thought-form is built up, one that intervenes and protects. KofL3 1.4.5

¹⁷The most prevalent thought-forms, and the ones that cause the most trouble, are the things said, felt, and thought, sometimes detailed, about people's work and personalities, the basis of what may (L.A.: very easily) degenerate into gossip (L.A.: and slander). How shall you prevent your consciousness from transmitting to another such things as these? These are allegations that have their origin in physical world occurrence, and therein lies the difficulty. Facts concerning the esoteric "inner life", and facts that originate in the mental world are not so difficult to hide. They do not come your way till your vibrations are keyed high enough for them, and as a rule, when that is so, character of sufficient stability and wisdom go alongside. But it is not thus with a physical world allegation. Thoughts of the former kind descend from above; thoughts of the latter kind work upwards from the physical world and are increased in vitality by the participation of the many unwise. Those of the former kind start nebulously in the mental world, and only the intellect of a higher kind can formulate them, and clothe them with matter in geometrical precision, and such an intellect usually has the wisdom that refuses to clothe them in emotional matter. Not so with the physical world allegation. It is a living and vital being, robed in emotional and mental matter. When first you meet and contact it, will you vitalize it, or will you arrest it? If it is untrue, evil – a lie, an item of slander or gossip – arrest the thought-form. This you do by devitalizing it with love, breaking it in pieces with the power of a counter thought-form of peace and harmony and by directing a loving thought to the human being who is the target of gossip or slander.

¹⁸If the thought-form contains some truth about a fellow human being who has committed some real mistake (L.A.: has not just violated the moral conventions or "political correctness" ruling, but has truly violated the laws of life, two different things that non-thinking and ignorant people have some difficulty in keeping apart), what then is there to do? Truth cannot be devitalized or disintegrated. (L.A.: What is actually meant here: real, evil sowing cannot be annihilated by means of thought.) The law of absorption will aid you here. Into your heart centre you absorb the thought-form you encounter and there transmute it by the alchemy of love.

¹⁹You who know so much more than the average man, will realize that a mistake in life may be conditioned by reaping, or have its basis in a good motive wrongly construed. In such a case you do not add to the talk, you do not hand on the information. As far as you are concerned the thought-form, built around the fact, has wandered into a cul-de-sac. Then you build a counter-stream of thoughts which (on a wave of love) you send your apparently erring brother: thoughts of kindly assistance, of courage and aspiration, and of a wise application of the lessons to be learnt from the deed he has accomplished. Do not use force, for strong thinkers must not unduly influence others, but a gentle stream of wise transmuting love.

²⁰Thus three methods have been described here: disintegration, absorption, inhibition. None strictly esoteric, for they can be applied by many. The true esoteric methods will be imparted later.

²¹1. The thought-form is kept in the mental world, that is: emotional matter is inhibited.

²²2. The thought-form is broken up and disintegrated by a stream of love-force well-directed.

²³3. The thought-form is absorbed by the heart centre, and is transformed in it, simultaneously as

a counter-thought of loving wisdom is sent to the individual being targeted by the gossip of others.

²⁴1. A powerful thought-form can act like a boomerang. It can return, charged with increased force, to the one who sent it on its mission. A strong hatred, clothed in mental matter, can return to its creator charged with the energy of the hated person. If an aspirant is guilty of this hatred, it can work havoc in his life. Do not hate, for hatred returns ever from whence it came.

²⁵A strong desire for material acquisition will eventually return bringing inevitably that which has been desired. PhS 3.67.2; KofL5 6.10 Where aspirants are concerned, they find in the majority of cases that they no longer ache for possession, but regard it as a burden, or that, in the meantime, they already possess more than they need and are satiated and do not know what to do with all that they have gained. (L.A.: They have arrived at the increasingly clear realization that they do not need what they desired, and did not desire what they need.) PhS 3.63.4

²⁶A potent thought-form embodying an aspiration for spiritual illumination (L.A.: influx of causal light, reception of causal ideas) or for recognition by the teacher, the 45-self, may bring such a flood of light as to blind the aspirant, and make him consequently the possessor of a wealth of spiritual energy for which he is unready, and which he cannot use. Again, it may attract to the aspirant a (thought-form =) imagination-form of one of the Great Ones, and thus swing him deeper into the emotional world with its illusionism. Hence the need for humility, for a longing to serve and a resulting self-forgetfulness if one is to build truly and correctly. Such is the law.

²⁷2. A thought-form can also act as a poisoning agent, and poison all the springs of life. It may not be strong enough to swing out of its creator's aura (very few thought-forms are), and find its goal in another aura there to gather strength and so return from whence it came. But it may have a vitality of its own which can devastate the life of the aspirant. A violent dislike, a gnawing worry, a jealousy, a constant anxiety, and a longing for something or someone may act so powerfully as an irritant or poison that the entire life is spoilt, and service is rendered futile. The entire life is embittered and devitalized by the worry, hatred, or desire. All relationships with other people are rendered equally futile or even definitely harmful, for the worried or suspicious aspirant spoils the home circle or his group of friends by his inner poisonous attitude, governed by a thought-form. He cannot progress in consciousness development, for his contact with higher, second-self consciousness has been broken through mental self-poisoning. His vision becomes distorted, his nature corroded, and he cannot rid himself of this mental-emotional poison no matter how hard he tries or how clearly he sees (theoretically) the cause of his trouble. This is one of the commonest forms of difficulty, for it has its seat in the selfish first self, and is often so adaptable that it seems to defy direct action (L.A.: thus the aspirant affected by it must apply an indirect method, preferable many, since the adaptability mentioned makes a constant change between methods necessary).

²⁸3. The third danger against which the aspirant must guard himself is becoming obsessed by his own mental conceptions, be they temporarily right or basically wrong. Do not forget that all right conceptions are temporary in nature and must eventually take their place as partial truths and give place to the greater truth. A man can have grasped some of the lesser principles of esoterics so clearly and be so convinced of the correctness of his conception of them that he forgets the bigger whole and he builds a thought-form about the partial truth which he has seen. This partial truth can prove a limitation and keep him a prisoner and hold him back from progress. He is so sure of his possession of truth that he can see the truth of no one else. Then he has forgotten that his own consciousness is always very limited, that the truth that he perhaps possesses has come to him via his own causal consciousness, which is always coloured by its department (ray), and has subsequently been built into form by his personal separative mentality. If he becomes such a fanatic, he lives but for that little truth; he can see no other; he forces his thought-form on other people; he becomes mentally unbalanced, even if the world regards him as sane. PhS 1.26.9, 2.1.23

²⁹How shall a man guard himself from these dangers? How shall he build right? How shall he preserve that balance which will enable him to see the truth, judge right, and so preserve the contact between mental and causal consciousness both as for himself and as for other people?

³⁰First and foremost, by constantly practising harmlessness. This involves harmlessness in speech, in thought, and consequently in action. It is a (positive =) active harmlessness, involving

constant activity and watchfulness. It is not a (negative =) passive and adaptable “tolerance”.

³¹Secondly, by daily guarding the doors of thought and controlling the thought life, not permitting certain lines of thought; setting off certain old thought habits by instituting constructive creative thinking; relegating certain preconceived ideas to the background so that the new horizons will be visioned and the new ideas can enter. This will entail a daily, hourly watchfulness, but only until ancient habits of thoughts have been overcome and the new rhythm has been established. Then the aspirant will discover that his attention is so focused on the new spiritual ideas that the old thought-forms will fail to catch his interest; they will die of inanition. There is encouragement in this thought. The first three years work will be the hardest. After that the intellect will be engrossed by the ideas and not by the thought-forms. KofL2 8.7.10-12

³²Thirdly, by refusing to live in one’s own thought world and by entering the world of ideas and the stream of human thought currents. The world of ideas is the causal world. The stream of human thoughts is in the mental world. The aspirant must function free in both worlds. Note this with care. The thought is not that he must function freely, which involves more the idea of facility, but that he must function as a free agent (L.A.: be independent of the collective pressure, the consensus trance ruling in the worlds of man). Through constant daily meditation (L.A.: and mastering the hylozoic mental system, which he then makes the object of his meditation, for meditation cannot run idle) he does the first. Through wide reading and sympathetic interest and understanding he accomplishes the second.

³³Fourthly, he must learn to detach himself from his own thought creations, and leave them free to accomplish the purpose for which he intelligently sent them forth. This fourth process falls into two parts: 1) By using a mystic phrase he severs the link which holds the thought-form, expressing an idea, in his mental aura. 2) By detaching his mentality from the idea, once he has sent it on its mission, he learns the lesson of the *Bhagavad-Gītā* and “works without attachment” (L.A.: identification): KofR 7.9.9.

³⁴These two processes will run differently according to the aspirant’s level of development, experience, and status. Each has, for himself, to formulate his own “severing phrase”, and each has for himself, alone and unaided, to learn to look away from the three worlds wherein he works in his effort to push his idea of the work to be done. He has to teach himself to withdraw his attention from the thought-form he has built to express that idea, knowing that as he lives in causal consciousness, and as energy from the second triad pours through him, so his thought-form will express the causal idea and accomplish its work. It is held together by second-triad unity energy, and not by first-triad desire energy. His work lies in the world of causes, the world of ideas (L.A. The causal world) and not in the world of effects, the physical world. The physical expression will then automatically obey the causal idea.

4 *Salvation from Death*

¹We come now to the second phase of our study of the final words of Rule XI. The first part dealt with salvation from the dangers that arise as a human being creates thought-forms in the mental world. Much could have been said on the problem that lies in the fact that the majority of students are unable to think with clarity. Clear thinking presupposes the capacity to dissociate oneself, temporarily at least, from all emotional reactions and activities. As long as the emotional envelope is in a state of restless movement (L.A.: uncontrolled vibration), and its desires, feelings, and moods are powerful enough to attract the attention of the self, (positive =) active processes of (pure =) unemotional thought are not possible. To clearly understand how the self controls emotionality by means of mentality and why this control is necessary, one must first have some knowledge of the nature and faculties of mental consciousness and appreciate the value of concentration (L.A.: attention directed by the self and from within the self, symbolized by the single-pointed arrow: →) and of meditation (L.A.: the exercise of the special faculties made possible in the state of concentration, the most important and most fundamental of which is self-consciousness, or doubly directed attention, symbolized in the double-pointed arrow: ↔).

²These instructions are intended as the first steps in esoteric psychology, and have dealt primarily

with the emotional envelope, its nature and the methods of controlling it. In the latter part of the 20th century, a more detailed teaching about mental and causal consciousness, of its qualities and abilities, will be given. L.A.: A promise that was fulfilled as hylozoics was publicized from 1950 on. KofR 7.15.4, WofM 8.3.8

³Two things must be borne in mind as we study the means of this salvation:

⁴First, that from which the incarnated monad liberates itself is not only the organism with its etheric envelope but the whole first self, thus in addition to the two physical envelopes also the emotional and mental envelopes. All the envelopes mentioned are the monad's envelopes of incarnation (L.A.: which are irrevocably dissolved after "death", after each incarnation, for corresponding new ones to be formed before the next incarnation). The (consciousness aspect =) monad consciousness is sometimes focused in one and sometimes in another of these envelopes: physical, emotional, or mental. The average man is with facility active in the physical and emotional envelopes and is (L.A.: at rare intervals) self-conscious in these. The intelligent and highly evolved man has acquired a control of these, the physical and emotional envelopes, and has in addition partial control of the mental envelope, that is to say, its lower two faculties, the mechanical memorizing or recording faculty (47:7) and its first analysing faculty (47:6). He has also, in some cases, succeeded in unifying these three – physical, emotional, and mental – into a consciously functioning personality. The aspirant is beginning to understand something of the principle of life which is vitalizing the personality, the first self. The disciple is utilizing all three, because he has aligned the brain and mental consciousness with causal consciousness. KofR 1.34.25-35; E 6.10

⁵Secondly, that this salvation or liberation is brought about through a right understanding of the process of death. This is subject we are now going to study, and it is so vast that only a few facts can be given to the aspirant for him to reflect and later elaborate upon. Also the treatment of the subject is limited here to the death of the organism (L.A.: or first death, and there are two more deaths, namely the death or dissolution of the emotional envelope and then that of the mental envelope).

⁶Let us first of all define this mysterious process to which all forms of life are subject and which is frequently the dreaded end – dreaded because it is not understood. The intellect of ordinary man is so little developed that fear of the unknown and attachment to form have brought about a situation where one of the most beneficent occurrences in the life cycle of an incarnating monad is looked upon as something to be avoided and postponed for as long a time as possible. KofL3 10.1.4-9

⁷Death is one of our most practised activities. We have died many times and shall die again and again. Death is essentially a matter of consciousness. We are conscious one moment in the physical world, and a moment later we have withdrawn into another world and are actively conscious there. We fear death just as long as our consciousness is identified with the matter aspect. Just as soon as we know ourselves to be (souls =) self-conscious monads, and find that we are capable of focusing our consciousness in any one of our envelopes and with our attention directed at things in the world corresponding to the envelope, we shall no longer know death. KofL3 10.1.5

⁸Death for the average man is the catastrophic end, involving the termination of all human relations, the cessation of all visible activity, the severing of all signs of love and of affection, and the passage of consciousness – if it even remains – into the unknown and the dreaded. It is analogous to leaving a lighted and a warmed room, friendly and familiar, where our loved ones are assembled, and going out into the cold and dark night, alone and terror-stricken, hoping for the best and being sure of nothing.

⁹But people are apt to forget that every night, in the hours of sleep, they die to the physical world and are alive and functioning in another world. They forget that they have already achieved facility in leaving (the physical body =) the organism with its etheric envelope. Because they cannot as yet bring back into the physical brain consciousness the recollection of that passing out, and of the subsequent interval of life in the emotional world, they fail to relate death and sleep. Death is a longer interval in physical life and activity; one has only "gone abroad" for a longer period than the few hours of nightly sleep. But the process of nightly sleep and the process of dying are identical, with the one difference that in sleep the magnetic thread along which the life force streams is preserved intact, whereas in death it is snapped. It is along this thread that the monad with its super-

physical envelopes returns to its physical envelopes after the end of its sojourn in the emotional envelope during sleep. When the thread is snapped in death, the monad cannot return to the two physical envelopes. Because of that they have lost their principle of coherence, and begin to disintegrate at once. KofL3 10.3

¹⁰The monad uses the life thread, the sutratma, to manifest its will to be and act in material envelopes. When this life thread reaches the etheric envelope, it differentiates into two threads which are anchored in two locations in that envelope. The one thread, which can be called the consciousness thread, passes through the crown centre of the etheric envelope and has its lowest anchorage in the pineal gland of the organic brain. The other thread, the life thread properly speaking, passes through the heart centre of the etheric envelope and has its lowest anchorage in the organic heart. From these two points, the monad seeks to control the organism. This is how man's functions of consciousness and of life in the gross physical world are made possible. The monad's point of contact in the brain makes man an intelligent, rational, self-conscious, and self-determined being. Man is aware of himself and the world in which he lives according to the monad's level of evolution and the level of development and refinement of the monad's instrument. Where physical life is concerned, that instrument is first of all the etheric envelope with its seven principal centres of force; then the nervous system of the organism; and lastly there is the endocrine system. The endocrine system might be regarded as the lowest down-scaling of the other two.

¹¹The life thread, being anchored in the heart centre of the etheric envelope, conveys that vital energy which holds the whole etheric envelope, and therefore also the organism, together. This vital energy manifests itself through the blood stream and uses it to control the organism. This control is effected through the endocrine system and other systems. EE 3.15

¹²Death means that these two energy threads, the one in the brain and the one in the heart, are withdrawn, whereupon the consciousness thread is united with the life thread. In contrast, sleep means that only the consciousness thread is withdrawn, and when this happens the man becomes physically unconscious. This does not necessarily mean that the monad is unconscious, for it can be conscious and occupied in some superphysical world. Its attention is no longer directed towards things and events in the physical world but is turned on corresponding things, etc., in another world and therefore is centred in the envelope related to that world. When in death the life thread is snapped, vitality ceases to act through the blood stream, the heart stops beating, and the brain stops working, also at recording impressions. When all functions of organic life have ceased, only one kind of activity goes on, decomposition, which is the prerogative of matter itself, and which from certain aspects indicates man's unity with everything that is material. EE 6.14

¹³In cases of serious mental retardation and senile dementia at an advanced stage, the consciousness thread is withdrawn from the brain, while the life thread is still anchored in the heart. Then there is life but no intelligence; there is movement but no intelligent direction. In the case of senile dementia, when there has been a high grade apparatus utilized in life, it may seem as if there were intelligent behaviour, but that is mere appearance due to old habit patterns, to intentional activity. KofL2 6.19.7; WofM 2.9.6

¹⁴The process of death is undertaken at the direction of Augoeides, no matter how unaware a human being may be of that direction. The process works with the majority of people without the participation of the monad, for the monad accompanies its superphysical envelopes when these are finally and irrevocably separated from the two physical envelopes, which then inevitably react by dying. The monad then is engaged "elsewhere", that is to say, in the emotional world. WofM 8.7.1

¹⁵In the case of highly developed human beings there is often some kind of prevision as to the death period; this is due to contact with Augoeides and knowledge of his intentions. It involves sometimes knowledge of the very day of death, a knowledge coupled to a preservation of self-determination up to the final moment of exit from the physical envelopes. In the case of initiates there is much more than this. They have an intelligent understanding of the laws governing the exit out of the physical, an understanding that enables the individual to leave the organism in full waking awareness and so to function in the emotional world at once. This presupposes that the continuity of consciousness is maintained so that no hiatus occurs between consciousness in the

physical world and that in the emotional world. Then the man knows himself to be as he was before, though without the two physical envelopes. He remains aware of the states of feeling and of the thoughts of those he loves, though he cannot perceive or contact the organism. He can communicate with them in the emotional world or telepathically through the intellect, if they and he are en rapport, but communication requiring the use of the five physical senses of perception lies necessarily out of his reach. Emotionally and mentally the interplay can be closer and more sensitive than ever before for he is freed of the handicap of the organism. Two factors, however, militate against this interplay: one is the grief and violent emotional reactions of those left behind and the other is the man's own ignorance and bewilderment as he stands faced by what are to him new conditions, though they are really old conditions, if he could but realize it. In the future, once men have liberated themselves from the fear of death and have acquired a passably correct view of the worlds in which they dwell after death, an understanding which is not based on illusion or imagination or on the usually ignorant medium, who speaks under the control of his own thought-form (built by himself and the circle of sitters), the process of death will be properly controlled and the condition of those left behind carefully handled, so that there is no loss of relationship and no unnecessary expenditure of energy (L.A.: on negative emotions).

¹⁶There is a big difference now between the scientific method of bringing people into incarnation (L.A.: the science of obstetrics, but this deals only with the last phase of a lengthier process) and the perfectly blind and often frightened and surely ignorant way in which we usher them out of incarnation. The Occident needs a newer and more scientific method of handling the process of dying. This in no way abrogates modern medical science with its palliatives and skill. But a sane approach to death is needed. When pain has worn itself out and weakness has supervened, the dying person should be permitted to prepare himself, even if apparently unconscious, for the great transition. Do not forget that it takes strength and a strong hold on the nervous system to produce pain. WofM 8.9.19

¹⁷In the future, mere belief or hope that life continues after death will give place to conviction and knowledge. A discovery will be made that finally demonstrates the fact of continued existence. KofL4 7.90.4 In the meantime, let a new attitude to death be cultivated and a new science of death be inaugurated. Then death need not be the one thing we cannot control and which inevitably defeats us, since we shall be able to control our passing over to the other world. The first step to be taken on the path to that control is to understand somewhat the technique of transition. EE 6.15

¹⁸Man's etheric envelope underlies the organism, penetrating and embracing it. It is the counterpart of the organism, but also reaches beyond it. It is an energy body and is composed of force centers and nadis or force threads. These formations of the etheric envelope underlie or are the counterparts of the nervous system with its component parts: the nerves and the nerve ganglia. In two places in the human etheric envelope there are orifices of exit for the life force. One opening is in the solar plexus and the other is in the brain at the top of the head. Protecting both is a closely woven web of etheric matter. The etheric web in the brain is intact for the majority but is non-existent for the initiate.

¹⁹During the process of death, the pressure of the life energy beating against the web produces eventually a puncturing or opening. Out of this the life force pours as the potency of the abstracting influence of the causal envelope increases. In the case of animals, of infants, and of such men and women as are polarized entirely in the physical and emotional envelopes, the door of exit is in the solar plexus centre, so that the corresponding web is punctured. In the case of the mentally polarized and the more highly developed people, the door of exit is in the crown centre in the region of the fontanel, so that the corresponding web is ruptured.

²⁰In such people as exercise lower psychic faculties, thus mediums and emotional clairvoyant and clairaudient people, the solar plexus web is permanently ruptured early in life, so that they easily therefore they pass into or out of the organism, going into trance, as it is called, and functioning in the emotional world. But for these people there is no continuity of consciousness and there seems to be no relation between their physical existence and the happenings which they relate while in trance and of which they usually remain totally unaware in the waking consciousness. The whole performance is below the diaphragm and is related primarily to emotional life. In the case of people who possess

mental objective consciousness there is no trance, obsession, or mediumship. In their case it is the web in the brain which is punctured and that opening permits the inflow of light, information and inspiration. Through this opening, too, man can pass into the state of samadhi which is the (spiritual =) causal correspondence to the emotional trance condition. L.A.: The comparison of causal samadhi and emotional trance should not be made without reserve and caution, for certainly there is a similarity where the matter aspect is concerned – the monad in a higher envelope leaves the two physical envelopes – but the similarity stops there, and does not at all extend to the consciousness and will aspects, for true samadhi is characterized by self-consciousness, continuity of consciousness that persists during the entire process, self-determination (in contrast to the medium's state of being obsessed by another being), and self-control. KofR 6.8; KofL2 6.25.4-6; KofL3 8.19; WofM 5.19-21

²¹In the process of death these are, therefore, the two main exits: the solar plexus centre for the emotionally polarized, physically biased human being and therefore of the vast majority, and the crown centre for the mentally polarized and spiritually oriented human being (L.A.: the human being oriented towards causal and higher consciousness), the aspirant, the disciple, and the initiate. This is the first and most important fact to understand and remember. KofL3 10.2.6 It will easily be seen how the trend of a life tendency and the focus of the life attention determine the mode of exit from the organism at death. It can be seen also that an effort to control emotional consciousness and to orient oneself to mental and causal consciousness has a momentous effect later on the death process.

²²It will be apparent to the reader who is thinking clearly that one exit concerns the spiritual and highly evolved man, whereas the other concerns the low-grade, emotional, unintelligent human being. What then of that human being who is between these two in consciousness development and intelligence development, the kindly, well-meaning average human being? A third exit is now in temporary use, covered by an etheric web as well. It is in the heart centre, below the apex of the heart.

²³The second point to be grasped is that there is a technique of dying and a training in the use of that technique, a training given during life.

²⁴As regards that training to which a man can submit himself a few hints will be given which will be found to convey a new meaning to much work now being done by all aspirants. The planetary hierarchy who have guided mankind through long centuries, are now busy preparing people for the next great step to be taken. (L.A.: The planetary hierarchy has not guided all mankind but only those who did not side with the black priesthood in Atlantis. KofR 3.1.19) This step will bring in a continuity of consciousness which will do away with all fear of death and link the physical and emotional worlds in such a close relation that they will in reality constitute one world. Just as the various (aspects =) triad units, envelopes and the pertaining kinds of consciousness of man have to be unified, so the corresponding worlds in the planet have to be unified. The worlds have to be unified as well as (soul and body =) the causal envelope and the organism with its etheric envelope. This has already been largely accomplished between the etheric world and the gross physical world. Now it is being rapidly carried forward between the physical and the emotional. L.A.: We must hope that it does not happen too rapidly. Acquisition of causal self-consciousness must precede this unification, otherwise disaster is inevitable.

²⁵In the work being done by seekers in all departments of human thought and life, this unification is proceeding. In the training now suggested to earnest and sincere aspirants, there are also other objectives, not only that of producing the unification of (soul and body =) the causal and etheric envelopes. No emphasis, however, is laid upon them, owing to the ability of man unduly to emphasize the wrong objectives. It is possible to give a simple set of rules that could be followed now by all who seek to establish such a rhythm that does not just make the own lives better organized and more constructive, but also spares them problems or difficulties when the moment for vacating the two physical envelopes arrives.

²⁶1. Learn to keep focused in the head through the steady practice of concentration (L.A.: attention directed by the self, from within the self), visualization, and meditation. Develop the capacity to live increasingly as the king seated on the throne between the eyebrows. This is a rule that can be applied to the everyday affairs of life. KofR 7.17.9; KofL1 1.3, 1.7, 1.8

²⁷2. Learn to render service through the heart and not at emotional insistence on activity directed

towards handling the affairs of others. This involves, prior to all such activity, the answering of two questions: Am I rendering this service to an individual as an individual, or am I rendering it as a member of a group to a group? Is my motive a causal insight (47:2,3), or am I prompted by emotion, ambition to shine and love of being loved or admired? KofL1 9.28.5 These two activities will result in the focusing of the life energies in the centres above the diaphragm and so negate the attractive power of the solar plexus centre. This will decrease the activity of that centre, and this lessens the risk of its web being punctured.

²⁸3. Learn, as you go to sleep, to withdraw the consciousness to the head. You should practise this as a definite exercise as you fall asleep. You should not permit yourself to drift off to sleep, but should endeavour to preserve the consciousness uninterrupted until you consciously pass out into the emotional world. You should try to relax, direct your attention, and draw it steadily upwards to the crown centre. You should learn to be steadily aware of all processes in going to sleep and to preserve at the same time your (positivity =) active initiative. The first steps must be taken with intelligence and followed for many years until facility in the work of abstraction is achieved. CI 16.4.18

²⁹4. Record and watch all phenomena connected with the withdrawing process, whether followed in the meditation work or in going to sleep. For instance, many people find that they wake with an almost painful start just as they have dropped asleep. This is due to the slipping out of the consciousness through a web which is not adequately clear and through an orifice which is partially closed. Others may hear an intensely loud snap in the region of the head. This is connected with the circulation of etheric energies in the head, a process of which man is not usually aware; and the hearing impression is due to the fact that the etheric sense of hearing was temporarily active above the threshold of consciousness and recorded a sound of a kind always present but seldom registered consciously. CI 3.9.13 Others will see light as they fall asleep, or clouds of colour, or banners and streamers of violet, all of which are etheric phenomena. These phenomena which are of no real moment, are all related to the etheric envelope, to its pranic emanations, and to the web of light.

³⁰The carrying on of this practice and the following of these four rules over a period of years will do much to facilitate the technique of the death bed, for the man who has learned to handle his body as it falls asleep, has an advantage over the man who never pays any attention to the process.

³¹In respect of the technique of dying it is possible at this time to make only one or two suggestions. These are not about the attitude of the attendant watchers, but only about such attitudes and actions as will make it easier for the monad to pass over.

³²First, let there be silence in the chamber. This is, of course, frequently the case. It must be remembered that the apparent unconsciousness of the dying person may not be real. In nine cases out of ten the dying person keeps his brain awareness, with a full consciousness of happenings, but he is quite unable to express himself and to generate the energy which will indicate that he is alive. When silence and understanding rule the sickroom, the departing monad can hold possession of its instrument with clarity until the last minute and can make due preparation. KofL3 10.3.3

³³Later, when the knowledge of the effect of colours has become more general, only orange lights will be permitted in the sickroom of a dying person, and these will be installed with due ritual only when there is assuredly no possibility of recovery. Orange aids the focusing of consciousness in the head, just as red stimulates the solar plexus centre and green has a definite effect upon the heart centre and etheric streams.

³⁴Certain kinds of music will be used when the knowledge of the effect of sounds on consciousness has become more general. There is no music as yet which will facilitate the work of the monad in liberating itself from the organism, though certain notes on the organ will be found effective. If a human being's own note is sounded at the exact moment of death, it will coordinate the two streams of energy and eventually rupture the life thread, but the knowledge of this is too dangerous to give out exoterically.

³⁵It will be found also that pressure on certain nerve centres and on certain arteries will facilitate the work. (This science of dying is held in custody in Tibet.) Pressure on the jugular vein and on certain big nerves in the region of the head and on a particular spot in the medulla oblongata will be found helpful and effective. A definite science of death will inevitably later be elaborated, but only

when the fact of the (soul =) causal envelope is generally recognized and its relation to the organism with its etheric envelope has been demonstrated.

³⁶Mantric phrases will also be employed and definitely built into the consciousness of the dying person by those around him, or employed deliberately and mentally by himself. The steady use of the sacred syllable, AUM, chanted in an undertone or on a particular key (to which the dying man will be found to respond) may later constitute also a part of the ritual of transition accompanied by the anointing with oil, as preserved in the Catholic Church. Extreme unction is based on esoteric knowledge. KofL4 3.21The top of the head of the dying man should also symbolically point towards the east and the feet and the hands should be crossed. Sandalwood only should be burned in the room and no incense of any other kind permitted, for sandalwood is the incense of the first ray, the destroyer ray, and the monad is in process of destroying its habitation (L.A.: by finally leaving it).

³⁷This is all that can at this time be communicated on the subject of death for the consideration of the general public. All readers are enjoined to study death from the esoteric viewpoint and to acquire its technique as far as possible.

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