

THE ARCANE SCHOOL



LIGHT ON THE PATH SET I

Keynotes

Work to Be Done

- A. Headquarters Letter
 - B. Introduction
 - C. Meditation Instructions
 - D. On Discipleship
 - E. The Constitution of Man
-

These papers are for the personal use of the Arcane School student only.

THE LORD BUDDHA HAS SAID:

That we must not believe in a thing said merely because it is said; nor traditions because they have been handed down from antiquity; nor rumours, as such; nor writings by sages, because sages wrote them; nor fancies that we may suspect to have been inspired in us by a Deva (that is, in presumed spiritual inspiration); nor from inferences drawn from some haphazard assumption we may have made; nor because of what seems an analogical necessity; nor on the mere authority of our teachers or masters. But we are to believe when the writing, doctrine, or saying is corroborated by our own reason and consciousness. “For this”, says he in concluding, “I taught you not to believe merely because you have heard, but when you believed of your consciousness, then to act accordingly and abundantly.”

(Secret Doctrine, Vol. III, p. 401)

KEYNOTES

The one Life, manifesting through matter, produces a third factor which is consciousness. This consciousness, which is the result of the union of the two poles of spirit and matter, is the soul of all things, it permeates all substance or objective energy; it underlies all forms, whether it be the form of that unit which we call an atom, or the form of man, a planet, or a solar system.

(A Treatise on White Magic, p. 8)

A man contains within himself three major principles—will, love/wisdom, active intelligence or adaptability—and their differentiation into the seven principles.

(A Treatise on Cosmic Fire, p. 248)

The need of every disciple is ever to develop a closer and more direct alignment between soul and personality

(Discipleship in the New Age, Vol. I, p. 126)

WORK TO BE DONE

1. The daily practice of occult meditation each morning for twenty to twenty-five minutes (never longer than thirty minutes) using the Meditation Outline, “The Master in the Heart” (see page 14).
2. The daily practice of the Evening Review (see page 22).
3. The reporting every month upon your meditation work, making use of the Report Form. Please send in a report, each month, by the sixth of the month if possible, sharing any ideas and impressions you have had, even if you are not always able to report as fully as you would have liked.
4. Daily study for thirty minutes, or the equivalent each week, of the Set and other chosen reading matter. See the list of recommended books on page 7 of this set.
5. At the end of *two months* send in your responses to the following questions:
 - I. Of what use is occult meditation and esoteric knowledge to you in the world today?

What will it enable you to do in the furthering of right human relations?
 - II. What do you understand by the words: Spirit, Soul and Body? Or, as the occultist calls them, the Monad, the Ego, and the Personality.

What is their relation to each other? Try to answer in your own words, according to your present understanding (which will, of course, continue to expand). Please avoid quoting excessively from the Tibetan’s writings.
 - III. In treading the path of discipleship spiritual intention is linked with service. Esoteric teachings stress this point - why?

To assist your secretary in handling your work, please write out the questions on your paper.

Please send all study papers, meditation reports and correspondence on your work directly to Headquarters via email, the online system (ASMIS), or by post and not to your secretary or addressed to any individual.

Dear Fellow Student,

As you undertake the work in the Arcane School, you will want to have some idea of the work to be done in “Light on the Path.” In this course there are three lesson sets, each covering a minimum period of two months. Six months, therefore, is the approximate time that a student should spend on this stage of the School work, in order, (in part) to give sufficient time to the meditation practice for this degree. However, you are free to take more time if you need it. If, on the other hand, you believe it would be useful to set a faster pace at this particular stage, please write to headquarters detailing your reasons for wanting to do so.

Each of the three sets contains three sections, dealing with Meditation, the Constitution of Man, and Discipleship. Here you will find some of the fundamental technicalities of occultism and the “whole man” necessary to the background of knowledge against which we can interpret subjective experience. (You will note in the books of Alice Bailey and other texts on the Ageless Wisdom, as well as in certain unavoidable references in the papers of the School, reference to “man”. *Man* in this sense refers not to the masculine polarity or to sexual gender, but to *man* in its original Sanskrit origin, which means “one who thinks” or “thinking entity”. This capacity is of the soul, which knows no gender.) A glimpse of the goals and techniques of new age discipleship is also given so that the relationship between knowledge and applied wisdom may clearly emerge. In addition, three reading sets will be sent you which present some service aspects of the group work, and the work of the new group of world servers.

The lessons cover a vast area of knowledge and experimentation and no student can fully master any one of them within two months. All that this preparatory work aims to do is to sow questions in your mind and to establish a basis for individual experiment, experience, and expression. Complete information or final answers are not possible in the esoteric science, but the spirit of inquiry will help you to seek and discover for yourself and to draw your own conclusions. It is always wise to remember that there is no finality to the search for truth. Many of the subjects introduced in the Light on the Path will be returned to at a later stage in the School training, offering an opportunity to approach them again, on a higher turn of the spiral.

Only some of the basic essentials are presented in these lesson sets. The countless details can be built in as progress is made and knowledge expands. There is much information and teaching available; some good, some incorrect, some misleading, and a great deal of it useless so far as esoteric work is concerned. The endeavour in the work of “Light on the Path” is to clarify the essentials, to lay the foundation for the more advanced work in the Arcane School, and to display the broad concepts and the goals of discipleship consciousness.

In our study it is well to remember the truly occult method of beginning with the universal and then moving on to the individual and particular. This helps to reveal the function of the part in relation to the whole, and is of special importance in these days when detailed and scientific knowledge is increasing to such an extent, with its inevitable specialisation, that the fundamentals and the universal truths are often lost to sight.

It has been said that “the esotericist is largely self-taught”. This is our attitude, particularly with reference to the technicalities of occultism and the teaching which is available to all by way of the printed books. Our main interest in reviewing meditation reports and written papers, therefore, is not in the academic correctness of the work but in what is revealed—or not revealed—of esoteric attitudes and of spiritual livingness. If there should be an actual technical error in your written papers, a suggestion may

be made for further study or a hint given, trusting that you would be sufficiently interested to investigate and to clarify the matter for yourself.

No matter how much any of us may know about any particular subject, there is always more to discover. The Master K.H. once said that “an adept is the rare efflorescence of a generation of inquirers”. One of the curious things about modern science is that with each new discovery, with every new formulation of scientific truth, a whole new series of unsolved problems and questions immediately opens up and new fields of investigation develop. If the acquisition of knowledge should dull the edge of continuing inquiry, we are then in danger of succumbing to authoritarian teaching and the limitation of the mind by a single thoughtform. We must beware of the fallibility of authoritarian teaching. The teaching may quite possibly be correct but we may not know why or how it is correct.

“All that can be said will be, after all, but the partial statements of the great veiled Truth, and must be offered to the reader and student as simply providing a working hypothesis, and a suggestive explanation. To the open-minded student and the man who keeps the recollection in his mind that the truth is progressively revealed, it will be apparent that the fullest expression of the truth possible at any one time will be seen later to be but a fragment of a whole, and later still be recognised to be only portions of a fact and thus in itself a distortion of the real.”

(*A Treatise on Cosmic Fire*, pp. xiv-xv, Foreword)

The esoteric life can be seriously inhibited by the purely devotional and unquestioning acceptance of any formulated teaching. It is such an attitude of mind based on a sense of inner insecurity, of spiritual inferiority, and on a lack of individual spiritual experience which seeks an authority or “bible” on which to rely. Nothing can be more detrimental to the esoteric way or the path of discipleship. We would have you think about this.

The study of occultism is the study of energy and forces, their source and their effect as they play through the various agents of release, producing changes in consciousness and thereby changes in form. Man (“one who thinks”) is a creator. Forces and energies play through his mechanism whether he knows it or not, whether he makes an effort to direct them or not, and effects are produced, some good and some bad, in his life, his mechanism and his environment. Therefore, in order to indicate how to handle energy and focus the attention on the proper techniques and desired goals, we must of necessity begin our work with the study of man himself. Thereafter the studies of the School will focus on relationships: man in relation to his own Soul, the Magical Work of the Soul degree; man in relation to his fellowmen, and to the Hierarchical Plan working out in the world today (Problems of Humanity); man as an integrated soul-infused personality (The Lighted Way of Integration); and the Spiritual Man, functioning in full control of his environment, both inner—and outer—(Weavers in the Light), and making his full contribution in the world in which he is living as a disciple. Each person can find himself at these various levels, and use them as guides and supports throughout his life. Depending on the pace one sets for oneself, these studies can take from nine to fourteen years to complete.

All the forces which the human being utilises in his or her intelligent or, perhaps, unconscious creative work have to pass through the personality mechanism, and if the student is willing to include all the major factors in his or her survey and can evaluate these correctly, he or she will arrive at the conclusion that “energy follows thought.” This is an axiom which has become meaningless from much repetition and although many of us know the statement, we are not convinced of its scientific validity. Our esoteric studies, and revelation through meditation, should help each one of us to prove this basic fact for oneself. The only authority is our own soul. The method of contact is by meditation.

While regular study is one of the three essentials in the work of the Arcane School, it should be borne in mind that technical or academic occultism is merely a platform of factual knowledge from which the aspirant to discipleship starts the spiritual journey. The Arcane School exists to help in the training of disciples for effective service to the Plan of Hierarchy. Theory and speculation, therefore, must in time become translated into straight knowledge and experience through an expanded consciousness and actual participation in hierarchical work.

This aim and object is of the utmost importance for retention in the mind throughout the period of training in the Arcane School. The keynote of the Arcane School is “discipleship service motivated by love of humanity”. We welcome you warmly and look forward to your contribution to this group endeavour.

Headquarters Group

ARCANE SCHOOL

INTRODUCTION

The Tibetan

To understand the rays and their bearing on life as a whole, it is necessary that man should grasp the fact that he is only a small fraction of that whole. Man has his roots in all the three kingdoms; all have contributed to his equipment; he is the macrocosm of the lower microcosm; he is the link which unites the three lower kingdoms to the three higher. Let it ever be borne in mind that the sign of man's spiritual unfoldment lies in his ability to include in his consciousness not only the so-called spiritual values and the power to react to soul contact, but also to include the material values, and to react divinely to the potencies which lie hidden from him in the custody of the other forms of divine life, found in the three sub-human kingdoms.

In the urgency of the present world situation, it might be well to ask: What need is there to study the kingdoms of nature? Of what profit is it to speculate on matters of which it is as yet impossible for the average student to apprehend the truth? Such questions are intelligent and worthwhile and merit an intelligent reply. I shall make answer by asking another question: what indication has the would-be server that his mental equipment makes him of any use in this present world crisis?

One of the first things that any teacher of the race has to do is to increase the mental equipment of the would-be server. The work is oftentimes handicapped by the devoted offering of the emotional aspirant. The Plan is oftentimes delayed in its fruition by the ill-timed and ill-judged efforts of the earnest follower of the Great Lord. Above all else the work is handicapped by the personality reactions of the leaders of the groups dedicated to esotericism. All personality reactions are, in the majority of cases, based upon emotion of some kind or another. Personal ambition, the desire (sometimes unrecognised) to be the supreme authority in a particular group, fear of interlopers and of terminologies (expressing identical truths), and jealousy of other leaders, plus a sincere though foggy and deluded interpretation of truth, are a great detriment to the cause of the Hierarchy. And everywhere these things are to be seen! The seat of all this trouble is to be found in the desire-feeling-emotional body, and in an undue attachment to externals and forms. These factors prevent that clear-seeing which leads to wise and cooperative action.

If the mental equipment and the mental apprehension of truth can be increased, then it may be possible for real work to be done, and then the groups (that form the One Group) can go forward into real usefulness. To this end it may be profitable to provide material whereby the mental bodies of the students can grow, and wherein they can find sustenance and the means to develop. Few people can evolve from within themselves the thoughts and the ideas which should lead them on in the realisation of truth; and those of us therefore who are responsible for the teaching of the race must perforce provide that which is required. Also, in so doing we work for the coming generation of enquirers, knowing full well that the advanced teaching of today, and the new ideas which influence the pioneers of humanity, become the inspiration of the thinking public in the succeeding generations, and the theology, in due time, of that which follows them. The beliefs and knowledge of the esotericists today (of the real spiritual esotericists, not of the so-called esoteric groups) are resolved into the formulas of faith of their successors, and become eventually identified with religious beliefs and organisations.

Mental comprehension of the ray teaching, and the study of the rays in relation to evolving nature, are of mental importance and of spiritual import, but of no practical value in the living of the daily life, except in so far as they serve to shift the polarisation of the aspirant off the emotional plane on to the mental, and thereby produce alignment and stabilisation.

(A Treatise on the Seven Rays, Vol. I, Esoteric Psychology, pp. 230-32)

NOTE: *Esoteric Psychology, Vols. I and II* of *A Treatise on the Seven Rays* are recommended for review and study with the course of work for the *Light on the Path* degree work.

For those students with the interest and time, further books suggested are:

The Secret Doctrine by H. P. Blavatsky

The Rosicrucian Cosmo-Conception by Max Heindel

Concentration and Meditation by Christmas Humphreys

These books can also be borrowed from the Arcane School Library. With a little research, a variety of on-line sites can be found where these books can be viewed at no charge, and/or or purchased. The Bailey books can also be viewed at no charge, or purchased from the Lucis Trust website.

MEDITATION INSTRUCTIONS

The Purpose and Technique of Meditation.....	8
Meditation Outline - The Master in the Heart	13
Seed Thoughts	15
The Symbolism of the Lotus.....	16
Use of the Sacred Word.....	17
Visualisation I.....	18
Visualisation II.....	19
The Evening Review.....	21

THE PURPOSE AND TECHNIQUE OF MEDITATION

In undertaking any meditation, students are asked to remember that it is designed to produce specific effects, of which the two most important are:

1. The alignment of the personality with the Ego, the Higher Self, the Soul.
2. The bringing of the knowledge of that Inner Ruler and of His purpose down into the physical brain consciousness to be given expression in the life of every day.

This must be borne in mind if discouragement is to be avoided. The work of bringing in the higher energy and thereby subduing the lower nature is a long and difficult process, owing to the contrary rhythm set up through past ages. It may be that no result will be seen for some time, but the true aspirant to discipleship will always be ready to go forward steadily, not looking for results nor for the fruits of action. The results will demonstrate themselves in greater efficiency in service and in living, in emotional and mental control, and these are generally seen by others long before the student himself becomes aware of them.

This meditation is the first of a series which, if faithfully followed year by year, will assist in the opening up and unfolding of the soul nature; the centres of energy in the subtler bodies will automatically and gradually be stimulated so that they will become better transmitters of the egoic energy.

This meditation, called “The Master in the Heart”, should be followed daily. Much can be learned from it that is applicable to all meditation techniques, and a study of the form itself and the asking of questions about it will prove rewarding.

Will you, therefore, follow this meditation faithfully and perseveringly. If—at this stage—you resent the bringing of your meditation into a set form, will you remember that your resistance may be due to the fact that your previous meditations may have been along the line of devotional feeling and formless aspiration? You have looked forward to them because of the sense of peace and comfort which resulted from them.

We have generally found that most meditation practice has NOT been based upon the *control of the mind which enables you to use it consciously as a sixth sense and as an instrument for the acquisition of knowledge*. In the one case you can have a happy time and feel good; in the other, you have to *think* and to work hard on the mental plane; yet through this you become of use in the world because, eventually and inevitably, you become a KNOWER.

The first method (that of the mystic and the devotee) enables one to find oneself. The second method (that of the occultist and the Knower) enables one to find one's brother, one's group, and to lay the foundation for true discipleship in this difficult modern age. Both types or methods are necessary. Letter VI in the book *Letters on Occult Meditation* may be read here with profit; also pp. 243-5 in *The Light of the Soul*.

The following suggestions should be studied with care:

1. Always meditate in the morning, before going about the day's activities, if at all possible. At that time the mind is fresh and clear and undisturbed by daily events. The flow of energy is stronger

with the sun's progress towards the meridian. Some time for preliminary spiritual reading is recommended, whenever possible, and you might find a cup of tea or coffee, if that is your habit, helpful to wake up.

2. Always meditate with the spine erect—such as when seated in a straight backed chair—and in a comfortable posture. Do not meditate lying down unless you are an invalid. Do not meditate in a tense, strained attitude. Relax and see that the head and chin are not stiff or tilted back. Relax the tongue; a great deal of tension is often focussed there. In your individual meditation take means to arrest the passing out of energy and thus *conserve* it for use by crossing the feet or sitting cross-legged. In group meditation sit with the hands on the knees and the feet apart. Energy is thereby transmitted for the *group* use.
3. Slow down the breathing, seeing that it is gentle, quiet and rhythmic, and take several long, slow breaths. Then forget all about it. If, under other schools, you have been taught to use certain breathing exercises, will you please *write us at once* and say so and tell us what they were. At the same time, *discontinue all such breathing exercises* until you hear from us. The Headquarters staff will not hold itself responsible for what may eventuate if you disregard this request.
4. We also ask that you do not take your problems into your meditation. Some students reject the seed thought and substitute for it one of their personal problems. Remember that the purpose of your meditation work is to bring the personality en rapport with the Soul. Solutions follow as a normal result of this rapport.

The meditation practices of the Arcane School are *group* meditations. Although students live and work independently, they share a subjective alignment with fellow students throughout the world. Meditation techniques and study papers are shared with the worldwide group of students. Hold this recognition in mind as you meditate and study, knowing that you contribute to the creation of a reservoir or pool of lighted energy, in cooperation with your fellow students.

The very violence and intensity of spiritual aspiration sometimes acts as an obstruction, preventing anything from the soul reaching the mind. That is why you are not asked, in the meditation instructions, to think about yourself or your shortcomings. The seed thought is designed to lead the student away from the lower self and to connect him with the Ego, and thus with the group. Many of our problems are due to thinking about ourselves too much, as well as ignorance of spiritual laws.

5. If the meditation is to be truly occult, it must be understood as *thinking, which can only take place on the plane of the mind*. The meditation form is therefore first of all a concentration exercise. You must be able to follow it through without the mind wandering away from it. When this can be done, it *proves* your capacity to hold the mind steady on a chosen image, idea or theme. Capacity for sustained concentration and expansion of a thought or idea IS meditation. In the beginning of meditation practice this steadiness of the mind is the main objective aimed at, the principle thing to be accomplished. If the mind wanders—as it inevitably will, with frequency—keep bringing it back to the desired point in the meditation with unflagging patience. Results may be slow in coming, but if this is done with perseverance progress is inevitable.

You will find it helpful to *memorise the meditation outline* so that you will be able to follow through the various stages without letting the mind wander.

6. Concentration is of course the first step. But there are many students to whom concentration is no great problem. Many people have learned concentration by working in various business activities, in the professions, arts and sciences. Such people will be concerned with the further stages of the meditation proper.

The next step in meditation is to understand the *meaning* and *purpose* of the various stages of the outline. We read in *Discipleship in the New Age, Vol. I*, pp. 247-48: "I would remind you that there is often a deeply scientific *raison d'être* for the exercises and suggestions which I may give. They may not be apparent to you at first but your ignorance in no way negates the efficacy of that suggested; the inner work of organisation can proceed easily e'en when there is no understanding of the reasons for which it is done."

7. Let your meditation be short and concise. Give so many minutes to each part and avoid indulging in lazy, nebulous, speculative brooding. Follow your outline in a wide-awake fashion, and do not permit your mind to lead you down by-paths, no matter how interesting.
8. Be regular in your meditation. Five minutes every day is of far more value than thirty minutes irregularly. Students are expected to give from twenty to twenty-five—but *not more than thirty* minutes—to the meditation *every morning*. This should be possible of attainment unless, of course, one is sick. It may require some changes in your schedule, but room for this work can always be made somehow; *meditation is one of the basic factors in discipleship training and without it the whole training programme breaks down*. The Arcane School does not permit its students to practise meditation without doing the study work, nor does it permit a student to follow a course of study without doing parallel meditation work. The two activities are complementary parts of the training for discipleship and this must be understood at the beginning of the work.
9. If possible, endeavour to meditate always in the same place. The atmosphere of that particular place becomes impregnated with the quality of the energy generated in the meditation, and a tiny temple in mental matter is automatically constructed by the student. This suggestion is an aid to beginners in meditation, but it is not a basic requirement. Under the difficulties of modern living it is not possible always to meditate in the same place, and it is better to meditate wherever one can than to wait for so-called right external conditions. *The true disciple gets things done in spite of conditions*.
10. The method of expanding the seed thought is left largely to your discrimination. Each of us has some line of approach, some particular method of thought and some ideas which interest us more than others. This should be taken advantage of within the limits imposed by the seed thought. Some days even a single noun, verb or adjective can be selected from the seed thought for meditation, and your findings be related, in your creative imagination, to your work, to the group, to the nation, to the Hierarchy, to the mental plane, to the emotional plane and so on. If you experience negativity or any personal reaction against any seed thought, see this as an opportunity to expand your understanding. Rather than changing the wording of the seed thought or refusing to meditate on it altogether, question your resistance and follow through until you discover in yourself what is producing the obstruction.
11. Remember that an empty mind and a negative-receptive attitude in meditation are most *undesirable*. This, we have found, is just what many people unfortunately believe meditation to be. We cannot too strongly emphasise that this is just what occult meditation is not. The true objective is a *controlled mind* which the soul can use to convey information through to the physical brain. Thus,

the use of candles, music or incense is discouraged in meditation, for these can be distractions and possibly dull or divert the mind when the goal is mental clarity, focus and alertness.

Do not attempt to do what so many ill-informed and unwise beginners do—try to listen to the “Voice of the Silence”. It always ends in rendering the brain cells negative; this is a dangerous situation and can lead to very serious trouble. Students in the Arcane School are asked to *use their minds*—not to render their brain cells negative. The Arcane School sets itself definitely against all types of training in negativity, such as “sitting for development” or any method which renders the personality negative and obedient to some unknown, unchecked control.

12. Under no circumstances should your morning meditation go beyond the twenty-five or thirty minute limit, nor is the meditation to be done more than once a day. Students have occasionally involved themselves in serious difficulty by disregarding the meditation instructions. An evening review is advised in addition to the morning meditation. Soon you will be given suggestions for a brief “link-up” later in the day, and then for a noontime recollection, but the formal period of meditation on “The Master in the Heart” is to be done once a day only. We would like to call your attention to the proviso against other meditation practices while working in the Arcane School. This restriction, which is common to all sound esoteric schools, is not intended to be separative, but only to prevent the student from over-stimulation or the scattering of forces.
13. Please make no changes in any meditation outline the School may send you *unless you notify us* exactly as to the nature of the change and your purpose in making it. This is done not because we want to carry out any regimentation of thought, but because we cannot hold ourselves responsible for your work if you do not follow the suggestions given and if we do not know just what it is that you are doing. We feel under obligation to protect those who come to us for instruction and to help them when they make unwise choices in these new and difficult techniques of approach to the Unknown. We ask you, therefore, to cooperate fully with these requirements. Individual care and adjustment in all matters pertaining to the work of the School have always been the aim of the Headquarters staff. Keep in mind also that the meditation practices of the School are group meditations and not an individual endeavour.

NOTES ON MEDITATION

It is important to understand the objective of the meditation exercise. Lack of correct understanding is sometimes the cause of the difficulty to achieve concentration. It is rarely that we have any difficulty in concentrating on something we understand and in which we are interested. The greater the understanding the more interest shown, and a lively interest means a rapid grasping of the technique.

Some extracts from *A Treatise on White Magic* on Will:

The goal of all the work of the aspirant is to understand those aspects of the mind with which he has to learn to work. His work therefore might be summed up as follows:

1. He has to learn to think; to discover that he has an apparatus which is called the mind and to uncover its faculties and powers. These have been well analysed for us in the first two books of the *Yoga Sutras of Patanjali*.
2. He has to learn next to get back of his thought processes and form-building propensities and discover the ideas which underlie the divine thought-form, the world process, and so learn to work in collaboration with the plan and subordinate his own thought-form building to these ideas. He has to learn to penetrate into the world of these divine ideas and to study the "pattern of things in the Heavens" as it is called in the Bible. He must begin to work with the blue prints upon which all that is, is modelled and moulded. He becomes then a student-symbolist, and from being an idolater he becomes a divine idealist. I use these words in their true sense and connotation.
3. From that developed idealism, he must progress even deeper still, until he enters the realm of pure intuition. He can then tap the truth at the source. He enters into the mind of God Himself. He intuitively as well as idealises and is sensitive to divine thoughts. They fertilise his mind. He calls these intuitions later, as he works them out, ideas or ideals, and bases all his work and conduct of affairs upon them.
4. Then follows the work of conscious thought-form building, based upon these divine ideas, emanating as intuitions from the Universal Mind. This goes forward through meditation.

Every true student knows that this involves *concentration* in order to focus or orient the lower mind to the higher. Temporarily the normal thought-form building tendencies are inhibited. Through *meditation*, which is the mind's power to hold itself in the light, and in that light become aware of the plan, he learns to bring through the needed ideas. Through *contemplation* he finds himself able to enter into that silence which will enable him to tap the divine mind, wrest God's thought out of the divine consciousness and to *know*. This is the work before each aspirant and hence the necessity of his understanding the nature of his mental problem, the tools with which he must perforce work, and the use he must make of what he learns and gains through right use of the mental apparatus." (pp. 365-66)

The soul, expressing love and abstract intelligence, is at one with its expression on the physical plane through the brain, and, when this is the case, the lower man has synchronised his meditation with that of the soul. This is the objective of our work. Let this not be forgotten, and let every effort be made to bring mind and brain into such a functioning condition that a man can slip out of his own meditation and (losing sight of his own thoughts) become the soul, the thinker in the kingdom of the soul.

(*Ibid.*, p. 89)

MEDITATION OUTLINE

“THE MASTER IN THE HEART”

Objective: “Let a man deliberately realise that he is a Son of God, returning to the Father; that he is God Himself, seeking to find the God-Consciousness which is His; that he is a Creator seeking to create; that he is the lower aspect of Divinity seeking alignment with the higher.”
(*Letters on Occult Meditation*, p. 62)

Stages I and II. Alignment and Identification with the Soul.

1. Attainment of physical comfort and control.
2. Breathing, rhythmic and regular.
3. Visualise the three vehicles of the lower self—physical, emotional and mental—as aligned and en rapport with the overshadowing soul.
 - (a) Aligned with the ego or the higher self.
 - (b) A channel for the expression of the higher self on the physical plane.
4. Sound the Sacred Word three times—a round “OM” sounded audibly.
This is to be sounded on a note which comes most readily to the student, sounding it in the top of the head, regarding the palate as a sounding board.

Stage III. Affirmation

Proceeding AS IF you have blended with the soul, repeat the disciple's affirmation:

I am a point of light within a greater Light.
I am a strand of loving energy within the stream of Love divine.
I am a point of sacrificial Fire, focussed within the fiery Will of God.
And thus I stand.

I am a way by which men may achieve.
I am a source of strength, enabling them to stand.
I am a beam of light, shining upon their way.
And thus I stand.

And standing thus, revolve
And tread this way the ways of men,
And know the ways of God.
And thus I stand.

Stage IV. Visualisation

- a. Think of the *etheric* heart centre (located in the region of the shoulder blades; do not concentrate on a dense physical position) and picture it as a twelve petalled golden lotus—closed.

- b. Sound the OM silently and imagine the lotus slowly expanding and unfolding in response to that inner sound until the inner centre is seen as a radiating whirlpool of blue electric light.
- c. See, or build, within that centre, a picture of the Master in the Heart. Build this thoughtform with care, love and attention, realising the Master as embodying your ideal of the higher consciousness, of all the virtues, and scintillating with all the colours and vivified by your love for the Master. As you do this you will be building in etheric, astral and mental matter.
- d. Sound the OM softly.

Stage V. Meditation

Next raise the consciousness into the head to the etheric centre between the eyebrows, and then meditate on the monthly seed thought for five to ten—but not more than ten—minutes. Seek to expand your understanding of the seed thought according to the values and wisdom of the higher consciousness, which is the soul: the first Master in the Heart.

Stage VI. Distribution

Say the GREAT INVOCATION, seeing the energies of light, love and power awakening the higher consciousness of humanity as a whole.

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

Stage VII.

Close the meditation by sounding the OM three times, imagining as you do so that you are breathing forth energy through the group and out into the world to strengthen the New Group of World Servers in every country as they work toward establishing right human relations.

SEED THOUGHTS

1. Let the actions of the soul be the motives of my daily life. I am that soul and unto that I dedicate myself. That soul is one in all my fellowmen and I am one with them. The keynote of the action of the soul is sacrifice.
2. Consecration to the service of the soul is, in the last analysis, the service of humanity and of the Hierarchy. Such is the sequence.
3. With self-forgetfulness I gather what I need for the helping of my fellowmen.
4. The will of the soul becomes my will. I know no other. That will is love and peace and power and strength to live. It bears me on. It leads me to the Cross and to the Resurrection. Thus only can I raise and lift my fellowmen.
5. Stability, Serenity, Strength, Service.
6. I stand within the Light, and as the light shines through my form, I radiate that light.

Extra:

7. The sense of responsibility shines forth in flickering flames from every soul which has sought and found alignment.
8. I demand of my soul that I, the Spirit in form, shall act as a channel of compassion and an instrument for love until I know myself to be love itself. I am that Love.

“I, if I be lifted up, will draw all men unto me.” (*John*, 12.32)

PLEASE USE ONE SEED THOUGHT PER MONTH USING THEM IN THE ORDER GIVEN.

The extra seed thoughts are provided if more time is needed to complete the three sets of Light on the Path. No additional seed thoughts will be provided as the student should move forward in the School training at a steady pace.

THE SYMBOLISM OF THE LOTUS

For countless centuries, in the East, the lotus has been regarded as a symbol of humanity's spiritual consciousness.

The lotus has its roots in the mud or earth (symbolising the physical nature); its stem rises up through the water (analogous to the astral or emotional nature) and thrusts itself *above* the water into the air (i.e., the mental plane, where its flower (the end product of growth) opens to the rays of the sun symbolising the over-shadowing soul or higher self, and gives forth its perfume, symbolising the radiant service of the disciple in the three worlds.

Many western people are not familiar with the lotus, but it is closely related to the Western water lily—except that the flower of the latter rests *on* the water, whereas the stem of the lotus thrusts up into the air and carries its flower *above* the water. Here we see the truer symbolism of the lotus in relation to the aspirant raising him or herself up from the claims of the lower threefold nature and establishing relationship with the soul on mental levels. All this, occult meditation brings about.

The meditation form, Stage IV (which need not be attempted until you have become fully familiar with the rest of the outline), refers to a “twelve petalled” lotus. This is symbolic of the heart centre, which is said to have twelve “petals”—again a picture symbol of the ultimate formation or appearance of the energy circulation in that particular centre when it is open or fully functioning in the advanced man. All “heart” centres have twelve petals, for instance, the egoic lotus is twelve-petalled. It has three tiers of three petals each, symbolising the energies of Will, Love-Wisdom and Active Intelligence, plus a group of three inner petals each of which is an essence of the energy which pours from a particular tier of outer petals. These guard the jewel in the lotus and only open when the disciple has become an Adept of the Good Law.

As regards the visualisation of “the Master in the Heart” it is not intended that the student should attempt to visualise any particular Master about Whom he may have read or heard. The student should remember that the soul is a “Master in its own right”, is the first Master we contact, and is the Master to whom we should turn our thoughts until such time as we come to recognise the higher Master in Whose ashram our soul is a member and a server. The visualisation in the meditation is the picturisation of a form embodying all the student's highest concepts and ideals. At this stage it is an embodiment of qualities and not a building of a thoughtform of any particular Master of the Wisdom.

USE OF THE SACRED WORD

The Tibetan

“...Three times intone the Sacred Word, breathing it forth gently the first time and thereby affecting the mental vehicle; more loudly the second time, thereby stabilising the emotional vehicle; and in a still louder tone the final time, acting then upon the physical vehicle. The effect upon each body will be threefold. If correctly chanted with the centre of consciousness steadily held.....the effect will be as follows:

On mental levels:

- (a) The contacting of the head centre, causing it to vibrate. The stilling of the lower mind.
- (b) Linking up with the Ego to a more or less degree, but always to some extent through the permanent atom.
- (c) The driving out of coarse particles and the building in of finer.

On emotional levels:

- (a) The definite stabilisation of the emotional body through the permanent atom, and the contacting and setting in motion of the heart centre.
- (b) The driving out of coarse matter and the rendering of the emotional or desire body more colourless, so that it will be a true reflector of the higher.
- (c) The causing of a sudden rush of feeling from the atomic levels of the emotional plane to the intuitional plane, via the atomic channel that exists between the two. It sweeps upward and clarifies the channel.

On the physical planes:

- (a) Here the effect is very similar, but the primary effect is on the etheric body; it stimulates the divine flow.
- (b) It passes beyond the periphery of the body and creates a shell that serves as a protection. It drives away discordant factors in the near environment.

The above results are of course brought out fully when the Word is sounded with correctness.

See also pp. 58, 59 and 60 in *The Light of the Soul*.

Remember always that *it is the soul that sounds the OM*. (It may be sounded silently, in the imagination, if you do not have privacy and audible intoning disturbs others.)

(*Letters on Occult Meditation*, pp. 62-63)

VISUALISATION I

The Tibetan

The importance of the visualisation exercise contained in the meditation form is revealed in the following passages from *Discipleship in the New Age, Vol. I*. It is the first step in the conscious taking and using of mental and astral substance in the building of thoughtforms, and is preparatory to the creative visualisation work undertaken in the advanced work of the School.

“The secret of all true meditation work in its earlier stages is the power to visualise. This is the first stage to be mastered. Disciples should lay the emphasis upon this process; in it lies eventually the ability to use the creative powers of the imagination, plus mental energy, as a measure to further the ends of the Hierarchy and to carry out the Divine Plan. All the new processes in meditation techniques (for which the New Age may be responsible) must and will embody visualisation as a primary step...

Visualisation is the initial step in the demonstration of the occult law that energy follows thought. This, of course, everyone interested in occult study recognises theoretically. One of the tasks confronting disciples is to achieve factual knowledge of this. Pictorial visualisation (which is a definite feature of the work in many esoteric schools) is simply an exercise to bring about the power to visualise. In the work of those disciples who are being trained for initiation, this external aspect of visualisation must give place to an interior process which is the first step towards the *direction of energy*. The visualising of pictures is intended to focus the aspirant within the head at a point midway between the pituitary body and the pineal gland. In that area, he draws pictures and paints scenes and thus acquires facility to see—in large and in detail—that which he desires and for which he intends to work...

The power to visualise correctly is one definite mode of ascertaining truth or falsity. This is a statement difficult for you to comprehend. Visualisation is literally the building of a bridge between the emotional or astral plane and the mental level and is, therefore, a personality correspondence to the building of the antahkarana. The astral plane, the second aspect of the personality, is the correspondence to the form-building aspect of the Trinity, the second aspect. The creative imagination “pictures a form” through the ability to visualise and the thought energy of the mind gives life and direction to this form. It embodies purpose. Thereby a rapport or line of energy is constructed between the mind and the astral vehicle and it becomes a triple line of energy when the soul of the disciple is utilising this creative process in some planned and definitely constructive manner.

This visualising process and this use of the imagination form the first two steps in the activity of thoughtform building. It is with these self-created forms—embodying spiritual ideas and divine purpose—that the Masters work and hierarchical purpose takes shape. Therefore, my disciples, it is essential that you begin with deliberation and slowly to work in this manner and to use the above information constructively and creatively. The need of the times is increasingly great and the utmost of work and of purpose is desired.”

(*Discipleship in the New Age, Vol. I*, pp. 89, 91)

VISUALISATION II

by a student

In occult teaching, visualisation is often referred to as a science. This implies that it is a process governed by laws, and capable of being studied and investigated, rather than being the irrational, emotional-aspirational picture-seeking which so often masquerades under its name.

An indication of the objectives of this science can be found in statements such as “only thus (by visualisation) can the Divine Idea become unfolded and manifested in substance on the physical plane” and “the part, through the magnetic development of its own nature, comes into touch gradually with all that is”.

The conception of visualisation as a science also implies that, in attempting to practise it, it is necessary to master the principles involved, and to apply them to the research or activity that is, at any particular time, one's outer plane objective. Visualisation thus becomes controlled and sublimated mental effort—the use of the mind on levels which are otherwise beyond its present range.

These concepts compel a re-assessment of current ideas on visualisation. No longer can it be regarded as an aspect of memory, by means of which the past is recreated, or as an imaginative portrayal of the future. Rather does it become the means by which man “sees intention” as he gropes his way forward and upward into the Reality of which each known world is a symbol. Using visualisation as a mind-controlled process, operating on the highest levels to which consciousness can be lifted, man moves into a new space-time concept, in which separated units and isolated happenings are realised as integral parts of the one Whole.

The science of visualisation is the process whereby the creative imagination is rendered active, becoming responsive to and attracted by a point of tension established on the mental plane. It leads to the realisation that everything outer and tangible is a symbol of inner, creative forces, and teaches us to see the inner reality instead of the produced phenomenon that is immediately visible.

This science is not one to be lightly undertaken. True occult visualisation is an extremely difficult endeavour since, to be effective, it must not originate in the concrete mind, but must be initiated from the abstract level of intuitive perception. Moreover, the concrete mind must be prevented from acting as an analytical sieve through which only ideas small enough to pass through the mesh of uninspired reason are allowed to percolate into the brain. Increasingly, as one proceeds, it becomes necessary to rise above the concrete mind which, having played its due part in the mental effort, must become no more than the platform on which consciousness stands in order to picture forth the intuitively perceived ideas of the higher mental world.

The science of visualisation is closely related to the science of invocation and evocation, inasmuch as its practice demands the ability to “see” the flow of the invoked energy, and to follow this flow with understanding vision from the world of significance (the world of the spiritual Triad), through the world of meaning (the world of the soul), to its symbolic expression in the world of form. It becomes thus a major tool in the hands of World Servers, enabling them to visualise a phenomenal world which will be the expression of Divine Quality without limiting this vision by giving it too definite or rigid outlines. In such visualisation it becomes possible to “see” both the Purpose behind the existent form and the energies that must be invoked to achieve the necessary creative modifications of the form in order to bring it closer to the Divine Plan. In so doing, however, ideas must be kept fluid, and the utmost care must be exercised

to prevent the mind from becoming imprisoned by concepts that, although useful at one stage, need to be discarded to allow fuller recognition and realisation of the One Reality toward which mind and soul are reaching. In the words of Francis Bacon: “The universe is not to be narrowed down to the limits of our understanding...but our understanding must be stretched and enlarged to take in the image of the universe as it is discovered.”

For aspirants and disciples, the science of visualisation has immediate, individual significance. In the effort to live as the soul in the world of form the science is used on many levels, from the early device of imagining or seeing oneself as the desired perfection, to the point where one is consciously aware of Triadal energy flowing through the individual self. With the mind held steadfast to penetrate through meaning to significance, it becomes possible to see, as in a lightning flash, the effects that will stem from two possible modes of response to the stimuli of the moment: on the one hand, the re-action of the personality; on the other, the action of the soul, working from above the level of the initiating cause to direct energy into new channels, thereby producing new effects and lifting the life to a higher spiral of activity. This, which sounds difficult, which takes time and many words to convey, is an instantaneous experience in consciousness. The two lines of energy in action—of effects—are visualised with such clarity that it becomes virtually impossible to choose the lower way.

As the tremendous power of visualisation comes to be more fully appreciated and as skill in this highly esoteric work increases, it will become apparent that visualisation is literally the building of a bridge between the unreal and the Real; a means of reaching Divine Archetypes and reproducing them with such clarity and exactitude that they can make impact on the minds of men. In this sense, visualisation becomes the hand-maiden of the redemptive effort in which the Hierarchy and humanity are involved, and he who learns to practise it with skill and love becomes a server and saviour in ever widening spheres of influence.

THE EVENING REVIEW

It is hoped that each student will endeavour each night, before retiring, to review the incidents, events, thoughts, words and acts of the day. This should always be done backwards, beginning with the events of immediate happening, and working from thence backwards to the hour of rising. This should not take longer than ten to fifteen minutes. You are not expected to dwell on incidents but to *observe* cause and effect and attitude of mind.

There are four main reasons why the Evening Review is made a regular part of our work:

1. Self-examination is illuminating for the student. A primary injunction which is given to all occult students is "KNOW THYSELF". A strict investigation into the doings of the day is a help towards this knowledge.
2. The occultist is one who works consciously with the Law of Cause and Effect, both in connection with himself and with the plans of evolution. A Master wields the law in the three worlds. We, as occult students, must begin with ourselves and by a study of the effects (as far as we can ascertain them) of our acts, words and deeds, eventually arrive at a knowledge of causes. This will become more apparent as the student practises his review, and traces the various effects in his life back to the originating cause. Facility in doing so will grow.
3. Another valuable aspect of investigation for the student is the ascertaining of the motives which impelled him to a particular act or word. Through this review, when correctly followed, he will arrive at the subjective impulse which produced the act or word. In this way he begins to work with that which is subjective and to understand that which lies behind all phenomena or form. He will arrive at an understanding of himself and a wider tolerance of his fellow human beings.
4. The evening review should be done once a day and should not be confused with the habit of "self-regarding" or self-awareness that causes one to observe and question self-motivation on an on-going basis throughout the day. In fact, this introspective tendency should lessen as the mind becomes outwardly focused in service.
5. When the consciousness of the ego or soul is fully developed, only the Eternal Now is found to exist; the past, the present and the future are seen as one. As a synthetic grasp of the day's happenings is achieved, the tendency to think in larger terms is gradually developed.

Please watch carefully so as to avoid morbid self-analysis and selfish introspection. This is unwholesome. Do your review and then put it away out of your thoughts. If mistakes have been made, rectify them, but do not be occupied with brooding over them. Time is valuable and should be used for creating the future instead of lamenting the past.

If you find it impossible to do this review in the evening, you may do it at any convenient time during the day so as to cover the past twenty-four hours, but make it a *regular* practice.

ON DISCIPLESHIP

“Discipleship” Defined	23
On Disciplines.....	25
First Steps to Discipleship	27
The Practicing Disciple.....	29
The Metamorphosis from Aspirant to Disciple	33
New Age Schools for Discipleship.....	36

“DISCIPLESHIP” DEFINED

The term “disciple” is one of the most important as well as one of the most useful terms in modern esoteric teaching. This is because it makes no claim of initiatory status, and if the life of service is really lived, it can be seen as *fact*; whereas no one can either prove or disprove that a person is an initiate. Initiation is a spiritual fact concerning only the individual himself, the ashram in which he works, and the Master of that ashram, and therefore has no *public* significance.

The teaching about discipleship, the Masters and the initiatory process has been so falsely presented by ill-prepared teachers and claim-makers, as well as enthusiastic wishful thinkers, both in the past and in the immediate present, that the subject has suffered greatly in the public consciousness. Much has to be set right. This misapprehension is to be expected, nevertheless, and is normal in terms of the evolutionary process. As the Hierarchy slowly approaches humanity, more and more distorted ideas will rise to the surface of consciousness, to be replaced by other thoughts more nearly related to the truth.

To call oneself a disciple means an unalterable orientation to a life of service. In this life of service there are beginners—who therefore may fluctuate—as well as advanced and experienced disciples, who, because of their greater experience, are more stabilised in that life of service.

The term “disciple” is one that applies to all the conscious entities all the way up and down the chain of Hierarchy. The Masters Themselves work under the greater Chohans and are disciples of the Christ, even as He is a disciple of the Lord of the World, and the planetary Logos is a disciple of the solar Logos. The term is one of exceeding occult accuracy—if it be really understood.

The Anglo-Saxon gospels translate the Latin “*discipulus*” by “*learning-boy*”, a youth engaged in learning. The practice of the imparted teaching is thus emphasised rather than the teacher. This is as it should be.

The practice of the presented teaching is in essence the *discipline* which an individual enforces upon himself (not others) of his own free will in a process of spiritual experimentation. “Disciple” in the Old or New Testament is a translation of a word from Hebrew or from Greek meaning “the taught or trained one”.

There are what might be called greater and lesser disciplines. The lesser disciplines relate to the correction of certain personal faults and to character building. These are so well known that they constitute the details of ordinary decent living. They constitute the training on the Probationary Path. The aspirant to discipleship has to concentrate on much deeper disciplines, upon those which relate to her preparation for group life and service; the practice of occult meditation is one such discipline.

The minor disciplines often have the tendency to become negative and to centre the individual's consciousness upon himself, over-developing a good point until it becomes a prideful virtue and thus a hindrance. The student's mind is preoccupied with himself and spiritual selfishness increases. The truly important disciplines are those adaptations which the disciple has to make in order to accomplish definite service in some field and to take active responsibility for some piece of work in the world.

In the modern sense, a disciple is not necessarily a church member or a member of an occult group; she is one who works ceaselessly for the helping of humanity and the preservation of true spiritual values—those values which relate to the one humanity, regardless of church, race or political creed.

There are many definitions of discipleship and many stages upon the Path to be considered. We may be able to know much theoretically, but it must never be forgotten that practical experience is more valuable than the mere theoretical concept. As we apply what we know, more illumination pours in in response to the practical action taken upon the physical plane. As knowledge is transmuted into wisdom, we become aware of the redemptive energy of the soul and aware also of how that energy differs from personality force.

Thus the aspirant learns gradually to withdraw from emphasis upon the world of appearances (form) and to penetrate into the world of meaning which is the world of the soul and the world wherein the disciple must work.

Headquarters Group

ON DISCIPLINES

The Tibetan

Occult students have not sufficiently grasped the fact that objectivity is an inevitable result of an inner conscious subjective life. When this is better apprehended, bodies on the physical plane—for instance—will be purified, developed and beautified through a scientific attention to the development of the psyche, to the unfoldment of the Ego, and to the stimulation of the egoic vibration. The cause will be dealt with and not the effect, and hence the growing appreciation by the human family of the study of psychology, even though as yet they are but studying the kama-manasic body, and have not reached back to the egoic consciousness. The lunar Lords have had their day; now Agni, as the solar Lord of life and energy, will assume due importance in human life.

(*A Treatise on Cosmic Fire*, p. 606)

Individuals are every one of them unlike on some points; they require to find out what it is that they, as individuals, need, in what manner their bodily requirements can best be met, and what type of substances can enable them best to serve. Each person must find this out for himself. There is no *group* diet. No enforced elimination of meat is required or strict vegetarian diet compulsory. There are phases of life and sometimes entire incarnations wherein an aspirant subjects himself to a discipline of food, just as there may be other phases or an entire life wherein a strict celibacy is temporarily enforced. But there are other life cycles and incarnations wherein the disciple's interest and his service lie in other directions. There are later incarnations where there is no constant thought about the physical body, and a man works free of the diet complex and lives without concentration upon the form life, eating that food which is available and upon which he can best sustain his life efficiency. In preparation for certain incarnations, a vegetable diet has in the past been deemed essential. But this may not always be the case, and many disciples prematurely regard themselves as in preparation for initiation.

(*A Treatise on the Seven Rays, Vol. IV, Esoteric Healing*, p. 334)

The sixth Rule is the polar opposite of the rule as it was given to applicants. There, if you will refer to my exegesis of that rule in *Initiation, Human and Solar*, you will find that the objective of that rule was physical purification with the emphasis upon the need for a vegetarian diet at a certain stage of the preparatory process. The reasons for such a discipline were two in number: purification and the necessity for the applicant (at that stage) to refrain from the sharing of the benefits incident to the so-called “taking of life”. But, can one take life? I think not. Life IS. Naught in heaven or on earth can touch or affect it. This is a point oft forgotten. The rule as given to applicants consequently concerns their ability to accept and adhere to a self-imposed discipline. Through the means of that discipline, the control of the physical and astral natures are demonstrated by the applicant *to himself* and the effect of the discipline is to reveal to him certain inevitable and basic weaknesses, such as control of the animal nature, the powerful imposition of desire, a sense of superiority, of pride and separateness. His ability to sustain the discipline and his appreciation of himself for so doing, plus a sense of superiority to those who are not so disciplined are all indicative of essential weaknesses. His fanaticism, latent or expressed, emerges in his consciousness with clarity, and—when he is sincere—he is conscious of having brought about a measure of physical purity but, at the same time, he is left with the awareness that he perhaps may be starting with the outer and the obvious when he should be beginning with the inner and with that which is not so easily contacted or expressed. This is a great and most important lesson.

(*A Treatise on the Seven Rays, Vol. V, The Rays and the Initiations*, p. 125)

The true disciple does not need vegetarianism or any of the physical disciplines, for the reason that none of the fleshly appetites have any control over him. His problem lies elsewhere and it is a waste of his time and energy to keep his eyes focussed on “doing the right thing” physically because he does them automatically and his spiritual *habits* offset all the lower physical tendencies; automatically these

developed habits enable him to surmount the appeal of those desires which work out in the fulfillment of lower desire. No one is accepted into the circle of the Ashram (which is the technical name given to the status of those who are on the eve of initiation or who are being prepared for initiation) whose physical appetites are in any danger of controlling him. This is a statement of fact. This applies particularly and specifically to those preparing for the first initiation. Those preparing for the second initiation have to demonstrate their freedom from the slavery of ideas, from a fanatical reaction to any truth or spiritual leader, and from the control of their aspiration which—through the intensity of its application—would sacrifice time, people and life itself to the call of the Initiator—or rather, to be correct, to what they believe to be His call.

...Some very sincere devotees and promising applicants are so preoccupied with form and its disciplining that they have no real time to give to soul expansion. They are so interested in their reactions to their self-imposed discipline or to their capacity to conform or their failure to accept the discipline that the spiritual truths—seeking entrance into their hearts—fail to make such an entrance. Temperance in all things, the wise use of all sustaining forms and self-forgetfulness are the hallmark of the disciple, but not of the beginner. Many disciples today who should be functioning in the Hall of Wisdom are still fanatically working in the Hall of Knowledge and are still so earnest over the physical disciplines that the disciplines of the soul are ignored. I would ask you to reflect on this. Applicants have to learn the significance of the words of Rule VI for disciples, “the lesser rules are rules in time and space and cannot hold the group”.

(Ibid., pp. 125-27)

FIRST STEPS TO DISCIPLESHIP**Alice A. Bailey**

Christ lived quietly in His home with His parents, undergoing that most difficult experience of home life, with its monotony, with its unvarying usualness, with its needed subordination to the group will and need, with its lessons which every disciple must learn. Until he has learnt it, he can make no further progress. Until divinity has been expressed in the home, and among those who know us well and are our familiar friends, it cannot be expected to express itself elsewhere. We must live as sons of God in the setting—uninteresting, drab and sometimes sordid—in which destiny places us; there is nowhere else at this stage that is possible. The place where we are is the place from which our journey begins, and not the place from which we escape. If we cannot make good as disciples where we are, and in the place where we discover ourselves, no other opportunity will be offered us until we do. Here lies our test, and here lies our field of service.

Many true and earnest aspirants feel that they could indeed make an impression on their surroundings and manifest divinely, if they had a different kind of home, a different environment or setting. Had they married differently, or had they more money or more leisure, could they meet with more sympathy from their friends, or had they better physical health, there is no saying what they might not accomplish. A test is something which tries our strength to see of what sort it is; it calls forth the utmost that is in us, and reveals to us where we are weak and where we fail. The need today is for dependable disciples and for those who have been so tested that they will not break or crack when difficulties come and dark places in life are encountered.

We have, if we could but realise it, exactly those circumstances and that environment in which this lesson of obedience to the highest which is in us can be learnt. We have exactly the type of body and physical conditions through which the divinity in us can be expressed. We have those contacts in the world and the kind of work which are required in order to enable us to take the next step forward upon the path of discipleship, the next step to God. Until aspirants grasp this essential fact and happily settle down to a life of service and of giving lovingly in their own homes, they can make no progress. Until the path of life is trodden, happily, silently and with no self-pity in the home circle, no other lesson or opportunity will be given.

Many very well-meaning aspirants need also to understand that they themselves are responsible for many of the difficulties which they encounter. Puzzled as to why they seem to evoke so much antagonism from those around them, they complain of meeting with no sympathetic response as they attempt to lead the spiritual life, to study, read and think. The reason can usually be found in the fact of their spiritual selfishness. They talk too much about their aspirations, and about themselves. Because they fail in their first responsibility, they find no understanding reaction to their demand for time to meditate. It must be recognised that they are meditating. The house must be quiet; they must not be disturbed; no one must break in on them. None of these difficulties would arise if aspirants would remember two things: First, that meditation is a process carried on secretly, silently and regularly in the secret temple of a man's own mind. Secondly, that much can be done if people would not talk so much about what they are doing. We need to walk silently with God, to keep ourselves, as personalities, in the background; to organise our lives in such a way that we can live as souls, giving due time to the culture of our souls, yet at the same time preserving a sense or proportion, retaining the affection of those around us, and fulfilling perfectly our responsibilities and obligations. Self-pity and too much talk are the rocks on which many an aspirant temporarily founders.

Through love and loving practice we prove ourselves initiate in the mysteries. Born into the world of love at Bethlehem, the keynote of our lives from then on must be obedience to the highest that is in us,

love to all beings, and complete confidence in the power of the indwelling Christ to demonstrate (through the outer form of our personalities) the life of love. The life of Christ is a life to be lived today, eventually by all. It is a life of joy and happiness, of test and of problems, but its essence is love and its method is love. It leaves us an example that we should follow His steps, and carry on the work which He initiated.

(From Bethlehem to Calvary, pp. 77-79)

THE PRACTISING DISCIPLE

The Tibetan

Above everything else, it is necessary that the aspirant be practical. The days of a mystical and dreamy consciousness are rapidly passing away, and as man, through understanding of psychology, comes to a more accurate knowledge of himself he will begin to act with precision and with intelligence; he will know with exactitude the way that he should go, and will comprehend the forces in his own nature which will lead to specific action when brought into touch with the forces of his environment. Aspirants should endeavour to make practical application of the imparted truths, and so minimise their responsibility. Where there is acquired knowledge and when no use is made of it there exists a condition of danger and subsequent penalty.

Much has been given in previous books which awaits your adaptation and useful service. Much will be given in the present volume, but students need to remember that they themselves evoke and call forth the teaching they receive. The position between me and those who are reading is not that of a teacher imposing a system of knowledge upon a group of waiting pupils. The group is simply the channel through which a particular aspect of the Ageless Wisdom can reach a waiting world. I do not regard you as a body of good men and women, who, because of your point in evolution, are deemed worthy to receive something esoteric and unusual, and hence withheld from the rest of the race. I regard you as sincerely interested in the spiritual life, as concerned with the endeavour to be intelligent, and as willing (more or less) to try to live as souls, and to use as much of the imparted teaching as can be understood. What use students make of it is entirely their own affair. But the value of any group of aspirants and disciples consists in this: They can—if they so choose and if their united aspiration is strong enough—draw forth the teaching, and so form a centre through which that teaching may go forth and begin its work of moulding human thought, of throwing light upon the problems of psychology, and of so expanding the point of truth (anent the seven rays, an ancient septenate, but little comprehended) that a new realisation may be evolved and a new science of psychology may be launched upon its career.

You ask, therefore: What must we as a group do that we may be of service, and so constitute a good channel for the helping of humanity?

First of all, you must see to it that your attitude towards all teaching is that of willing service, with no thought of self. The growth in spiritual realisation and the lifting of humanity is that which is of moment, and not your own personal growth or development, nor your own satisfaction at receiving special and new information. You *will* grow, and your soul will take increasing hold upon its instrument, when your mind and effort are turned towards group service, and when your tongue is rendered harmless, through the inflow of Love.

Secondly, let not your mind be occupied with idle speculations as to the identity of the teacher. What matters it who he is? Can you prove his identity one way or another? And of what value is it to accept the statement of any fellow student who may claim to be informed on the matter, be he who he may? You cannot prove him right or wrong, and therefore it remains a waste of time which could well be given to more fruitful service, to closer study of the life-essentials, and to meditation.

What is taught should matter. The aspects of truth which I present to your consideration should count; the measure of help which I can give and the spiritual and mental stimulation which I may impart are of moment to you. The training of the intuition to recognise spiritual truth should be the subject of your effort. The sole authority is the teaching, and not the teacher; upon the rock of authority many schools have foundered. There is but one authority—each man's own immortal soul, and that is the only authority which should be recognised.

Learn to grasp the teaching correctly, and see it for what it is. Some of it is written for a distant time, and the true significance of this *Treatise on the Seven Rays* will begin to emerge as part of the general knowledge of humanity only towards the close of this century, unless the imminent outpouring evokes greater change than is now deemed possible by the watching Hierarchy. Some of the teaching is of immediate usefulness to all of you. Some of it will throw light upon the problems of modern psychology, and link the many aspects of the science of the soul. Disciples grow these days by finding out the reservoir of their soul's nourishment; they will discover that the source of their strength is to be found in group teaching and in group endeavour. We are training men to live as souls and not as children to be nursed and cared for in a protected nursery run by rules and orders. As souls, men derive their life from the ocean of the universal, and not from the tiny well of the particular. Carrying their little pitchers, they find their way to that ocean, and for themselves they draw into that receptacle that which they need. In the light of your own intuition and illumined mind (developed and brought to usefulness through meditation) take that aspect of the teaching which suits and aids you, and interpret it in the light of your own need and growth.

The days of *personality* contact, of *personality* attention and of personal messages are over, and have been over for quite a while, save in the vale of illusion, on the astral plane. This is a hard message, but no true disciple will misunderstand. From the depths of his own experience and struggle he knows it to be so. It is the group of Masters, the Hierarchy as a whole, that is of moment and its interaction with humanity; it is the Masters' group of disciples that counts, and its relation to probationary disciples on the physical plane, who are seen by the group as existing in group formation all over the world, no matter where its units may be; it is the body of teaching that can be made available, and its effect upon the collective mind of the thinkers of the race, that is of vital importance; it is the interplay between the subjective group of world workers and—on the outer plane of objectivity—the lovers of humanity which seems to us, the teachers, to be of supreme importance. The satisfying of individual aspiration, the meeting of the desire of the probationers and the feeding of spiritual ambition appeal to us not at all. The times are too serious, and the crisis too acute.

It is of course a fact that there are today groups of aspirants receiving definite instruction, and disciples being subjected to definite training. But it must be remembered (in spite of all statements by the devotees of the world to the contrary) that no training is given in these cases as to the handling of the details of the personality life; the specific problems of health, finance and family concerns are not dealt with nor considered; nor is comfort given or time taken to reassure or satisfy the unstable personality. Training aspirants as to the technique of spiritual growth *is* undertaken; correction of the hidden factors producing emotional conditions may be suggested; meditations may be arranged in order to bring about certain results; and instruction in the laws governing soul union may be offered; but no personality work is attempted. Disciples handle their own personalities. In the pressure of world work, the Masters are finding Themselves with less and less time to give even to Their disciples. How then do those who are not in the ranks of accepted disciples expect the Master to have the time to deal with their little affairs?

In the future, however, groups will be formed increasingly, which will function on a new basis, and some of these new “group organisms” are forming in the world at this time. They are still in the nature of an experiment and may prove premature or undesirable. The teaching given in these new groups, the suggestions made, the experiments in training to be attempted, and the technique imparted will not be given personally and privately to an individual group member, but all of it is open and can be read, known and considered by every other member in the group. These groups are as yet necessarily few, and very small in number. They are in the nature of an attempt to see if it will be possible eventually to externalise the groups gathered around a Master on the inner planes. These groups of accepted disciples on the inner side are sensitive organisms, and each member of these circles gathered around a Master is aware of that which concerns his fellow disciples' spiritual unfoldment, within the radius of the circle in which he finds

himself. These small outer attempts at a tentative duplication are in an embryonic condition as yet. It is a test and a trial effort, and may fail. The members of these tiny outer groups (whose membership and grouping are known only to those who form part of them) have to be willing to be instructed and developed as group units, with the other members of their group aware of their failures and successes. They have also to preserve complete silence as to the existence of the group, and a breaking of this silence warrants their elimination from the group. The personnel of these groups is forgotten in the life of the group entity as a whole. The members are trained in the group, and the group is trained as a whole, with no emphasis upon the individual but only on the group interplay and interaction, its integration and growth. Only those factors in the life of the individual are noted and handled which would hinder the growth of the group life and expression. It is the group note, the group colour, and the group development which count with the training staff of workers, and the individual is never considered as an individual, but only in his relation to the group. What he is told to do, and the discipline applied, is all based on the desire to preserve the group balance, and not on any *personal* interest in the individual. In this experiment a man is tried out to see his fitness. He will be tested early in his career as a group unit. If he passes the test and makes the grade, the group is enriched and grows thereby. If he fails, he drops out and others take his place until such time as the group unit is attuned and completed, and those who are sincere and true, impersonal and mentally poised, self-forgetful and loving, are found to work together in harmony. Thus they can, as a group entity, form a focal point for the transmission of spiritual force to a needy and waiting world.

But it is important to remember that the attitude of the training initiate or teacher is one of complete detachment and impersonality; he is aware of the soul light and condition, and of the mental state, but he does not turn his attention to the handling of the affairs of the aspirant on the physical plane, nor to the training of his emotional nature and his astral development. Aspirants learn to be master and adept by handling their own physical plane affairs and their astral idiosyncrasies. This they must do in the light and strength of their own souls. We who teach would break a law and hinder their development if we attempted to enforce conditions which come not naturally. We should also overstimulate their lower natures. When will aspirants learn that the teachers and senior disciples in charge of them work only on mental levels and with the soul? When will they grasp the fact that until a man has contacted his own soul, and has learned to function as a controlled mind as well, there is little we can do for him? Again I say, we are not interested in personalities and their small affairs. We have neither the time nor the inclination to interfere with the way and method of a man's daily life. Why should we, when enough has been printed and taught to occupy the attention of the aspiring man for many a day? When a man is beginning to live as a soul, and when his consciousness has shifted away from the world of illusion, then he can be useful. The first lesson he has to learn is a sense of values in time and space, and to know that we work with souls and do not nurse the personality.

Seems this too hard a saying to you? If it is indeed so to you, it means that you are as yet somewhat self-centred and in love with your own individual soul, having not yet duly contacted it, and having but perhaps sensed its vibration and no more. You have not yet that true picture of the world's need which will release you from your own ambition and set you free to work as we (on the subjective side) work, with no thought of self or of spiritual happiness, and with no desire for any self-appointed task; with no longing for glittering promises of future success, and with no demanding ache for the tender touch and contact with those greater in consciousness than ourselves. If this lies still beyond your realisation, recognise the fact, and understand that there is no blame attached. It only indicates to you the ground whereon you stand, and that the illusion of the astral plane still holds you in its thrall and still leads you to place personality reactions before group realisation. As long as you walk on that plane and function on that level of consciousness, it is not possible to draw you consciously into the Masters' groups on mental levels. You are still too destructive and personal; you would be apt to hurt the group and cause trouble; you would see things (through the group stimulation) with a clarity for which you are not yet ready, and would be shattered thereby. You have need to learn the lesson of accepting guidance from your own soul,

and of learning to work with harmony and impersonality on the physical plane with the group or groups to which your destiny impels you. When you have learnt the lesson of self-forgetfulness, when you seek nothing for the separated self, when you stand firmly on your own feet and look for aid within yourself, and when the trend of your life is towards cooperation, then you may pass from the stage of Observer to that of Communicator. This will happen because you can be trusted to communicate only that which is impersonal and truly constructive, and which will not feed the emotional nature and satisfy the desire-self.

(A Treatise on the Seven Rays, Vol. I, Esoteric Psychology, pp. 110-17)

THE METAMORPHOSIS FROM ASPIRANT TO DISCIPLE

Mary Bailey

Basic to all aspects of the Ageless Wisdom teaching, and to all concepts of service, lies the common denominator of discipleship. It is stated in the Master D.K.'s teachings that while there are three major phases of the Path of Return and three major aspects of discipleship, everyone—"from the humblest aspirant first setting his feet on the Path, up to and including the Christ himself"—is a disciple and should not make any other claims either for himself or for others.

The three stages of the Path of Return are: (1) the Probationary Path; (2) the Path of Discipleship; and (3) the Path of Initiation up to, and including, the completion of the fifth initiation which transforms the fourth degree Adept into the "Master," a fully integrated member of the spiritual Hierarchy, the fifth planetary kingdom. Therefore the three stages of discipleship are: (1) the aspirant or probationer; (2) the disciple; and (3) the initiate.

There are, of course, many variations and lesser stages within both of these classifications, but while detail and circumstance can vary greatly and the sub-stages proliferate, the Path of Return must be trodden "in the full light of day," that is, in full consciousness. It is the Path itself which provides the graded and sequential opportunities for all disciples because the Path is woven out of the redeemed substance of our own consciousness. Covering so vast a span of evolution one would think that "discipleship" should be a relatively easy idea to understand and practice—since it is the way we must go— but the reverse seems to be the case.

The word "disciple" derives from a Latin root which has been interpreted to mean a pupil, or a student, one who learns under the tutelage of others. But while treading the Path of Return is certainly a learning experience, the more accurate interpretation is, "one capable of applying the necessary *self-discipline* to the personal self," which will eventually dissolve the many mental, emotional and physical barriers to self-knowledge. Nothing can be accomplished by an aspirant, by a disciple, or by an initiate—until he "knows himself" to be what he has always been in essence, an embodied fragment of divinity, destined to reveal that reality in daily life as a conscious contribution to the planetary logoic goal of reconciling spirit and matter.

In the early stages, therefore, discipleship is concerned with self-recognition, until the personality does indeed become a clear lens through which the light of the soul may irradiate the environment. In the later stages the emphasis shifts, first to the effort to manifest the idea of service—a basic soul and discipleship principle—into ever larger and more inclusive spheres of influence, and later to the realisation that conscious cooperation with planetary evolution is the destiny of the fourth and fifth kingdoms—humanity and the spiritual Hierarchy, working together. All else then falls below the level of consciousness, including the need for self-discipline and the compulsion to love and to serve, for these have become an automatic way of life and no disciple/initiate of such a degree could function in any other way.

The details and requirements for discipleship in its many phases are set out clearly, in detail, and in the context of the various forms of relationship in which we, on this planet, are involved, in the many books A.A.B. produced with and for the Master Djwhal Khul. They have been, they are today, and they will be in the future, a source of inspiration and encouragement to many. But in my own experience during these years I have found that while many accept what they think the teaching means by discipleship—some with devotion and an element of fanaticism—comparatively few are willing to accept the self-discipline aspects of discipleship or to *change*, utterly, their own cherished or preconceived ideas, opinions, feelings and reactions. And change is what true discipleship demands, a demand made not by

any outside source or any body of teaching, or by any “Master” or guru, but by the true inner self, the soul or Christ principle. Such a demand is made when the time has come for a drastic reversal and reorientation of the personality way of life. The *soul knows* when the time is right, the soul can be trusted; the soul demands and the shrinking personality must, sooner or later, respond.

One of the barriers to a fuller and more adequate response to the soul lies in the over activity of the concrete mind. A would-be disciple can long, ardently, to become the serving soul, a true disciple, and seriously try, and believe, that the necessary changes are taking place; and yet the bias, the rationalisations of the mind, and the longings of the desire nature, set up a deceptive fog of illusion and glamour in which the purity and simplicity of the soul's nature and the reality of service become blurred and distorted. And with this fog of illusion a sort of complacency sets in which causes the cutting edge of the sacrificial will-to-be to blunt and slow down. I have seen this so often. If the soul could only answer the plaintive cry of the personality, “I am doing all I can,” it would undoubtedly say, “Not by a long shot!”

On the other hand, I have known many disciples in all parts of the world, and worked with many on a day-by-day basis, whose selfless dedication to the work of Hierarchy and to the Christ demonstrates their discipleship status without need for words. I would say that in the course of the last fifty years the numbers of those self-directed into discipleship from the depths of their own conscious experience in “living the life” of the soul have more than quadrupled. Every one of them, and many more besides, are needed by those who seek to guide and direct the Plan for humanity through this critical period of the twentieth century, linking the old age of Pisces with the in-coming age of Aquarius. Many, many more now engaged in the effort to achieve real discipleship—to “become the Path”—will move rapidly ahead once they are determined, and have learned to let go of their personality preoccupations in exchange for something greater, wider, more illumined and illuminating, more joyous, and more useful to the Hierarchy.

All the many experiences of daily life, whatever they may be for any individual, help to prepare him for discipleship and infusion by the soul; but there is nothing comparable to the discipleship condition and nothing that can ease the way or really modify the exacting standards and qualifications required in those who will come into relationship with the members of an ashram, and with the greater Ashram itself, the Hierarchy. The risks of admitting the unprepared—the incompletely transcended personal self—into such an area of responsibility are too great, both to the ashram and to the aspiring disciple, and the Masters too wise and experienced to risk disruption. But they do take risks when the odds seem to warrant it, and they do know that every young disciple newly absorbed into an ashram can, and usually does, cause a temporary problem which the ashram as a whole can neutralise. The Masters also submit an “almost disciple” to a forcing process which will speed up the process of soul-infusion by facing the individual with vital and difficult choices. The result is always indicative of the actual status of the disciple.

It is always good to remember that while the metamorphosis from aspirant to disciple to initiate proceeds, the inevitable accompanying struggle and pain—mental, emotional and physical—is temporary and entirely personality centred. As the disciplined personality transforms and transcends its own limitations, suffering decreases to be replaced by a suffusing joy, a radiating love, and a newly enforced spiritual will. Truly “only the personality suffers; the soul knows no pain.” What a relief, what a release, to have put all this behind one, to have learned the needed lessons, and to be free to direct one's whole attention and all one's energy resources to the accepted service, whatever it may be.

It is hard for the young disciple, even the most fiercely independent, to realise that all this growth, however long it takes, is a matter of one's own intention, one's own effort and initiative. The teaching which shows us the way to go cannot do it for us. Each person is unique and must experience the way for himself, making his own mistakes and interpreting the word symbols in the light of his own experience as

he goes along. This was part of the teaching of the Lord Buddha also, as it is of all real spiritual leaders. The Buddha said, in effect, “Hold fast to *the truth* as a lamp. Rely on yourself alone; look not for help to anyone outside yourself.” And according to the Christian teaching, “the kingdom of heaven is within you.” And there lies the way of the disciple, the answer to all questions, and the resolution of all problems.

The spiritual progress of a disciple is made more difficult by the paradoxes and apparent contradictions of the Path. What is right at one stage is wrong at another (which gives us the clue to the problem of good and evil) and what is right for one person may be quite wrong for another. It is also necessary to bear in mind the endless variations and qualifications one must apply in seeking to understand and benefit accordingly. There are no rigid compartments or divisions or clear, single definitions one can use as answers and explanations. So there is an outstanding need for tolerance, for the ability to see and accept things and people as they are and not as we wish they were, or think they are. We have to learn to “change the things we can change,” which means in ourselves. Two people of more or less the same spiritual standing can see the same events in two totally different lights and, unless there is a genuinely achieved degree of soul control, the results can be damaging to a relationship.

I remember being uncomfortably present during a heated and hurtful exchange between two people, both of whom could see only their own right and the other's wrong, whereas in reality both were right and both were wrong. Finally it was suggested that perhaps it would be in order to “forgive and forget,” whereas one remarked, “I can forgive, but I can't forget,” surely a contradiction in terms for the words are synonymous!

To me, that is an illuminating and typical example of a stumbling block on the Path of Discipleship all of us encounter and all must surmount. A disciple, in process of becoming an initiate, must let go completely of personality hang-ups, personal hurts and reactions, which prevent progress and impede others as well as ourselves; for our negative thoughts and broodings and all unresolved personal tensions are out of line with the evolutionary current; they infect the atmosphere and the fall-out affects our whole environment. When personal matters are involved, it is easy to forget that we are a small part of a larger whole. It is for the benefit of the whole that we expand our consciousness and purify the personality, and to the detriment of the whole when we fail to do so. In the words of the Agni Yoga teaching, “Attain and conquer. You do not conquer for yourself alone.”

So the negativities and the personality reactions must be “let go” to lie behind in our past experience, to become part of the way we have travelled, contributing to growth and experience, but belonging to the past for which there should be “no recollection.”

Simple? Yes. Easy? No! But essential.

(*A Learning Experience*, pp. 89-95)

NEW AGE SCHOOLS FOR DISCIPLESHIP

by Foster Bailey

The last few years of the Piscean Era, more particularly the last 200, saw the birth of popular esoteric schools in the West. They could not be called popular in relation to the somewhat mental types of men of goodwill but they were at least open to the populace. That is to say they were not secret schools and many of them blatantly advertised their wares, and still do.

Speaking generally, the attracting bait varied from the crudest forms of psychic powers, for so many lessons at a fixed price, to disciplines for personal progress on the evolutionary path. The disciplines are imposed by the school joined and a considerable degree of obedience about things considered essential was exacted. These essentials were often not thought of as spiritual. Although in many cases meetings were private and passwords were used, and although the lesson papers were never to be shared with outsiders, it was not difficult to find and join most of these groups. Unlike the secret esoteric groups of the Middle Ages no penalties and no dire punishments were set up, save only the threat of possible expulsion.

With the coming of H.P.B. and the publishing of her teaching and that of her second generation followers, most of the material used as study in these latter day schools gradually became available to all. This process was climaxed with A.A.B.'s work with "The Tibetan" and the publication of *Discipleship in the New Age*. With the esoteric mystery removed from the Schools of the Mysteries it remained, therefore, for the authoritative schools only to keep the faithful properly lined up in obedience to such esoteric standards, if any, as the teacher chose to demand.

Any effective practice of meditation has been, for the most part, more emotional than mental although not so recognised, and much more mystical than occult. Prior to 1923 the uniqueness necessary to attract the aspirant was essentially an importation from the East of Bhakti Yoga, with a tinge of Laya Yoga, and in the more venturesome and crude groups an admixture of Hatha Yoga. Raja Yoga, "the Kingly Science of Union", a definitely mental yoga, was sometimes touched but in reality little practised. Even in the best of the schools physical disciplines, such as vegetarianism, were considered more important than mental discipline and regular systematic study with required written work was a rare exception. Where written work was used, it was patterned after secular education in that it was a matter of learning what was presented to the student more than reasoning about what was taught, much less any application to the spiritual problems confronting humanity in the modern world.

At this stage of the introduction of esotericism to the West true self-reliance in the aspirant was rare. There was a necessity for a leader who could be idealised and for an outside authority accepted because of that trusted leader. If this would-be leader did not have the needed kudos in his own right, he had perforce to proclaim his potency to lead on the basis of having been trained by some superior leader. Gradually, therefore, the spiritual progress of the student becomes imperceptibly secondary to the perpetuation of the leadership, which is apt to be justified as the perpetuation of "the teaching". It is obviously easier to have a larger school if the students who do not want to work do not have to.

Notwithstanding any and all defects in the esoteric field, the close of the Piscean era sees a most successful operation upon the expanding consciousness of Western civilisation by the Hierarchy using, as perforce they must, the best disciples they could get for the arduous task required. The implanting of some esoteric knowledge free to all in the western world was an Hierarchical project of long vision and profound spiritual importance for the new era.

During the last 100 years the type of esoteric training made available was primarily at the probationary Path level and this was necessarily so. Out of this training here and there a disciple emerged worthy to enter a Master's Ashram and to take initiation. This then became the shining goal, the great achievement and the inciting factor necessary for perseverance. Speculation as to who had taken what initiation was the gossip of the groups. Personal progress on the Path was the driving force in the life of the aspirant.

Clearly something needed to be done to break this spiritually selfish motivation and under impression from the Hierarchy, esoteric leaders began to stress *service*. First, service to the leader, then service to the school one had joined, then service by way of propaganda for selected doctrines such as reincarnation, and finally service to the Plan. Meanwhile, Christianity was producing the few who served their fellowmen solely for the sake of those served, and the esoteric schools also produced a few. These are the real new age disciples whether in or outside the esoteric field.

On the probationary Path there were valiant attempts to "serve the Master", and much sacrificing work to spread "the Truth" with persistent effort to get ahead spiritually. These motives are praiseworthy and have borne much fruit in preparing the esoteric field for its graduation into the New Day. It has laid the foundation for what is possible to us now. All honour then to the leaders in this work and just recognition of what they have achieved. Also it is to be remembered that in our modern times there will be many thousands who will profitably enter probationary Path training as compared with the pioneering hundreds ready to attempt discipleship. The probationary Path remains essential to the great ladder of evolution as is the general mental progress of the race, as also indeed is the more exacting path of Discipleship which follows thereon.

A percentage therefore of those who achieve some real capacity to live and work at the discipleship level will, and should, find useful service in the probationary Path esoteric field. At this level a new and more highly motivated school is now needed.

Here and there a few will qualify to teach and lead in the as yet so little understood curriculum of new age pioneering world discipleship training.

The large majority who attain to discipleship usefulness to the Plan, to the Hierarchy and to their fellowmen, will find their sphere of action in the ranks of the New Group of World Servers in its seven major departments. This goal, therefore, should be the *major interest* and effort of the modern esoteric schools for discipleship if they are to fulfil their rightful destiny and demonstrate their most essential usefulness. A discipleship school not contributing to the success of the New Group of World Servers is abortive. The Master Djwhal Khul has stated that in the new age the field of training for the disciple is in the New Group of World Servers.

Recognising the still limited vision we as yet have of the new Aquarian way of life, what can now be said as to the immediate practical points of emphasis most likely to bring the spiritual results which are possible to us?

First. The new age discipleship school must achieve deeper vision as to spiritual values. This vision comes into the brain consciousness via the soul. It is not a product of the mind. It is best achieved by group invocation using "the science of group impression". To achieve this group invocative power, the *need* must be clearly recognised. The Master has said: "Changes mean nothing unless they are the result of *new vision*, for if they emerge out of "criticism of the past and what has been done they will prove useless from the angle of the spiritual life, no matter how useful they may be from the angle of the organisation." He has also admonished us to "keep the work fluid" for *change we must*.

Second. The training should orient the student more definitely to discipleship *living* than heretofore. This means a more keen purpose of the would-be disciple to be *useful* to the Hierarchy. This usefulness is the crux of the rate of progress in every ashram from the periphery towards the centre. To desire to be useful is more essential than to desire progress on the Path. We recall that A.A.B. challenged the Headquarters group in the Arcane School only a few months before she died, asking them, "How can we change the Arcane School from a group of students into a group that the Hierarchy can more effectively use?"

Third. The motivating drive must be lifted as nearly to the level of the Hierarchy as can be achieved. The deepest, most impelling motive of the Hierarchy is the service to humanity. To this end they strive to implement the Plan because the Plan is a Plan *for Humanity*.

Fourth. A discipleship school should attract those students who are at the end of the probationary Path, and who can, with the aid of the spiritual stimulant of the school group, take the crucial step of attempting more rapid progress than is normal to the probationary Path, and so move on to the discipleship Path. This is done under influence and pressure from their own souls. If it is a personality motivated step because of the intellectual interest, spiritual ambition, or other probationary Path motives, it is not strong enough to take the strain. In that case, if the spiritual quality of the school is right and of discipleship status, the result is a non-working member or a drop-out. And this is as it should be. In an effort to prevent the Arcane School from becoming a probationary Path school after her passing, A.A.B. abandoned the Servants and Brothers Degrees and stated that we should not continue to have non-working members.

Fifth. The keynote of the individual aspirant to discipleship must be more *impersonal* and *selfless* than heretofore. This must be relentlessly promoted, although aspirants on the probationary Path find this quality cold and, therefore, fall away. To these two qualities must be increasingly demonstrated the sense of *responsibility*, of *sacrifice* and of comradeship. In recent times a Master has said to his chela: 1. "The sense of responsibility shines forth in flickering flames from every soul which has sought and found alignment. Fan those flames into a steady fire in every soul you meet." 2. "The sense of sacrifice must touch the depths of giving and not call forth that which upon the surface lies or that which can be known. The unseen sacrifices must go with that which can be seen. Teach this." 3. "The sense of comradeship is surely known by each and all of you but needs the deepening of service shared. Show this and draw it forth. The comradeship of burdens shared, the sense of deep response to need, the comradeship of service rendered, the urge to sacrifice—teach these to those who seek to work within the Master's plan and show all three yourself." These five qualities with the resulting strength of *joy* will carry the disciple far.

Sixth. To continuing study of spiritual teachings, which eventually are self-chosen, and control of the mind through meditation, which practice continues to the very end, there must be added knowledge of world problems in relation to spiritual values and Hierarchical purpose and *training in service*.

"The ancient activities of the Hierarchy will still persist—the activities of preparing disciples and initiates for initiation and for participating consciously in hierarchical effort. The Schools of the Mysteries (as outlined by me in *Letters on Occult Meditation*) will come into being and practice, but this will be temporarily a secondary activity. The full expression of ashramic energy will be directed to practical world affairs and to the education of the general public, and not in the early stages to esoteric matters." (The Tibetan)

Here we have an almost inevitable struggle between those who sincerely idealise the teacher-pupil relationship and those who are more willing to trust the developed soul control of the membership. That the pupil should ultimately not need the teacher guidance so essential at an earlier stage is intellectually accepted but in practice delayed as long as possible.

It becomes increasingly clear, therefore, how it is that the so-called *advanced* discipleship schools can in fact be little more than glamorised Probationary Path training, and the teaching can become the end instead of a means to an end. The leaders in a discipleship school should consider themselves as “fellow students”. This was the standard insisted upon for many years by A.A.B.

The key to the successful new esoteric discipleship schools lies in the achieving of this sixth point. And this in turn will require success in the first point, else we discover that for us also the mind can become “the slayer of the real”. The achievement of this sixth point does not require belittlement, much less abandonment, of continued study and meditation. Indeed, study and meditation are essential to its success. But says the Tibetan: “You will all awaken some day to the realisation that the “Science of Service” is of greater importance than the Science of Meditation, because it is the effort and the strenuous activity of the serving disciple which evokes all the soul powers, makes meditation an essential requirement and is the mode—ahead of all others—which invokes the Spiritual Triad, brings about the intensification of the spiritual life, forces the building of the Antahkarana, and leads in a graded series of renunciations to the Great Renunciation which sets the disciple free for all Eternity.”

Training in cooperation with the Hierarchy in using the Plan to solve human world problems is our hard task. This requires greater effort than any group has as yet put into it. It requires a new and deeper understanding than we now have of what is going on in the world. It requires a newborn capacity to see the emerging spiritual values in spite of blatant human errors. It necessitates an application of spiritual principles to world affairs. It must include effective cooperation with the world disciples who are today carrying the load of leadership in human progress and who have little knowledge, or none at all, of esoteric teaching. In terms more familiar to us all, it means the achieving of a soul-infused life here and now.

To carry forward successfully Aquarian discipleship, the *will-to-love* and the *will-to-serve* must be strenuously invoked.

“Love is response to contact. This in the human being means understanding, inclusiveness and identification.

“Wisdom connotes skill in action as the result of developed love and the light of understanding; it is awareness of requirements and ability to bring together into a fused relationship the need and that which will meet it.

“*Service* is essentially a scientific mode of expressing love-wisdom under the influence of one or other of the seven rays, according to the soul ray of the serving disciple.”

As in the beginning of the new day of esotericism in the West, so now again the new standards of Aquarian discipleship must be proclaimed and the successful schools for discipleship must be strenuous in their spiritual tension, high in their standards and more practical in service than ever before.

The Arcane School was founded by Alice A. Bailey for, and now remains dedicated to, pioneering *discipleship* training. This requires of us growth, fluidity, courage and humility. To those who respond deeply within themselves to such a vision the door stands open through which they may pass.

(November 1956)

THE CONSTITUTION OF MAN

The Technicalities of Wisdom	41
Notes on the Charts.....	42
The Science of Meditation.....	43
The Body, The Phenomenal Appearance.....	44
The Constitution of Man.....	49
The Fundamentals of Occultism	58

THE TECHNICALITIES OF WISDOM

In each of the three study sets which comprise the “Light on the Path” course there is a section entitled “The Constitution of Man”. This refers, of course, to the true man including, therefore, the three vehicles of the mental, emotional and physical/etheric vehicles which constitute the human personality. Also included under this heading is material related to the nature of the higher vehicles – the soul (housed within the causal body) and the three-fold spiritual Triad and the various planes of existence. There are also several charts which symbolically depict the information conveyed in a synthetic, visual fashion.

Some students may at first find themselves rebelling against these more technical aspects of the teaching. For certain types of minds, perhaps those more accustomed to a mystical approach to the path, this material might seem dry and academic. But from the beginning of the School’s development Alice Bailey understood the importance for all students to have a firm understanding of these basic underlying principles from which all future spiritual knowledge and growth spring. If one finds oneself rebelling from this study, one should recall that for all scientific work or for musical or artistic work of many types, a long period of training and preparation in the fundamentals is needed: in the fundamentals of math and science, in scales and compositional theory, in colour theory and life drawing, in voice and diction for the actor, prior to the unfoldment of the higher, more creative aspects the work. Why should it be any different or any easier or less technical for the esotericist in training?

We might find it helpful to consider these words of the Tibetan which serve as an introduction to our study:

The superficial student or the mystically inclined person is apt to feel that all these technicalities are of minor importance. The charge is often made that the “jargon” of occultism and its academic information is of no true importance where knowledge of the divine is concerned. It is claimed that it is not necessary to know about the planes and their various levels of consciousness, or about the Law of Rebirth and the Law of Attraction; it is an unnecessary tax upon the human mind to study the technical foundation for a belief in brotherhood, or to consider our distant origin and our possible future. It is nevertheless just possible that if the mystics down the ages had recognised these truths we might have had a better managed world. It is only today that those forces are being set in motion which will lead to a truer understanding of the human family, a wiser comprehension of the human equipment, and, therefore, to an effort to bring human living into line with the basic spiritual truths. The sorry condition of the world today is not a result of the intellectual unfoldment of man as is often claimed, but it is the working out of the unalterable effects of causes, originated in the past of the Aryan race.

That good can come from evil, that the bad effects of man's mental laziness can be transmuted into teaching points in the future and that humanity is now intelligent enough to learn wisdom will be the result of the widespread dissemination of the academic truths of the esoteric teaching and its correct interpretation by the trained minds in the Occident. The East has had this teaching for ages and has produced numerous commentaries upon it—the work of the finest analytical minds that the world has ever seen—but it has made no mass use of the knowledge, and the people in the Orient do not profit by it, as a whole. It will be different in the West and is already modifying and influencing human thought on a large scale; it is permeating the structure of our civilisation and will eventually salvage it. Be not, therefore, afraid of the technicalities of wisdom...

(A Treatise on the Seven Rays, Vol. II, Esoteric Psychology, pp. 510-11)

NOTES ON THE CHARTS

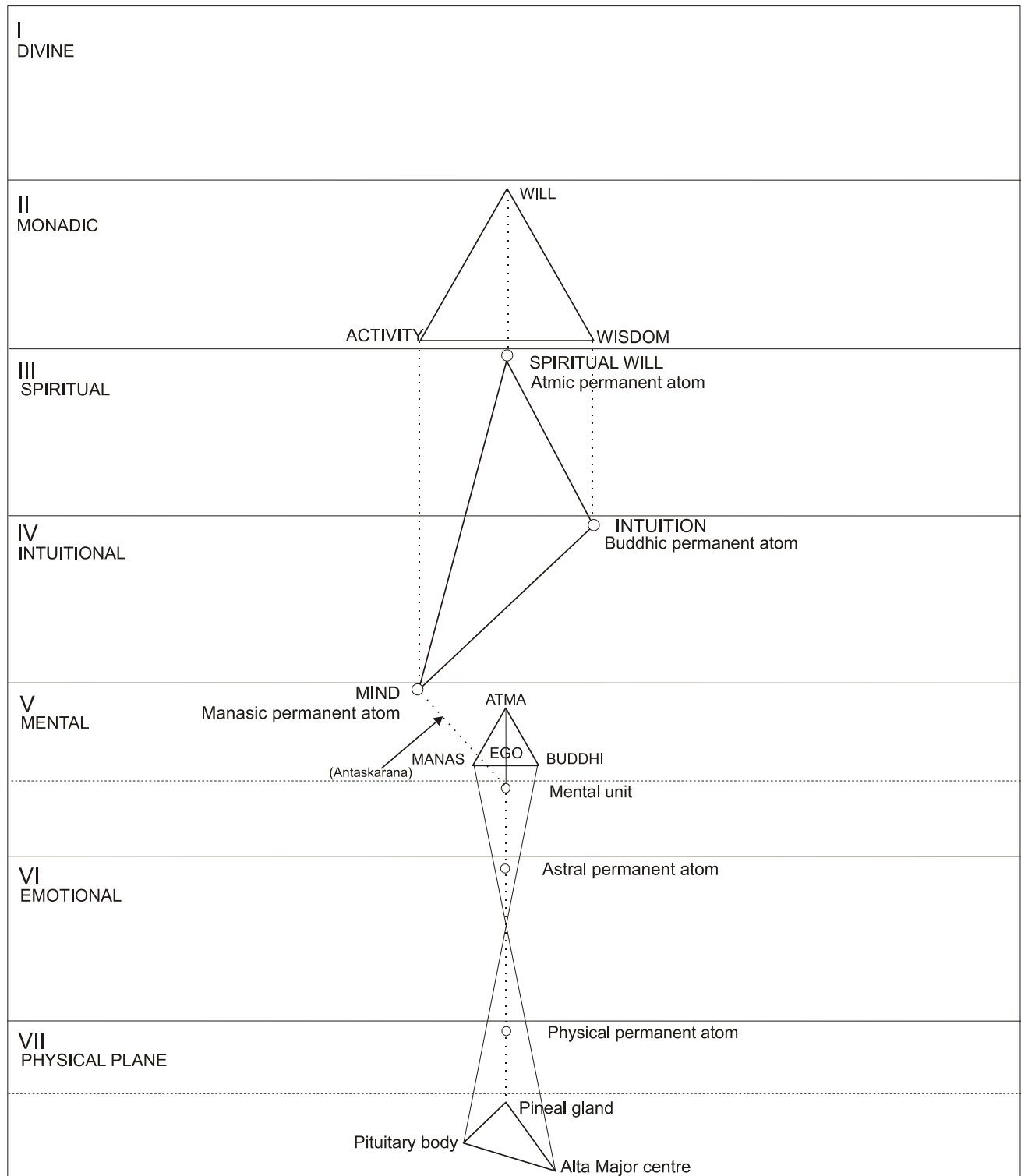
The following Chart (M 10) and those included in Sets II and III are symbolic diagrams. They are never to be considered as factual pictures or maps of what is recorded thereon.

They are symbolic diagrams of relationships between centres and forces on various planes which exist and function as differentiated energies but are not all of them registered by humanity in its present imperfect state.

They are symbolic memoranda as to the constitution of man and should be used as such. The necessity of drawing planes of matter in “layers” when they are actually inter-penetrating, and of depicting physical positions for things that exist only in etheric or mental matter, makes any factual illustration a total impossibility. But as a suggestive summary of facts the Charts are of the greatest value to one who will correctly use them.

(The chart is reproduced from *A Treatise on Cosmic Fire*, p. 961.)

CHART X THE SCIENCE OF MEDITATION



THE BODY, THE PHENOMENAL APPEARANCE**The Tibetan**

Not much need be written here anent this, for the body nature and the form aspect have been the object of investigation and the subject of thought and discussion of thinking men for many centuries. Much at which they have arrived is basically correct. The modern investigator will admit the Law of Analogy as the basis of his premises and recognise sometimes the Hermetic theory that “As above, so below” may throw much light on the present problems. The following postulates may serve to clarify:

1. Man, in his body nature, is a sum total, a unity.
2. This sum total is subdivided into many parts and organisms.
3. Yet these many subdivisions function in a unified manner and the body is a correlated whole.
4. Each of its parts differs in form and in function but all are inter-dependent.
5. Each part and each organism is, in its turn, composed of molecules, cells, and atoms and these are held together in the form of the organism by the life of the sum total.
6. The sum total called man is roughly divided into five parts, some of greater importance than others, but all completing that living organism we call a human being.
 - (a) The head.
 - (b) The upper torso, or that part which lies above the diaphragm.
 - (c) The lower torso, or that part lying below the diaphragm.
 - (d) The arms.
 - (e) The legs.
7. These organisms serve varied purposes and upon their due functioning and proper adjustment the comfort of the whole depends.
8. Each of these has its own life which is the sumtotal of the life of its atomic structure and is also animated by the unified life of the whole, directed from the head by the intelligent will or energy of the spiritual man.
9. The important part of the body is that triple division, the head, upper and lower torso. A man can function and live without his arms and legs.
10. Each of these three parts is also triple from the physical side, making the analogy to the three parts of man's nature and the nine of perfected monadic life. There are other organs, but those enumerated are those which have an esoteric significance of greater value than the other parts.
 - a. Within the head are:
 1. The five ventricles of the brain, or what we might call the brain as a unified organism.
 2. The three glands, carotid, pineal and pituitary.
 3. The two eyes.

- b. Within the upper body are:
 - 1. The throat.
 - 2. The lungs.
 - 3. The heart.
 - c. Within the lower body are:
 - 1. The spleen.
 - 2. The stomach.
 - 3. The sex organs.
11. The sum total of the body is also triple:
- a. The skin and bony structure.
 - b. The vascular or blood system.
 - c. The three-fold nervous system.
12. Each of these triplicities corresponds to the three parts of man's nature:
- a. Physical nature: — The skin and bony structure are the analogy to the dense and etheric body of man.
 - b. Soul nature: — The blood vessels and circulatory system are the analogy to that all pervading soul which penetrates to all parts of the solar system, as the blood goes to all parts of the body.
 - c. Spirit nature: — The nervous system, as it energises and acts throughout the physical man is the correspondence to the energy of spirit.
13. In the head we have the analogy to the spirit aspect, the directing will, the monad, the One:
- a. The brain with its five ventricles is the analogy to the physical form which the spirit animates in connection with man, that fivefold sum total which is the medium through which the spirit on the physical plane has to express itself.
 - b. The three glands in the head are closely related to the soul or psychic nature (higher and lower).
 - c. The two eyes are the physical plane correspondences to the monad, who is will and love-wisdom, or atma-buddhi, according to the occult terminology.
14. In the upper body we have an analogy to the triple soul nature:
- a. The throat, corresponding to third creative aspect or the body nature, the active intelligence of the soul.
 - b. The heart, the love wisdom of the soul, the buddhi or Christ principle.
 - c. The lungs, the analogy for the breath of life, is the correspondence of spirit.
15. In the lower torso again we have this triple system carried out:
- a. The sex organs, the creative aspect, the fashioner of the body.
 - b. The stomach, as the physical manifestation of the solar plexus, is the analogy to the soul nature.
 - c. The spleen, the receiver of energy and therefore the physical plane expression of the centre which receives this energy is the analogy to the energising spirit.

The vital body is the expression of the soul energy and has the following function:

1. It unifies and links into one whole the sum total of all forms.
2. It gives to every form its particular quality, and this is due to:
 - a. The type of matter drawn into that particular part of the web of life.
 - b. The position in the body of the planetary Logos, for instance, of any specific form.
 - c. The particular kingdom in nature which is being vitalised.
3. It is the principle of integration and the cohesive force of manifestation, from the strictly physical sense.
4. This web of life is the subjective analogy to the nervous system, and beginners in the esoteric sciences can, if they remember this, picture to themselves a network of nerves and plexus running throughout the entire body, or the sum total of all forms, coordinating and linking, and producing an essential unity.
5. Within that unity is diversity. Just as the varied organs of the human body are inter-related by the ramification of the nervous system, so within the body of the planetary Logos are the various kingdoms in nature and the multiplicity of forms. Back of the objective universe is the subtler sensitive body—one organism, not many, one sentient, responsive, connected form.
6. This sensitive form is not only that which responds to the environment but is the transmitter (from inner sources) of certain types of energy, and the object of the Treatise might here be stated to be that of considering the various types of energy transmitted to the form in the human kingdom, the responsiveness of the form to the types of force, the effects of that force upon man, and his gradual responsiveness to force emanating:
 - a. From his environment, plus his own outer physical body.
 - b. From the emotional plane, or astral force.
 - c. The mental plane or thought currents.
 - d. Egoic force, a force only registered by man and of which the fourth kingdom in nature is the custodian and which has mysterious and peculiar effects.
 - e. The type of energy which produces the concretion of ideas on the physical plane.
 - f. Strictly spiritual energy, or force from the plane of the monad.

The different types of force can all be registered in the human kingdom. Some of them can be registered in the subhuman kingdoms, and the apparatus of the vital body in man is so constructed that through its three objective manifestations, the triple nervous system, through the seven major plexi, the lesser nerve ganglia, and the many thousands of nerves, the entire objective man can be responsive to:

- a. The above mentioned types of force.
- b. Energies generated in and emanating from any part of the planetary etheric web of life.
- c. The solar web of life.
- d. The constellations of the Zodiac which appear to have a real effect upon our planet and of which astrology is as yet the immature study.
- e. Certain cosmic forces which, it will be recognised later, play upon and produce changes in our solar system and consequently upon our planet and upon all forms upon and within that planetary life. This has been touched upon in *A Treatise on Cosmic Fire*.

To all of these the planetary web of life is responsive, and, when astrologers work in the occult way and consider the planetary horoscope, they will arrive more quickly at an understanding of the zodiacal and cosmic influences.

The anima mundi is that which lies back of the web of life. The latter is but the physical symbol of that universal soul; it is the outer and visible sign of the inner reality, the concretion of the sensitive responsive entity which links spirit and matter together. This entity we call the Universal Soul, the middle principle from the standpoint of the planetary life. When we narrow the conception to the human family, and consider the individual man, we call it the mediating principle, for the soul of mankind is not only an entity linking spirit and matter, and mediating between monad and personality, but the soul of humanity has a unique function to perform in meditating between the higher three kingdoms in nature and the lower three. The higher three are:

1. The Spiritual Hierarchy of our planet, nature spirits or angels and human spirits, who stand at a peculiar point on the ladder of evolution. Of these Sanat Kumara, embodying a principle of the planetary Logos is the highest, and an initiate of the first degree is the lowest, with corresponding entities in what we call the angel or deva kingdom.
2. The Hierarchy of Rays—certain groupings of the seven rays in relation to our planet.
3. A Hierarchy of Lives, gathered by an evolutionary process out of our planetary evolution and from four other planets, who embody in themselves the purpose and plan of the solar Logos in relation to the five planets involved.

In narrowing the concept down to the microcosm, the ego or soul acts verily as the middle principle connecting the Hierarchy of Monads with outer diversified forms which they use sequentially in the process of:

- a. Gaining certain experiences, resulting in acquired attributes.
- b. Working out certain effects, initiated in an earlier system.
- c. Cooperating in the plan of the solar Logos in relation to His (if one may use a pronoun in speaking of a life which is an existence and yet is an extended concept) Karma—a point oft overlooked. This Karma of His must be worked out through the method of incarnation and the subsequent result of the incarnated energy upon the substance of the form. This is symbolised for us, if we could but grasp it, in the relation of the sun to the moon. “The Solar Lord with his warmth and light galvanises the moribund Lunar Lords into a spurious life. This is the great deception; and the Maya of His Presence”—so runs the *Old Commentary* oft quoted by me in earlier books. The above concept has in it truth for the individual soul likewise.

This middle principle is in process of revelation now. The lower aspect is functioning. The higher remains unknown, but that which links them (and at the same time reveals the nature of the higher) is on the verge of discovery. The structure, the mechanism, is now ready and developed to its point of usefulness; the vital life that can guide and motivate the machine is likewise present, and man now can intelligently use and control, not only the machine, but the active principle.

The great symbol of the soul in man is his vital or etheric body and for the following reasons:

1. It is the physical correspondence to the inner light body we call the soul body, the spiritual body. It is called the “golden bowl” in the Bible and is distinguished by:
 - a. Its light quality.
 - b. Its rate of vibration, which synchronises always with the development of the soul.
 - c. Its coherent force, linking and connecting every part of the body structure.
2. It is the microcosmic “web of life” for it underlies every part of the physical structure and has three purposes:
 - a. To carry throughout the body the life principle, the energy which produces activity. This it does through the medium of the blood, and the focal point for this distribution is the heart. It is the conveyor of physical vitality.
 - b. To enable the soul, or human yet spiritual man to be en rapport with his environment. This is carried forward through the medium of the entire nervous system and the focal point of that activity is the brain. This is the seat of conscious receptivity.
 - c. To produce eventually, through life and consciousness, a radiant activity, or manifestation of glory which will make of each human being a centre of activity for the distribution of light and attractive energy to others in the human kingdom, and through the human kingdom, to the subhuman kingdoms. This is a part of the plan of the planetary Logos for the vitalising and renewing of the vibration of those forms which we designate subhuman.
3. This microcosmic symbol of the soul not only underlies the entire physical structure and thus is a symbol of the anima mundi, or the world soul, but is indivisible, coherent and a unified entity, thereby symbolising the unity and homogeneity of God. There are no separated organisms in it, but it is simply a body of freely flowing force, that force being a blend or unification of two types of energy in varying quantities, dynamic energy, and attractive or magnetic energy. These two types characterise the universal soul likewise—the force of will, and of love, or of atma and buddhi, and it is the play of these two forces on matter that attracts to the etheric body of all forms the needed physical atoms and that—having so attracted them—by the will force drives them into certain activities.
4. This coherent unified body of light and energy is the symbol of the soul in that it has within it seven focal points, wherein the condensation, if it must be so called, of the two blended energies is intensified. These correspond to the seven focal points in the solar system, wherein the Solar Logos, through the seven Planetary Logoi, focusses His energies. This will be later elaborated. The point to be noted here is simply the symbolic nature of the etheric or vital body, for it is by understanding the nature of the form and work that some ideas as to the work of the soul, the middle principle in nature, can be grasped.
5. The symbolism is also carried forward when one remembers that the etheric body links the purely physical, or dense body with the purely subtle, the astral or emotional body. In this is seen the reflection of the soul in man which links the three worlds (corresponding to the solid, liquid and gaseous aspects of the strictly physical body of man) to the higher planes in the solar system, linking thus the mental to the buddhic and the mind to the intuitional states of consciousness.

(Adapted from A Treatise on White Magic, pp. 41-50)

THE CONSTITUTION OF MAN

The following extracts are intended to provide only a synopsis or digest of this essential subject. Students are encouraged to read as widely as possible in the texts from which these references have been extracted.

I. DEFINITIONS OF THE HUMAN BEING

- a. Man is an animal plus a living God within his physical shell.
(*The Secret Doctrine II*, pp. 85, 284)
- b. Man is that being in whom highest Spirit and lowest Matter are joined together by intelligence.
(*Besant, Pedigree of Man*, p. 22)
- c. Man is a product of the union of Spirit and matter. He is the meeting place of matter or active intelligent substance, and of Spirit or the basic will. He is the child born of their marriage or at-one-ment. He assumes objectivity in order to express that which is in each of the two opposites, plus the result of their merging in himself... Thus is produced the Son. Active Intelligence and Will are united and love-wisdom when perfected through evolution, will be the outcome.
(*A Treatise on Cosmic Fire*, pp. 240-41)
- d. ...the grounded sphere of light and power which is the man in time and space.
(*A Treatise on the Seven Rays, Vol. IV, Esoteric Healing*, p. 152)
- e. Man is a triple fire.

Man's just apprehension of this mystery of electricity will only come about as he studies himself, and knows himself to be a triple fire, manifesting in many aspects
(*A Treatise on Cosmic Fire*, p. 608)

II. THE SEVEN PLANES AND MAN'S RELATION TO THEM

- a. *Plane*. As used in occultism, the term denotes the range or extent of some state of consciousness or of the perceptive power of a particular set of senses or the action of a particular force, or the state of matter corresponding to any of the above.
(*A Treatise on Cosmic Fire*, p. 66)
- b. The Chart M.10 sometimes leads people to the misconception that the planes lie one on top of the other. The chart is only a suggestive diagram of *relationships* and is in no way to be interpreted as a picture of anything. A plane can also be defined as a dimension.
- c. It should never be forgotten that the matter aspect is found on all planes.
- d. All substance is living or "entified" substance.

Everything lives and is conscious, but all life and consciousness is not similar to the human.
(*The Secret Doctrine I*, p. 79)

...all entities of all grades and of varying constitutions go to the construction of that which is seen.
(*A Treatise on Cosmic Fire*, p. 638)

Occultism does not accept anything inorganic in the Cosmos. The expression employed by Science, “inorganic substance”, means simply that the latent life, slumbering in the molecules of so-called “inert matter” is incognisable. All is Life, and every atom of even mineral dust is a Life, though beyond our comprehension and perception.

(*Ibid.*, p. 601, footnote)

The disciple is under the injunction “to remember his responsibility to those many lesser lives which, in their sum total, compose his triple body of manifestation. Thus is evolution possible, and thus each life, in the different kingdoms of nature, consciously or unconsciously, fulfils its function of rightly energising that which is to it as is the planet to the sun. Thus will the unfolding of the plan logoic proceed with greater accuracy. The kingdom of God is within, and the duty of that inner hidden Ruler is twofold, first, to the lives which form the bodies, physical, astral, and mental, and then to the macrocosm, the world of which the microcosm is but as infinitesimal part.

(*Initiation, Human and Solar*, p. 195)

- e. 1. The informing entity of the system is the Logos.
2. The informing entity of a plane is its raja-Lord.
3. The informing entity of a planet is its planetary Logos.
4. The informing entity in the Microcosm is a Dhyan Chohan.
5. The informing entity in the causal body is the Divine Thinker.
6. The informing entity in a physical atom is an elemental life.

(*A Treatise on Cosmic Fire*, p. 638, footnote)

- f. The astral plane is man's principle battle-ground and the area of his most intense field of sensation—mental sensation (esoterically understood) is for him as yet only a possibility. The astral body is the seat of man's most violent vibration, and these vibrations are a potent cause of his physical plane activities.

(*Ibid.*, p. 662)

Students are therefore asked to deal drastically and potently with their emotional natures, remembering that victory descends from above and cannot be worked up from below. The soul must govern, and its instrument in the warfare is the consecrated mind.

III. THE THREE PERIODICAL VEHICLES

- a. This solar system is the body, or form of this cosmic Life, and is itself triple. This triple solar system can be described in terms of three aspects, or (as the Christian theology puts it) in terms of three Persons.

Electric Fire, or Spirit.

1st person ... Father. Life. Will. Purpose. ... Positive energy.

Solar Fire, or Soul.

2nd Person ... Son. Consciousness. Love-wisdom. ... Equilibrated energy.

Fire by Friction, or Body, or Matter.

3rd Person ... Holy Spirit. Form. Active Intelligence ... Negative energy.

Each of these three is also triple in manifestation....

These three aspects of the Whole are present in every form.

The solar system is triple, manifesting through the three above mentioned.

A human being is equally triple, manifesting as Spirit, Soul and Body, or Monad, Ego and Personality.

(A Treatise on Cosmic Fire, p. 4)

- b. Life we look upon as the one Form of existence, manifesting in what is called Matter, or what, incorrectly separating them, we name Spirit, Soul and Matter in man. Matter is the vehicle for the manifestation of Soul on this plane of existence, and Soul is the Vehicle on a higher plane for the manifestation of Spirit, and these three are a Trinity synthesised by Life, which pervades them all.

(The Secret Doctrine I, pp. 79-80)

- c. The following correspondences may be found illuminating and should be studied with care.

<u>Aspect</u>			<u>Quality</u>	<u>Centre</u>	<u>Macrocosm</u>
Spirit.....	Father.....	Monad.....	Will.....	Head.....	Central Spiritual sun.
Soul.....	Son.....	Ego.....	Love.....	Heart.....	Heart of the sun.
Body.....	Holy Spirit...	Personality...	Active Intelligence...	Throat.....	Physical sun.

(The Light of the Soul, p. 46)

- d. The life of the Pilgrim can be, for the purposes of discussion, divided into three main periods:
1. That period wherein he is under the influence of the Personality Ray.
 2. That wherein he comes under the Ray of the Ego.
 3. That wherein the Monadic Ray holds sway.

The first period is by far the longest, and covers the vast progression of the centuries wherein the activity aspect of the threefold self is being developed. Life after life slips away during which the aspect of manas or mind is being slowly wrought out, and the human being comes more and more under the control of his intellect, operating through his physical brain... We must not forget that, for the sake of clarity, we are here differentiating between the different aspects, and considering their separated development, a thing only permissible in time and space or during the evolutionary process, but not permissible from the standpoint of the Eternal Now, and from the Unity of the All-Self. The Vishnu or the Love-Wisdom aspect is latent in the Self, and is part of the monadic content, but the Brahma aspect, the Activity-Intelligence aspect precedes its manifestation in time. The Tabernacle in the Wilderness preceded the building of the Temple of Solomon; the kernel of wheat has to lie in the darkness of mother Earth before the golden perfected ear can be seen, and the Lotus has to cast its roots down into the mud before the beauty of the blossom can be produced.

The second period, wherein the egoic ray holds sway, is not so long comparatively; it...marks the lives wherein the man throws his forces on the side of evolution, disciplines his life, steps upon the Probationary Path, and continues up to the third Initiation...

The third period, wherein the monadic ray makes itself felt on the physical plane, is by far the shortest.... It marks the period of achievement, of liberation, and therefore, although it is the shortest period when viewed from below upward, it is the period of comparative permanence when viewed from the plane of the Monad.

(*A Treatise on Cosmic Fire*, pp. 174-78)

IV. MAN'S SEVEN PRINCIPLES AND THE VEHICLES OF THESE PRINCIPLES

a. The seven principles with which man is concerned are:

1. Prana.....vital energy.....etheric body physical plane
2. Kamadesire, feeling.....astral body..... astral plane
3. Lower Manas.....concrete mind.....mental body mental plane
4. Higher Manasabstract mind.....egoic body..... mental plane
5. Buddhi.....intuition.....buddhic body buddhic plane
6. Atma.....spiritual willatmic body atmic plane

And that which corresponds to the “boundless immutable principle” in the macrocosm, the Monad (on its own plane) constitutes the seventh principle.

(*The Light of the Soul*, p. 74)

b. Man, in essential essence, is the higher triad demonstrating through a gradually evolving form, the egoic or causal body, and utilising the lower threefold personality as a means to contact the lower three planes. All this has for purpose the development of perfect self-consciousness...

c. 1. The seven vehicles employed:

- a. The atmic sheath—the vehicle of will.
- b. The buddhic vehicle—the vehicle of the intuition.
- c. The causal or egoic (soul) body.
- d. The mental body.
- e. The astral body.
- f. The etheric body.
- g. The dense physical.

2. Two synthesising bodies:

- a. The causal body.
- b. The physical body.

3. One synthesising body:

- a. The monadic sheath.

There are seven centres in the physical vehicle which correspond to these bodies, with the synthesising centres at the heart and throat; the head is then the ultimate synthesizer. This tabulation deals entirely with the form side, and with the vehicles indwelt by the Logos, the Manasaputras and by Man.

The subjective development. This is also sevenfold:

1. Astral.....pure desire, emotion, feeling
2. Kama-manasdesire-mind
3. Manas.....lower concrete mind
4. Higher Manas.....abstract or pure mind
5. Buddhi.....pure reason, intuition
6. Atma.....pure will, realisation
7. MonadicWill, love-wisdom, intelligence

This deals with the sevenfold development of inherent love-wisdom by the aid of mind.... What I seek to emphasise is the fact of the psychic development, and also that *subjective evolution is the main enterprise of the Logos*, of a planetary Logos and of a man....Just as objectivity is dual, life-form, so subjectivity is dual, mind-love, and the blending of the two produces consciousness.

(*A Treatise on Cosmic Fire*, pp. 260-68)

- d. There is nothing but energy and this energy manifests itself as many differing and varying energies. Of these many energies, the universe is composed. Likewise man's bodies or vehicles of manifestation are without exception constituted of energy units. These we call atoms, and these atomic units are held together in body form by the coherent force of more potent energies.

The major focal point of energy to be found in human beings is that of the soul, but its potency as an agent of cohesion and of integration is as yet greater than its quality potency. In the earlier stages of human evolution, it is the *coherence* aspect that demonstrates. Later as man's response apparatus, or bodies, becomes more developed, the *quality* aspect of the soul begins to demonstrate increasingly.

(*A Treatise on the Seven Rays, Vol. IV, Esoteric Healing*, pp. 35-36)

Man, the Thinker, the Knower, the manasic principle in the centre of the many spheres which form his bodies, manipulates electrical force in three departments (the physical, astral and mental bodies) through seven centres which are the focal points of force, and of its intelligent dispersal throughout his little system to the myriads of lesser atoms, which are the cells in these spheres.

(*A Treatise on Cosmic Fire*, p. 352)

- e. There are physical correspondences to the seven centres of forces located in the etheric body, and fed from the astral body. These we call the endocrine glands. These glands are effects of, or testifying evidence to, the centres, and are in their turn initiating causes of lesser effects in the physical body.

(See also tabulation in *A Treatise on the Seven Rays, Vol. IV*, pp. 44-45)

The whole method of evolution is simply that of adjusting the matter aspect to the Spirit aspect, so that the former proves entirely adequate as a body of expression for the latter...During the life cycle of a man, he expresses what is in him at his particular stage, and gradually develops from the stage of the ante-natal period wherein the Self overshadows the matter aspect until the period

wherein that Higher Self takes full possession of the prepared form. This stage varies with every individual. From that time on fuller self-consciousness is sought, and the man (if proceeding normally) expresses himself through the form ever more adequately.

(*A Treatise on Cosmic Fire*, p. 231)

- f. The dense physical body is not a principle.

Principles, the basic differentiations, essential qualities or types of energy upon which all things are built; they give the distinctive nature of all forms.

(*Ibid.*, p. 86, Note)

One of the things which frequently puzzles students is the statement that the dense physical body is not a principle. H.P.B. states this fact with emphasis; people are apt to think that she was incorrect or was intentionally misleading students. One of the points, little understood, is the nature of a principle. Yet only by understanding what a principle is can the beauty and accuracy of this statement be grasped. What, in the last analysis, is a principle? A principle is that which, macrocosmically speaking, is being developed upon each plane of our seven planes—the seven subplanes of the cosmic physical plane. It is the germ or the seed on each subplane which embodies some aspect of the divine unfolding *consciousness*; it is that which is fundamentally related to some form of sensitivity; it is that to which the bodies, as they evolve, find that they can respond. A principle is a germ of awareness, carrying all the potentiality of full consciousness on some particular level of divine activity. It is that which makes knowledge and conscious response to environment possible; it is that which connotes a sequential and “unrolling” sensitive activity, resulting in divine understanding, possible and inevitable.

The physical body, and to a far less extent, the astral and mental bodies, are automatic in their activity as aspects of a divine response apparatus, of a mechanism which enables the Heavenly Man, the planetary Logos and the spiritual man to register conscious response to that which is to be contacted under the divine plan and through the medium of a mechanism. At present, the physical body is the only one which is as yet so fully developed that it has in this planetary scheme of ours no further evolutionary development, except in so far as the spiritual man can affect it—and most of the effect is produced in the etheric body and not in the dense physical. This is a point little grasped but of major importance.

The dense physical body reached its high point of development and *of interest* (from the angle of mental attention and of hierarchical action) in the previous solar system. It was then the divine goal of the entire evolutionary process. This is not an easy point for humanity today to grasp. It is not possible or advisable for me to indicate the evolutionary stages through which this divine mechanism passed in preparation for the task to be undertaken in the present solar system. In this divine incarnation of our planetary Logos through the medium of this little planet, the Earth, the physical body is *not* a goal, but simply something which exists and must be accepted, and which must be adapted and incorporated into the general evolutionary plan. *That plan has to do entirely with consciousness.* The physical body is simply (no more and no less) the vehicle of consciousness upon the physical plane, but the emphasis of attention is the etheric body as an expression of the subtler vehicles and their state of embodied consciousness. The physical body is important because it has to house and respond to every type of conscious response, from that of the lowest type of human being up to and inclusive of the consciousness of an initiate of the third degree. The bodies and forms of the indwelling conscious life in the three subhuman kingdoms have an analogous but less difficult problem; I am here, however, considering only the physical body of a human being, which is not a principle because it is not in any way a goal; it is not the seed or germ of anything. Any changes wrought in the physical body are secondary to the goal of conscious response to the revelation of an emerging divinity. I have felt it necessary to emphasise this because of the confusion in men's minds anent the subject.

To sum up: the physical body is not a principle; it is not a main object of attention of the aspirant; it automatically responds to the slowly unfolding consciousness in all the kingdoms of nature; it constantly remains that which is worked upon and not that which has an innate influence of its own; it is not important in the active process, for it is a recipient and not that which initiates activity. That which is important is the unfolding consciousness, the response of the indwelling spiritual man to life, circumstances, events and environment. The physical body responds. When the physical body becomes, in error, the object of attention, retrogression is indicated; and this is why all profound attention to the physical disciplines, to vegetarianism, to diet and to fasting, and to the present modes of (so-called) mental and divine healing, are undesirable and not in line with the projected plan. Therefore undue consideration and excessive emphasis upon the physical body is reactionary and is like the worship of the golden calf by the children of Israel; it is reversion to that which at one time was of importance but today should be relegated to a minor position and below the threshold of consciousness.

...The endocrine glands are a tangible part of the physical body; they are therefore a part of that created manifestation which is not regarded as a principle. They are, however, effective and potent and may not be ignored. It is essential that students regard these glands as effects and not causes of events and happenings and conditions in the body. *The physical body*—no matter what its victims may believe and declare—*is always conditioned by inner causes; it is never, intrinsically, itself a cause.* It is, in this solar system and on our planet, automatic and affected by causes generated on the inner planes or by the action of the soul. Please note the importance of this statement. The physical body has no true life of its own, but is simply—in this cycle—responsive to impulses emanating from elsewhere. Its achievement and its triumph is that it *is* an automaton.

(*A Treatise on the Seven Rays, Vol. IV, Esoteric Healing*, pp. 611-14)

g. *Prana*

Prana, therefore, which is active radiatory heat, varies in vibration and quality according to the receiving Entity. Man passes the prana through his etheric vehicle, colours it with his own peculiar quality, and so transmits it to the lesser lives that make up his little system. Thus, the great interaction goes on, and all parts blend, merge and are interdependent; and all parts receive, colour, qualify and transmit. An endless circulation goes on that has neither a conceivable beginning nor possible end from the point of view of finite man, for its source and end are hid in the unknown cosmic fount. Were conditions everywhere perfected this circulation would proceed unimpeded and might result in a condition of almost endless duration, but limitation and termination result as the effects of imperfection giving place to a gradual perfection. Every cycle originates from another cycle of a relative completeness, and will give place ever to a higher spiral; thus eventuate periods of apparent relative perfection leading to those which are still greater.

(*A Treatise on Cosmic Fire*, p. 102)

V. THE SUTRATMA (LIFE THREAD) AND THE CONSCIOUSNESS THREAD

a. Sutratma

The “silver thread” which incarnates from the beginning of a period of manifestation until the end, stringing upon itself the pearls of human experience. It is the line of energy which connects the lower personal man with his Father in Heaven via the ego, the mediating middle principle. Upon it are found those focal points of energy we call the permanent atoms.

(*Ibid.*, p. 114, footnote)

In the centre of the brain, seated in the pineal gland, we are told is the home of the soul, an outpost of the life of God, a spark of pure spiritual fire. This is the lowest point which pure spiritual life, direct from the Monad, our Father in Heaven, contacts or reaches. It is the termination of the sutratma, or thread which links and connects the various sheaths and passes from the monad on its own high plane, via the soul body on the higher levels of the mental plane down into the physical vehicle. This life of God is triple and combines the energy of the Father, the Son and the Holy Ghost, and is therefore responsible for the full functioning of all the parts of man's nature on all planes, and for all states of consciousness. One strand of this triple thread or path, the first, is the giver of life, of spirit, of energy. Another, the second, is responsible for the consciousness or intelligence aspect, for the power of spirit to respond to contact and to evolve response. The third concerns the life of the matter or body aspect.

The first aspect via the monad reaches to the pineal gland—the point where spirit resides in man. The second or consciousness aspect, via the ego, makes a point of contact with the heart centre, whilst the third aspect or third part of the sutratma links up with the centre at the base of the spine, which is the main source of the personality or bodily activity.

(The Light of the Soul, pp. 318-19)

b. The Consciousness Thread

It should be remembered that the purpose and will of the soul, the spiritual determination to be and to do, utilises the thread soul, the sutratma, the life current, as its means of expression in form. This life current differentiates into two currents or two threads when it reaches the body, and is “anchored”, if I might so express it, in two locations in that body. This is symbolic of the differentiations of Atma, or Spirit, into its two reflections, soul and body. The soul, or consciousness aspect, that which makes a human being a rational, thinking entity, is “anchored” by one aspect of this thread soul to a “seat” in the brain, found in the region of the pineal gland.

(A Treatise on White Magic, p. 495)

c. The Life Thread

The other aspect of the life which animates every atom of the body and which constitutes the principle of coherence or of integration, finds its way to the heart and is focussed or “anchored” there. From these two points, the spiritual man seeks to control the mechanism. Thus functioning on the physical plane becomes possible, and objective existence becomes a temporary mode of expression. The soul, seated in the brain, makes man an intelligent rational entity, self-conscious and self directing...The soul, seated in the heart, is the life principle, the principle of self-determination, the central nucleus of positive energy by means of which all the atoms of the body are held in their right place and subordinated to the “will-to-be” of the soul.

(Ibid., p. 496)

VI. THE PERMANENT ATOMS

Permanent Atom. An appropriated point of atomic matter. A tiny centre of force which forms the central factor and the attractive agency around which the sheaths of the incarnating Monad are built. These are strung like pearls upon the sutratma, or thread.

Each body or form wherein Spirit functions has, for its focal point on each plane, an atom composed of matter of the atomic subplane of each plane. This serves as a nucleus for the distribution of force, for

the conservation of faculty, for the assimilation of experience, and for the preservation of memory. These atoms are in direct connection with one or other of the three great rays in connection with the microcosm:

- a.. The *Monadical* Ray, the synthetic ray of the microcosm.
- b. The *Egoic* Ray.
- c. The *Personality* Ray.

The relationship between these three rays and the permanent atoms might be summarised as follows:

The *Personality* Ray has direct action upon the physical permanent atom.

The *Egoic* Ray has a similar action upon the astral permanent atom.

The *Monadical* Ray has a close connection with the mental unit.

(*A Treatise on Cosmic Fire*, pp. 69-71)

A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the form aspect which it creates. This is a true definition of a ray.

(*A Treatise on the Seven Rays, Vol. I, Esoteric Psychology*, p. 316)

THE FUNDAMENTALS OF OCCULTISM

There are certain teachings which are universal in every presentation of the Ageless Wisdom and which are found gathered together for us in *The Secret Doctrine* by H.P. Blavatsky. One of the great values of this book is that it is a compendium of the teachings and a synthesis of the many presentations, whether put forth under the guise of religion, of philosophy, or of science. It is one truth, presented in the three aspects and covering the sumtotal of human knowledge. Students will do well to remember that the central truth can be approached and reached along any of these three lines, and that none is greater or less than another. They all lead the earnest seeker direct to God, to the central Energy or to the ultimate Abstraction.

It might be of interest, therefore, if we formulated these truths confining ourselves to the words of *The Secret Doctrine*. There are apparently twelve main propositions and their subsidiary elucidations. They are given herewith:

PROPOSITION I

There is an Omnipresent, Eternal, Boundless and Immutable Principle beyond the range and reach of thought.

(*S.D.I.*, p. 42)

- a. The fundamental law...is the One Homogeneous divine substance—Principle, the one radical cause.

(*Ibid.*, p. 294)

- b. Spirit and matter are the two poles of the same homogeneous substance, and the Root-Principle of the universe.

(*Ibid.*, p. 268)

- c. The first and fundamental dogma of occultism is universal Unity under three aspects.

(*Ibid.*, p. 88)

- d. Occultism sums up the one Existence thus: “Deity is an arcane, living... Fire, and the eternal witnesses to this unseen Presence, are Light, Heat, and Moisture.”

(*Ibid.*, p. 32)

PROPOSITION II

The second assertion of the Secret Doctrine is the absolute universality of the Law of Periodicity...in all departments of nature.

(*Ibid.*, p. 45)

- a. It is a fundamental law in occultism that there is no rest or cessation of motion in Nature.

(*Ibid.*, p. 124)

- b. The universe is the periodical manifestation of the unknown Absolute Essence.

(*Ibid.*, p. 294)

- c. There is an eternal cyclic Law of Rebirths.

(Secret Doctrine II, p. 242)

- d. There is a cyclic never varying law in nature...acting on a uniform plan that...deals with the landworm as it deals with a man.

(Ibid., p. 272)

PROPOSITION III

The fundamental identity of all souls with the Oversoul.

(Secret Doctrine I, p. 45)

Every atom in the universe has the potentiality of self-consciousness in it...and is a universe in itself, and *for* itself. It is an atom and an angel.

(Ibid., p. 132)

PROPOSITION IV

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms.

(Ibid., p. 74)

- a. The pivotal doctrine of the esoteric philosophy admits no privilege or special gifts in man, save those won by his own Ego through personal effort and merit through a long series of metempsychoses and reincarnations.

(Ibid., p. 45)

- b. The whole of antiquity was imbued with that philosophy which teaches the involution of Spirit into Matter, the progressive, downward cyclic descent, or active, self-conscious evolutions.

(Ibid., p. 448)

- c. Occultism teaches an Inherent Law of Progressive Development.

(Secret Doctrine II, p. 271, Summary)

- d. The upward progress of the Ego is a series of progressive awakenings.

(Secret Doctrine I, p. 71)

PROPOSITION V

Analogy is the surest guide to the comprehension of the occult teachings.

(S.D.I, p. 210)

- a. Evolution proceeds on the laws of analogy in kosmos as in the formation of the smallest Globe.

(Secret Doctrine II, p. 69)

- b. The evolution of man, the microcosm, is analogous to that of the universe, the macrocosm. His evolution stands between that of the latter and that of the animal, for which man, in his turn, is a macrocosm.

(Ibid., p. 187)

- c. The first law in nature is uniformity in diversity and the second is analogy.

(Ibid., p. 739)

PROPOSITION VI

Esoteric Philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal being.

(Secret Doctrine I, p. 79)

- a. Everything in the universe throughout its kingdoms, is conscious; i.e., endowed with a consciousness of its own kind and on its own plane of perception.

(Ibid., p. 295)

- b. The capacity of perception exists in seven different aspects according to the seven conditions of matter.

(Ibid., p. 163)

- c. Evolution proceeds along triple lines—spiritual, psychic and physical.

(Secret Doctrine II, p. 115)

PROPOSITION VII

It is on the doctrine of the illusive nature of matter and the infinite divisibility of the atom that the whole science of occultism is built.

(Secret Doctrine I, p. 566)

- a. There is one universal element which is infinite, unborn and undying and all the rest—as in the world of phenomena—are so many various differentiated aspects and transformations of that One.

(Ibid., p. 194)

- b. Spirit or cosmic Ideation and cosmic Substance...are one and include the elements.

(Ibid., p. 362)

- c. The occultist sees in the manifestation of every force in nature the action of the quality or the special characteristic of its Noumenon; which Noumenon is a distinct and intelligent Individuality on the other side of the manifested mechanical Universe.

(Ibid., p. 536)

- d. Unconscious nature is in reality an aggregate of forces, manipulated by semi-intelligent beings (elementals), guided by high planetary Spirits, whose collective aggregate forms the manifested Verbum of the unmanifested Logos.

(Ibid., p. 298)

- e. The whole universe is ruled by intelligent and semi-intelligent forces and powers.

(Ibid., p. 307)

- f. Man himself is the separator of the One into various contrasted aspects.

(Secret Doctrine II, p. 286)

PROPOSITION VIII

Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the Vehicle on a higher plane for the manifestation of Spirit and these three are a trinity synthesised by Life, which pervades them all.

(Secret Doctrine I, p. 80)

- a. Spirit is the matter on the seventh plane; matter is Spirit at the lowest point of its cyclic activity; and both are Maya.

(Ibid., p. 693)

- b. Ether, matter, energy—the sacred hypostatical trinity, the three principles of the truly unknown God of science.

(Ibid., p. 731)

- c. Matter after all is nothing more than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition.

(Ibid., p. 592)

- d. Matter to the occultist is the totality of Existences in the cosmos which falls within any of the planes of possible perception.

(Ibid., p. 560)

- e. Matter is regarded by the occultist as the eternal Root of all...the radiations from this are periodically aggregated into graduated forms from pure spirit to gross matter.

(Secret Doctrine III, p. 223)

- f. On the descending arc it is the spiritual which gradually transforms into the material. On the middle line of the base, Spirit and Matter are equilibrated in Man. On the ascending arc, Spirit is slowly re-asserting itself at the expense of the physical, or Matter.

(Secret Doctrine II, p. 190)

PROPOSITION IX

The doctrine teaches that in order to become a divine fully conscious God, the Spiritual Primeval Intelligences must pass through the human stage.

(Secret Doctrine I, p. 132)

- a. Man is identical in spiritual and physical essence with both the absolute Principle and with God in nature.

(Secret Doctrine III, p. 439)

- b. Man tends to become a God and then—God, like every other atom in the universe.

(Secret Doctrine I, p. 183)

- c. It is the spiritual evolution of the inner immortal man that forms the fundamental tenet of the Occult sciences.

(Ibid., p. 695)

- d. Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually.
(Secret Doctrine II, p. 45)
- e. Man is the macrocosm for the three lower kingdoms under him.
(Ibid., p. 179)

PROPOSITION X

Occultism teaches that no form can be given to anything either by nature or by man, whose ideal type does not already exist on the subjective plane.

(Secret Doctrine I, p. 303)

- a. An idea is a Being incorporeal, which has no subsistence by itself but gives figure and form unto shapeless matter, and becomes the cause of the manifestation.
(Ibid., p. 683)
- b. According to the esoteric teaching there are seven primary and seven secondary creations; the former being the forces self-evolving from the one causeless Force; the latter showing the manifested universe, emanating from the already differentiated divine elements.
(Ibid., p. 481)
- c. Every power among the seven, once he is individualized, has in charge one of the elements of creation and rules over it.

(Secret Doctrine II, p. 375)

PROPOSITION XI

The sun is the storehouse of vital force, which is the noumenon of electricity.

- a. Eastern occultism insists that electricity is an entity.
(Secret Doctrine I, p. 105)
- b. The sun is the heart of the solar world and its brain is hidden behind the visible Sun.
(Ibid., p. 590)
- c. The solar system is as much the microcosm of the one Macrocosm as man is the former when compared with his own little solar cosmos.
(Ibid., p. 650)

PROPOSITION XII

The occultist accepts revelation as coming from divine, yet still finite Beings, the manifested Lives, never from the Unmanifestable One Life.

(Ibid., p. 38)

NOTE: The page references from the *Secret Doctrine* are those of the 3rd Edition.

Volume III of *The Secret Doctrine* was published in 1897 by the Adyar Theosophical Society and later published as Volume 5 in its six-volume edition, Volume 6 being an index. This “third volume” was compiled from H.P.B.’s early drafts of *The Secret Doctrine* and other leftover material. It also included teachings given privately to members of the Esoteric Section. All of this material and the explanations of its origins has now been published in *H. P. Blavatsky: Collected Writings*, Vols. XII and XIII. And all currently published versions of *The Secret Doctrine* are now based on the original two-volume 1888 edition.

