

THE WAY OF THE DISCIPLE

PART ELEVEN

WM 599–640

1 Rule XV

¹Rule XV. *The fires approach the shadow, yet burn it not. The fire sheath is completed. Let the magician chant the words that blend the fire and water.*

2 The Esoteric Sense

¹In all instructions of a truly esoteric character the attitude of the disciple is emphasized as particularly important. How does he relate to superphysical reality, what is still only subjective, what is esoteric? He must assume and consistently hold the position of the observer, detached from the mechanism of observation and contact. He must recognize himself as essentially a spiritual being, different in nature, objectives, and methods of working from the envelopes which he considers it expedient to occupy temporarily and to employ. He must realize his unity and lines of contact with all similar workers and thus arrive at a conscious awareness of his position in the hierarchy of spiritual beings. So much misinformation has been spread abroad and so much emphasis has been unwisely laid on status and position in the so-called hierarchy of souls, that sane and balanced disciples now seek to turn their thoughts elsewhere and to eliminate as far as may be all thought of grades and spheres of activity. KofL3 5.28.1,2; 5.29.1-7 It is possible, in the swing of the pendulum, to swing too far in the opposite direction and to discount these stages of activity. Foolish attempts have been made to decide where people stand on the evolutionary ladder, and this has brought the whole matter into disrepute in the minds of the public. However, if these stages are regarded sanely for what they are – states of extended consciousness and grades of increased responsibility – then such terms “accepted disciple”, “initiate”, “adept”, “master” could be disassociated from (personality =) first self reactions. It must always be remembered that the individual must keep his status strictly to himself, and demonstrate his level of development by a life of active unselfish service and by a clear vision which is ahead of the general conception of mankind. L3 5.28.3,4; 5.29.11; WofM 16.29.1

²Each worker is responsible for himself and his service and for no one else. An individual’s level of evolution does not appear in claims made, but in the work accomplished and in the love and wisdom shown, evidenced knowledge of the plan for mankind, and a manifested esoteric sense. What is meant by the words “esoteric sense”? The power to live and to function (subjectively =) in the consciousness aspect, to possess a constant inner contact with (the soul and its world =) causal consciousness and Augoeides, and this must find expression in love actively shown, in wisdom steadily outpoured, and in the capacity to include and to feel united with all that lives and breathes. PhS 3.31.7 KofL3 8.7.1 This means an interior mental attitude which, whatever its orientation, is directed with intention and will. (LA: The directed attention of the monad controls mechanical and automatic envelope activity.) It can govern and control the emotional sensitiveness, not only of the disciple himself, but of all whom he may contact. By the strength of his silent thought, he can bring light and peace to all. Through that mental power, he can tune in on the world of thought (LA: 47:4-7) and on the world of ideas (LA: 47:1-3) and can discriminate between and choose those mental forces and those concepts which will enable him, as a worker

under the plan, to influence his environment and to clothe the new ideals in that thought matter which will enable them to be more easily recognized in everyday thinking and living. This mental attitude will enable the disciple also to orient himself to (the world of souls =) the causal world and in that space of inspiration and of light, discover his fellow-workers, communicate with them and – in union with them – collaborate in the working out of (divine intentions =) the plan of the planetary hierarchy.

³This esoteric sense is the main need of the aspirant at this time. Until aspirants have somewhat grasped it and can use it, they can never form part of the new group (LA: of world servers); they can never work as white magicians, and these instructions will remain for them theoretical and mainly intellectual, instead of being practical and effective.

⁴To cultivate this inner esoteric sense, meditation is needed, and continuous meditation, at the early stages of development. But as time elapses and a man (grows spiritually =) achieves better contact with the second self, this daily meditation will perforce give way to a steady (spiritual orientation =) orientation to the second self, and then meditation as now understood and needed will no longer be required. (The detachment between a man and his usable forms =) Man's non-identification with his usable envelopes and thought-forms will then be so complete, that he will live ever in the "seat of the observer", and from that point and attitude will direct his mental and emotional activities and the energies which make physical expression possible and useful. WofD 3.9.13, 8.4.26

⁵The first stage in this development and culture of the esoteric sense consists in the holding of the attitude of constant (detached observation =) observation without identification. WofM 9.177.1

⁶The new group of world workers might well be regarded in its outer ranks as a body of trained observers. KofL1 4.8.7 The group is here presented as made up of three divisions, this in order that aspirants and disciples all over the world may be guided in their knowledge as to where they stand individually and may, in sincerity and truth, begin to work with intelligence.

⁷The first division is that of the organized observers. These aspirants are learning two kinds of activity. They are learning to practise that non-identification which will enable them to live (as souls =) causally conscious in everyday life and to understand the real significance of the expression "work without attachment". Each one of them also is a student of world affairs according to the department to which he belongs, earlier referred to when the new group of world servers was first described (LA: in WofD, Part Seven). They are studying the signs of the times. They investigate history in order to discover its main trend and so express to the ordinary academic world and to the thinkers of mankind what they see and understand. LA: Laurency is undisputedly the best exponent of this particular capability.

⁸Running all through human history are three threads, and in the interplay of these three threads the story of evolution is to be found. One thread guides the thoughts of man as he deals with the development of the (form aspect =) matter aspect, with the trends of mankind, and it shows how undeviatingly the forms of races, of countries, and of the fauna and flora of our planetary life have kept pace with the needs of (the slowly emerging sons of god =) human consciousness development. The second thread leads man to an understanding of consciousness development, and indicates the transition from instinct to intellect, and from intellect to intuitional illumination (LA: understanding on the basis of causal ideas, 47:2,3, apprehended), which is the present goal of consciousness development.

⁹The third thread concerns the plan itself and therefore the realm of the truly unknown (LA: where mankind is concerned). What the plan is, and what the goal, is as yet totally unrealized except by the highest adept and the most exalted of the sons of god. Until the illumined intellect and the power of intuitional apprehension are developed in mankind, it is not possible for human beings to grasp the basic concepts which are to be found in (the intellect of god himself =) the self-active part of the cosmic total consciousness or, expressed differently, the collective consciousness of the monads of the kingdoms of expansion in worlds 46–1. Until the highest point of the mount of initiation has been climbed, it is not possible to vision the Promised Land as it is. (LA: This refers to Deuteronomy, chapter 34. It is said there that Moses never lived to see the entry of the Israelites into the Promised Land, but nevertheless was allowed to view it from Mount Nebo, where his organism died and was buried. The name of the mountain, Nebo, נבו, resembles the Hebrew word for prophet, *nabī'* or *navī'*, נביא, which also termed Moses himself. Moses is a symbol of the initiate, which is indicated by his very name: “the one raised from the water” = the one who has received help to rise from the emotional stage. These things of course have no relation to the history of the Jews, but are ancient symbols from Atlantis which the Jews in the exile found in Babylonian temple archives and remade to glorify their own people. The similarity between the name Nebo and the word for prophet is even more salient in the Akkadian language used in Babylon at the time, in which prophet is *nabū*. KofL1 2.4.3, 3.15.1; KofL4 4.35.6) Until man has surmounted the necessary limitations of the three worlds (47–49) and can function (as a free soul in the spiritual kingdom =) with essential (46) consciousness in the fifth natural kingdom (LA: and as a human being no more, but then the monad is self-conscious and group-conscious and has joined an expanding collective being), that which lies beyond that kingdom must remain hidden to man just as much as the human state of being and awareness remains incomprehensible to the animal. This is a salutary and needed lesson which all disciples should grasp.

¹⁰LA: “What the plan is, and what the goal, is as yet totally unrealized except by the highest adept and the most exalted of the sons of god.” This statement is correct only in the sense that those highest ones alone can know the plan in all its width and depth. The principle of scale, however, enables even us human beings to know the plan and the goal somewhat, namely that the plan aims at the consciousness development of all monads, that every monad in whatever kingdom shall be helped to reach the next higher kingdom, and that the goal is the omniscience and omnipotence of all monads in the cosmos. The principle of scale is one of many tools of perspective thinking (47:5), a tool used by the intellect to set itself free from the the almost obsessive tendency of principle thinking (47:6) to see two absolute opposites or extremes (“all or nothing”), only these two and nothing in between; in the case under consideration here: either omniscience of the plan and the goal or complete ignorance of them. KofL1 5.9

¹¹But observers of times and seasons can make rapid progress in developing the intuition, if they persevere in their meditation, train their intellects, and endeavour always to think in terms of universals (LA: enhances the quality of thought step by step from concrete inference thinking in 47:7 to principle thinking in 47:6, perspective thinking in 47:5, and system thinking in 47:4). Let them take heart of grace as they recognize the fact that the (kingdom of souls =) causal kingdom is steadily becoming a reality of the physical world and will be known eventually as a kingdom of nature and considered so by the scientists before two centuries have passed away (LA: written about 1934). WofM 16.26 These “organized observers” form the outer circle

of the new group and their keynote is synthesis, the elimination of non-essentials and the organizing of human knowledge. Working in the many fields of human awareness, they are distinguished by a non-sectarian spirit, and by an ability to deal with what is foundational and essential and to link up various departments of human investigation into one organized and unified whole.

¹²The second group in the new group of world servers is that of the telepathic communicators. These are much fewer in number (LA: than those of the first group mentioned) and are distinguished by their relatively close interrelation with each other. They are primarily a linking or a bridging group. They are gathered out of the more exoteric circle of the organized observers, but have a wider scope of service than they have, for they work in a more truly esoteric manner. They are in touch with each other and with the organized observers, but they are likewise in touch with the group of men and women who stand at the very centre or heart of the world group. Their work is of three kinds and very difficult. Steadily they have to cultivate that (detachment =) non-identification which characterizes (the soul which knows itself =) the monad that has acquired self-consciousness in its causal envelope. WofM 9.86 Steadily they take the knowledge and information accumulated by the organized observers and adapt it to the need of mankind, and give out the teaching. They work efficiently but always from behind the scenes, and though they may be known in the world in this early stage of the work of the new group, and though they may be therefore recognized as teachers and writers, later they will recede more and more into the background and will work through the outer circle. They will inspire the members of that outer circle, and will place increasing responsibility on their shoulders. They will nurture the growth of telepathy in the world and thus weave those strands which will eventually bridge the present gap between the seen and the unseen and so make the new world possible – a world in which death as man knows it will be abolished and a trained universal continuity of consciousness be established. (LA: What is said here is not true of the present mankind of the fourth and fifth root-races, for such telepathy and continuity of consciousness will be universal only far into the sixth root-race many thousands of years hence. KofL1 4.3.6, WofM 18.26.5) This is why in training the members of this second circle of workers the emphasis is laid on telepathy. They are taught to develop their ability to apprehend telepathically thoughts emitted by beings of three kinds: human beings in physical incarnation; discarnated human beings still living in their mental envelopes, and (spiritual beings =) superhuman collective beings who supervise the evolutionary process and have the three threads earlier mentioned in their care.

¹³Their task is exceedingly hard, far harder than that of the first circle and harder even than that of the last, for they lack as yet certain powers and needed experience. Their consciousness is centred in (the intuition =) causal consciousness and not in the synthesizing (intellect =) mental consciousness, and their state of awareness is wide and inclusive. They therefore can suffer more than the majority, and few there are who are not at this stage too sensitive for their own comfort and too responsive to vibrations of matter in all three worlds (47:4–49:7). Their ability of non-identification is not yet complete. They bridge, and therefore support infinite problems and sense world pain. They see too much, as it were, for theirs is not yet the privilege of visioning with clarity the goal that lies two hundred years ahead. They sense the present need. They are responsive to the new tide of spiritual force which is flowing in. They carry the weight of mankind on their shoulders, and because they are somewhat coordinated (LA: causal consciousness controls mentality, and mentality controls emotionality), they live in all three worlds at once, and this few can do. They

are aware of the urgency of the present opportunity and also of the apathy of the many, and for these reasons they work under terrific pressure.

¹⁴The third, and innermost circle, is that of the members of the planetary hierarchy itself. They are the intelligent forces of the planet. They embody the principle of intelligence, and (through them flows the energy which we call the will of god, for lack of better understanding =) they receive directions from the planetary government. They know far more of the plan than do the two outer circles in the new group of world workers, for they see clearly just what is the next step in mankind's consciousness evolution during the next two hundred years. They do not occupy themselves, as the ignorant do, with idle speculations as to the ultimate goal at the close of a world age. They know that there is a time and a season for all things, and looking ahead and apprehending intuitively the goal for all natural kingdoms in the immediate future, all their united effort is bent to one end: to support and assist the telepaths in their work at bridging the gap between them and mankind in the physical world. The telepaths in their turn seek to employ the observers. Knowers, telepaths, and observers – all working in a close if often unrealized unity, and all are responsive according to their degree (LA: of awakened consciousness) to the guidance by inspiration from (the mind and will of the logos, the solar deity =) the third and first departments of the solar systemic government. LA: This inspiration is energies that are consciously emitted from worlds 35 and 29 and downscaled by the planetary government and planetary hierarchy to 49:1 and 47:1, from where they can be received by centres in man's etheric and causal envelopes, his two light bodies. CI 1.2.4, 1.5.15, 1.8.3

¹⁵Beyond this tripartite group stand the (thrones, principals, and powers =) planetary government with whom we need not concern ourselves. On the other side stands mankind, torn by the disasters of war, bewildered by the social, religious, and economic pressure of the present, sensitive and responsive to the influences and energies pouring in on the new tide of the Aquarian age; unable to understand and explain, and conscious only of a longing for freedom of thought and of physical condition, snatching at every chance to gain knowledge and so providing a fertile field wherein this new group can work. We have seen that the objective of all (inner training =) training of consciousness is to develop the esoteric sense, that kind of awareness which will enable a man to function, not only as (a son of god =) causally conscious in physical incarnation but also as one who possesses that continuity of consciousness which will enable him to be (interiorly awake =) awake in causal consciousness as well as (exteriorly active =) active in the physical world. WofM 10.13 This he will accomplish through developing the power to be a trained observer. These words are commended to all aspirants. It is by persistence in the attitude of right observation that the aspirant gains the power of non-identification with form (LA: here, as in many places, "form" means 47:4–49:7), later the power to use form at will and with the end in view of furthering hierarchical plans and consequent usefulness to mankind. When the (aspirant =) disciple has gained this power to observe somewhat, he joins that intermediate circle of trained telepaths who stand between the exoteric circle and the inmost circle, the planetary hierarchy, so that he can serve as an interpreter between the two. Even the members of the planetary hierarchy profit by the opinions and advice of those disinterested disciples who can be trusted to recognize and interpret the need of the hour.

¹⁶When man has reached this stage and is in conscious touch with the plan then the true magical work can begin. Men and women, who are beginning to live (as souls =) self-consciously in their causal envelopes (LA: in 47:3 at first, later in 47:2), can undertake the magical work of the new age, and can inaugurate those changes and that

rebuilding which will bring about the manifestation of the new heavens and the new earth (LA: ameliorates conditions not only of the physical world, the “new earth”, but also of the emotional and mental worlds, the “new heavens”; that is to say, purify those worlds from the influence of the black lodge, not for all time to come but in important respects in connection with the preparations for the appearance of the sixth sub-race and the sixth root-race.) KofL3 18.4.8 They can then work with forces in etheric matter and so bring into being those forms and organizations in the physical world which will more adequately embody (the life of god =) hierarchic ideas in the Aquarian Age which is now upon us. It is to this stage that Rule XV refers.

¹⁷These words mark the consummation of the magical work, and are equally true of the magical work of a solar being, of a planetary being, or of that advanced human being who has learnt to work as a white magician under the plan of the planetary hierarchy. It, of course, refers also to the work of those who through intellectual achievement have learnt to work as magicians but on the black side, and with motives opposite to those of the white magicians. (LA: A.A.B. asserts that the same rules of magical work hold good for both groups, which is hardly correct. There are essential differences between the two groups as to both motives and methods of work, and thus as to the rules as well. WofM 9.17.2, 9.119.2; KofL2 9.25.3; KofL5 1.61) But with the work of the black magicians we have naught to do. That which they do is powerful in transient effect, using the word “transient” in its cyclic sense. These effects must in due time cease, and be subordinated to the work of the bringers of light and of life.

¹⁸The shadow stage is the dim and uncertain period which precedes gross physical manifestation. The word “shadow” does not here refer to the shadow as the counterpart in physical manifestation of the (soul =) causal being (LA: and not its mere physical manifestation, for in the commentary to Rule I the “shadow” refers to the whole first self, 47:4–49:7 – not mere physical man – that is to say the human monad incarnated in the first triad in contradistinction to the causal being, the second triad, and Augoeides). The word refers to one of the intermediate stages in the creative process. It is technically called the “stage of the waxing and the waning of the nebulae”, and this stage precedes the appearance of the more stabilized and relatively permanent (exoteric =) gross physical form. In the formation of a solar system, this is recognized as a preliminary period and can be seen going on in the cosmos. It indicates the stage wherein the (great magician =) solar being is only in process of carrying forward his work; he has not yet finally chanted those words or those sounds which will produce (concretion and the tangible appearance of form =) gross physical form.

¹⁹*The Secret Doctrine* refers to the three fires – electric fire, solar fire, and fire by friction – and these terms are of ancient usage (LA: were taken from the experience of ancient man of the fact that fire was obtained from three sources, that is to say, from wildfire after lightning had struck, from sunlight concentrated in a burning mirror, and with a fire drill; and referred symbolically to the energies of the three triads; in the order mentioned the energies of the third triad, the second triad, and the first triad). When brought into conjunction, these fires produce the manifested macrocosm (LA: the solar system) and microcosm (LA: man), and to this conjunction *A Treatise on Cosmic Fire* refers. These fires (LA: energies) are esoterically one fire (LA: all manifested energies are ultimately differentiations of the primordial force, called dynamis by Pythagoras), but this fire produces, according to the witnessing consciousness (itself at different stages of evolution) the effect of differentiated fiery essence (LA: energy). (LA: Not consciousness, but the differentiation of matter into different

atomic kinds effects the differentiation of energy. Here we see how failure to consider the three equivalent aspects of existence, matter, consciousness, motion – in this case failure to consider matter – results in fiction.) This (fiery essence =) energy can be known as Life itself, or as the self-shining Light, or it can be known as the active form inherent in the one matter which underlies all phenomena. (LA: If something is to be called “Life itself”, it cannot be only energy or only matter, but must be consciousness as well. Once again we see that all the three equivalent aspects must be considered by anyone who does not want to fall victim to fictions.) In this final rule for magic the fires (LA: energies) which are considered are those of matter itself which approach the shadow (LA: gross physical matter) and, as the *Old Commentary* symbolically expresses it, “rise up from the second darkness at the call of the spirit of light and meet in their appointed place that which will absorb them and raise them to the fiery point from whence the fires of living light and radiant life have come.” CI 1.2.1-3

3 *The Negation of the Great Illusion*

¹The phrase in Rule XV which says “that blend the fire and water” has reference to the effect produced at the point of condensation, after the great words bringing about that effect have been pronounced. This rule is almost incapable of explanation, and it is not permitted to a teacher in the planetary hierarchy to give those words (LA: to others than tested and pledged disciples). Only some hints may be given, which will serve to encourage the true aspirant to think and may alas, only irritate the casual thinker who seeks easy and quick methods and formulas through which to work. Heat and moisture are present in the production of all forms of life, but the great mystery (and almost the final mystery to be explained to the adept) is how the merging of three fires can produce moisture or the watery element. This problem and this phenomenon constitute the basis of the great illusion to which the ancient books refer. Through the combination, the enveloping maya is produced. There is, in reality, no such thing as water; the watery sphere; the astral world (LA: the emotional world, world 48, is meant) is an illusory effect and has no real existence. Yet – in time and space and to the understanding of the witnessing consciousness – it is more real than that which it hides. I cannot make this clearer in words. (LA: Strange inability if it were D.K. who said this, but this statement has to be ascribed to A.A.B., who had scant understanding of, and interest in, the matter aspect of existence, which in this case affords the explanation, that is to say, the knowledge of the difference between emotional primary matter and emotional secondary matter. KofR 6.8.18, WofM 5.8.2) It is only possible to suggest to the intelligent aspirant that the light of his soul (reflected in his mental consciousness) and the energy of form (as expressed in his etheric envelope) are for him, in the realm of temporary duality, his two basic realities. (LA: By the “light of the soul” is meant causal consciousness, 47:1-3, and by the “energy of form”, physical etheric energy, 49:1-4. The pertaining two envelopes, the causal envelope and the etheric envelope, are technically man’s two light bodies and his most important bodies, or envelopes. WofM 4.3.3, 9.17.9; APMA 4.3) His experience of the emotional world in which these two realities seem (again illusion, be it noted) to meet and work is but an illusory phenomenon and in an esoteric sense is not based on fact. All true aspirants know that their spiritual progress can be gauged in terms of their freedom from this illusion and of the degree of pure light of their spiritual consciousness (LA: 47:3 at the lowest). In its consciousness, the animal kingdom works with the second of these two basic realities, and for this kingdom the life of the etheric envelope and the force which governs the animal or (material =) physical nature are the prime expression of truth. Yet the animal is beginning to sense dimly

the world of illusion and possesses certain (psychic =) emotional powers and senses by which the animal perceives the emotional world yet is unable to interpret it. The veil of illusion is beginning to fall before the eyes of the animal but it does not know it. The human being has wandered for ages in the world of illusion, for it is of his own creating. Yet man in his turn, in respect of consciousness, has contact with both the realities and learns little by little to dissipate the illusion by the steady growth of the radiant light of (the soul =) causal consciousness. WofM 5.8.10, 5.12.8 In evolution, duality is a stage, leading eventually to the realization of unity.

²LA: Here the doctrine of illusion is taught according to which all or some material reality is illusion, does not exist. This is, however, an exoteric view, not an esoteric one. In any case it is incompatible with Pythagorean hylozoics according to which all worlds are material worlds, all reality is material reality, matter is always and everywhere an inescapable aspect of reality. If the emotional world and emotional matter did not exist, then there would be no emotional atoms and consequently no physical atoms, no physical matter, and no physical world, since the physical atom is composed of emotional atoms.

³The veil of illusion resembles the moment before dawn when familiar things are seen through the fogs and the streamers of mist which veil their forms and also veil the rising sun. Then we have that halftone, that mysterious and vague period when the real is hidden by the unreal; then we have that weird and distorted condition when forms are not seen as they truly are but lose their shape and colour and perspective. True vision is then impossible. The (astral =) emotional stage, the vast cycle of time in which the great illusion holds sway, can therefore be judged, from the above symbolic approach, to be but temporary and transient. It is not the stage of a definitely divine manifestation; it is not the stage of pure undimmed awareness; it is not the stage of the perfected work. It is that period of time wherein the (half-gods walk =) potentially divine monads develop; it is the time wherein truth is only dimly sensed, the vision only vaguely and occasionally seen; it is the stage when then plan is only half realized, and when one works on partial knowledge, difficulty and mistakes are bound to supervene. It is also the stage of distortion and of constant mutability; while it is in evidence we have the apparently ceaseless pulling hither and thither by forces, working blindly and seemingly without purpose. It is the time wherein man is enveloped in mist and fog, and lost in the miasmas arising out of the ground (symbol of the foundational nature of the animal kingdom). Yet at times this stage is seen to be unreal as the dawning light of the (spiritual =) causal consciousness pierces through the surrounding darkness. It is the interlude between the dominance of the animal consciousness and that of the spiritual, and this interlude of (astral =) emotional illusion is known in mankind only. There is no (astral plane =) emotional world except in the consciousness of the fourth kingdom in nature, for man is “under illusion” in a sense different to the consciousness of any other kingdom, subhuman or superhuman.

⁴It is very difficult for human beings to understand the state of illusion, even if a 45-self tries to explain it to them. How can one who is subject to the illusions of (the senses =) emotionality, as are all human creatures, conceive of the state of consciousness of those who have freed themselves from the illusions of the (astral plane =) emotional world or realize the state of awareness of those forms of life which have not yet developed (astral =) emotional consciousness? It is the dual nature of the intellect (LA: the “higher part” made up of causal 47:2,3 and the highest mentality, 47:4 on the one hand; and the “lower part” made up of the lower mentality, 47:5-7 on the other), which causes this illusion, for the intellect of man either presents to him

the keys of the kingdom of heaven (LA: 47:2-4) or locks on him the door of entrance into the world of spiritual realities (LA: 47:5-7). It is the concretizing unprincipled mentality (LA: “unprincipled” means here “deprived of its higher part”) which brings about all the troubles of mankind. It is the sense of I-ness and the spirit of separative individuality which has brought mankind to its present condition, and yet even that is a part of the great developing process. It is the consciousness of duality, and the subjectively realized and simultaneously acknowledged sense of “I am god” and “I am form” which has plunged mankind into the great illusion.

⁵Yet it is this very illusion which renders up to man eventually the secret password for entry into the kingdom of god and brings about his release. It is this maya itself which serves to guide him into truth and knowledge; it is in the emotional world that he must overcome the heresy of separateness and learn the lesson that (the knower and the known are one =) the self and the surrounding world are a unity. The secret science of the master of the wisdom is the secret of how to dissipate the fogs and mist and darkness and gloom which are produced by the union of the fires (LA: the coaction and interaction of the triad energies) in the early stages. (LA: The term “the master of the wisdom” refers to the 45-self, but also the 46-self is capable of this.) The secret of the master is the discovery that there is no emotional world; he (finds =) knows that the emotional world is a figment of the imagination, that it has been created through the uncontrolled use of the creative imagination and the misuse of the magical powers. The work of the planetary hierarchy is primarily to bring to an end the shadows and to dispel the moisture (LA: to dissolve the secondary matter of the emotional world). The aim of the hierarchy is to let in the light of the soul and to show that spirit and matter are the two realities which constitute the unity (LA: it is truer and better to give the Pythagorean trinity: will or motion, consciousness, and matter are the three realities which constitute unity) and that it is only in time and in space and through the (cyclic misuse of the magical and psychic powers =) misuse of mental and emotional powers, a misuse that is conditioned by the time cycle, that the emotional world of the great illusion has come into being and is now so real a thing that it is – in a certain sense – more real to man than the kingdom of light (LA: the worlds of the second self, 45:4–47:3) and the kingdom of form (LA: the physical world). Because of this illusion, the magical work has been carried forward along wrong lines and has been based on wrong motives and fitted into a scheme which is stronger than the average worker, for *the whole force of the world illusion is against all the efforts of the beginner in white magic*.

⁶The rules therefore end with the statement that the magician chants the words that “blend the fire and water” – but these are the rules for the aspirant. The rules for initiates of a paralleling kind end with the words: “Let the initiate sound the note that unifies the fires.” This is significant and of much encouragement to the beginner in the magical work. He is still perforce working in the emotional world and he cannot possibly avoid so doing for much time. The mark of growth for him is the steady withdrawal of his consciousness from the emotional world and his attainment of mental poise and of mental consciousness, followed by creative work in the mental world.

⁷The magical work involves the discovery that the emotional world (LA: more correctly, the forms existing in its secondary matter, but not its sphere of primary matter) is created by man himself. What man has created he can also destroy.

⁸More as to the magical work may not at this time be given. The words that blend may not under any circumstances be given except under the oath of secrecy which (governs automatically the pledged disciple =) the pledged disciple obeys spontane-

ously. These oaths are given to no man but are rendered by the aspirant to his own (soul =) Augoeides when (that soul =) the latter has conveyed to him the words. He finds them for himself as the result of tireless effort and endeavour. He knows that these formulas are the prerogative of all (souls =) all Augoeides and can be known and safely used only by those who have realized the self as one (LA: one with all the other selves, thus has entered unity, world 46, as all the Augoeides have). He therefore pledges himself never to reveal these words to any one who is not (functioning as a soul =) self-conscious in the causal envelope and the second triad or who is wandering blinded in the vale of illusion. From this (automatic =) spontaneous response to knowledge by the knowers in mankind, the planetary hierarchy has gathered its personnel.

4 A Call to Service

¹In closing this treatise on the magical work of the individual aspirant two subjects will be dealt with:

²1. The immediate goal for aspirants in this century (LA: the 20th century), and the steps that they must take towards that goal.

³2. The hindrances which must be eliminated and overcome and the penalties which overtake the probationer and the disciple when mistakes are made and faults are condoned.

⁴First of all, they must clearly recognize the immediate goal, if they are to avoid making unnecessary effort and to achieve real progress. Many well-intentioned aspirants are prone to give undue time to the registering of their aspirations and to the formulation of their plans for service. The world aspiration is now so strong and (LA: the elite of) mankind is now so potently orienting itself towards the Path that sensitive people everywhere are being swept into a vortex of spiritual desire, and ardently long for the life of liberation (LA: the life in 46 afforded by liberation from 47–49), of spiritual undertakings and of (recorded soul consciousness =) glimpses of causal consciousness in waking consciousness (LA: 47:3 to begin with). Their recognition of their own (latent possibilities =) potential faculties is now so strong that they overestimate themselves; they give much time to picturing themselves as the ideal mystic, or in deploring their lack of spiritual achievement or their failure to achieve a sphere of service. Thus they become lost, on the one hand, in the vague and misty realms of a beautiful idealism, of colourful hypotheses, and of delightful theories; on the other hand, they become engulfed in a dramatization of themselves as centres of power in a field of fruitful service. They draw up, mentally, plans for world endeavour to see themselves as the pivotal point around which that service will move. They frequently make an effort to work out these plans and produce an organization in the physical world, for instance, which is potentially valuable but equally potentially useless, if not dangerous. They fail to realize that the motivating impulse is primarily due to a “sense of I-ness”, and that their work is founded on egoism which they must and will eliminate before they can render true service.

⁵This tendency to aspiration and to service is right and good and should be seen as forming part of the coming universal consciousness and equipment of the race as a whole. It is steadily coming to the surface owing to the growing strength of the Aquarian influence which (from about the year A.D. 1640) has been gaining in potency and is producing two effects: it is breaking down the crystallized old forms of the Piscean age, and is stimulating the creative faculties, as they express themselves in group concepts, and group plans. This is the cause of the present disturbed conditions, and these conditions can be summed up in the words “impersonalization, “amalgam-

ation”, and “intercommunication”. “Impersonalization” means that the state, group or groups are regarded as of more importance than the individual and his rights. “Amalgamation” refers to the tendency to fuse, blend, and cohere and to produce that interrelation which must eventually mark intercourse in mankind and produce that “synthesis of all the single men”, which is the goal of the evolutionary process and marks the conclusion of the journey of the (LA: potentially) divine prodigal. “Intercommunication” means sensitivity between units, groups and combinations of groups, both (on the subjective =) superphysical and (objective sides =) physical parts of manifestation. In these three words – “impersonalization”, “amalgamation”, and “intercommunication” – you have summed up for you the outstanding phenomena which are appearing among us at this time. Aspirants are urged to consider the plan as it is thus expressing itself, and to study these growing tendencies in human affairs. The fact that they are so prominent will appear, if the aspirant will take the trouble to consider history. He will then note that even the history of five hundred years ago will reveal to him the fact that at that time great individuals were the prominent factors, and that history is concerned largely with the doings of powerful personalities who cast their spell over their time and age; then isolation and separateness governed human affairs and every man fought for his own land and every man forgot his brother and lived selfishly; then there was little interrelation between different races, and there was no real means of communication, except that of personal contact, which was frequently impossible.

⁶LA: “The state, group or groups are regarded as of more importance than the individual and his rights” is a definition of impersonalization that merits critique. According to the laws of life, the law of freedom and the law of self-realization in particular, individuals have certain rights that are inalienable, thus rights of which they cannot be deprived even by the greatest and “most holy” collectives. A.A.B made this statement on the priority of the state over the individual’s rights in 1934, at time when Hitler had recently come to power in Germany, Stalin ruled absolutely in the Soviet Union, Mussolini had long held undisputed power in Italy – all three men representatives of political ideologies according to which the leader, the state, and the party were everything and the individual nothing, a time when it appeared to many observers that ruly by law and democracy (not the same thing) were becoming definitely obsolete, while totalitarian and authoritarian forms of government were destined for the future. A.A.B often and readily contrasts the views and ideals of the Piscean epoch with those of the Aquarian epoch, but are there any ideals that are more definitely expressive of the Aquarian epoch than those of the inalienable liberties and rights of man? In this connection it must be said that democracies, too, trample on the individual’s inalienable liberties and rights, those of opinion and expression in particular. Not even Thomas Hobbes – that anti-democrat and advocate of unrestricted government power – wanted to accord his Leviathan the right to rule what individuals should think and believe. PhS 3.14.4; KofL4 1.20.12-16

⁷Aspirants should therefore ponder on these three words which will be found to become of increasing importance during the next fifty years. This is far enough ahead for the average aspirant to look and to plan. In their recognition of this phase of the working out of the (divine purpose =) plan of the planetary government, they would do well to study their individual life expression and to ask themselves the following questions:

⁸1. Are they wasting time in mystical dreams, or are they occupied in a practical application of the spiritual truths they have sensed, thus making them part of their daily experience?

⁹2. Do they find that their reaction to the growing impersonality of the age is one of resentment, or do they find that this relatively new attitude of personal (detachment =) non-identification is tending to solve their own personal problems?

¹⁰3. Can they register an increasing ability to sense the thoughts and ideas of others, and do they find that they are becoming more sensitive and therefore more able to swing into the great tide of intercommunication?

¹¹4. How much is the faculty of dramatization governing their daily life? Do they find that they are the centre of the universe, which revolves automatically around them, or are they working at the problem of decentralizing themselves and at absorption in the whole?

¹²His answers to these and other questions which will arise may serve to indicate the responsiveness of the aspirant to the coming in of the new age.

¹³In this treatise on individual development and on control of emotionality, a vision has been given and rules of life have been expounded which hold in them the needed instruction for the interlude between the two great ages – the Piscean and the Aquarian. A part of the underlying purpose has been expressed in words – a purpose which is recognized by many all over the world and which is working out in practically every department of human life. Many who know nothing of the technicalities of the plan register it (subconsciously =) superconsciously and follow it intuitively. Those who guide the human race are not particularly concerned as to the success of the emerging new conditions. That is most definitely assured, and the growth of human realization and of the spiritual consciousness of non-separateness (LA: 46:5-7) cannot be arrested. The problem is what means to continue to employ to bring these desired ends about in such a way that the (form nature =) first self can be made more capable and prepared to handle its new responsibilities, and deal with its new knowledges without undue suffering and those painful cleavages and hours of agony which attract more attention than the more subtle but successful growth of (divine awareness =) second self consciousness. Every time there is a tendency towards synthesis and understanding in the world, every time the lesser is merged in the greater and the individual is blended in the whole, every time great and universal concepts make their impact upon the minds of the masses, there is a subsequent disaster and breaking down of the form and of that which might prevent those concepts becoming physical realities. This is therefore the problem of the hierarchical workers: how to avert the dreaded suffering and carry man along while the tidal wave of the spiritual realization sweeps over the world and does its needed work. Hence the present call to service which is sounding like a trumpet in the ear of all attentive disciples.

¹⁴This call to service usually meets with a response, but that response is coloured by the (personality =) first self of the aspirant with its pride and ambition. He truly realizes the need. His desire to meet the need is genuine and sincere; his longing to serve and lift is real. The aspirant takes steps which he intends to enable him to fit in with the plan. Though there is no question as to the willingness and desire of aspirants to serve, their characters and temperaments are such that they present well nigh insuperable difficulties to the hierarchy, for it is through these aspirants that the hierarchy has to work.

¹⁵These (LA: undesirable) characteristics are often latent and do not appear until after the aspirant has undertaken service. That they are there, the watching guides may suspect, but even they have not the right to withhold opportunity to serve. When there is this delayed appearance, the tragedy is that many others suffer besides the aspirant concerned, people who have been attracted to the server by the idealism that he demonstrates simultaneously. The method of the great ones – to seek out those who

have trained themselves somewhat in sensitive response and to work through them – carries with it certain dangers. The ordinary well-meaning aspirant is not in such danger as the more advanced and active disciple. The latter is in danger in three directions and can be swept off his feet in three ways:

¹⁶1. His whole (nature =) first self is under undue stimulation on account of his contacting both higher kinds of first-self consciousness (47:4) and also kinds of second-self consciousness (47:2,3 and 46:6,7) as well as the energies pertaining to these. This carries with it real danger, for he hardly knows as yet how to handle himself, and is scarcely aware of the risk entailed.

¹⁷2. The people with whom he is working, in their turn, make his problem. Their greed, their adulation and praise, and their criticism tend to becloud his way. Because he is not sufficiently (detached =) free from identifications and spiritually advanced, he walks bemused in a cloud of thought-forms, and does not know it. Thus he loses his way and wanders from his original intent, and again he does not know it.

¹⁸3. His latent weaknesses must emerge under the pressure of the work, and inevitably he will show signs of cracking at times. The first-self faults become strengthened as he seeks to carry his particular form of service to the world. That service is meant here which is he has sought and formulated himself on a background of personal ambition and love of power, even if he only partially recognizes them or does not recognize them at all. He is under strain naturally, and – like a man carrying a heavy load up a steep hill – he discovers points of strain, and evinces a tendency to break down physically, or to lower his ideal so as to adapt them to weaknesses.

¹⁹To all this must be added the strain of the period itself, and the general condition of unhappy humanity. This subconsciously has its effect on all disciples, and on all who are now working in the world. Some are showing signs of pressure on their organisms, though (the inner life =) their emotional and mental life remains poised and normal, sane and rightly oriented. Others are breaking up emotionally, and this produces two effects according to the point of development of the aspirant to service. He is either, through the strain, learning (detachment =) non-identification, and this is what might be called the “defense mechanism” of the soul in this present period of world unfoldment, or he is becoming increasingly nervous and is on the way to become a neurotic. Others, again, are feeling the pressure in the mental envelope. They become bewildered in some cases and no clear truth appears to them. They then work on without inspiration, and because they know it to be right and they also have the rhythm of work. (LA: They know that their work is intrinsically right even though their lack of inspiration is not.) Others are grasping opportunity as they see it and, to do so, fall back on innate self-assertion (which is the outstanding fault of the mental types) and build up a structure around their service, and construct a form which in reality embodies what they desire, what they think to be right, but which is separative and the product of their mentality and not the product of causal consciousness. Some, in their turn, more potent and more coordinated, feel the pressure of the entire (personality =) first self. Their emotionality and their mentality as well responds both to need and to the theory of the plan. They realize their truly valuable assets and know they have somewhat to contribute. They are still, however, so full of their first self that their service is gradually and steadily stepped down to the level of that first self, and is consequently coloured by their first-self reactions, their likes and dislikes, and their individual life tendencies and habits. These eventually assert themselves and there is then a worker, doing good work but spoiling it all by his unrealized separateness and individual methods. This means that such a worker gathers to himself only those whom he can subordinate and govern. His group is not coloured by the ideas of

the new age, but by the separative instincts of the worker at the centre. The danger here is so subtle that much care must be taken by a disciple in self-analysis. It is so easy to be glamoured by the beauty of one's own ideals and vision, and by the supposed rectitude of one's own position, and yet all the time be influenced subjectively by love of personal power, individual ambition, jealousy of other workers, and the many traps which catch the feet of the unwary disciple.

²⁰But if aspirants cultivate true impersonality, if they develop the power to stand steady, if they handle every situation in a spirit of love and if they refuse to take hasty action and to permit separation to creep in, then a group of true servers will grow, the gathering out of those who can realize the plan and help bring to birth the new age and its attendant advances.

²¹To do this, they must possess courage of the rarest kind. Fear holds the world in thrall, and no one is exempt from its influence. For the aspirant and for the disciple there are two kinds of fear which require to be especially considered. The fears that we dealt with in the earlier part of the treatise, and the fears that are inherent in existence itself are familiar to all of us. They have their root in the instinctual nature (economic fears, fears arising out of the sex life, physical fear and terror, fear of the unknown, with that dominating fear of death which colours so many people's lives) and have been the subject of much psychological investigation. Those fears will not be dealt with here. They are to be overcome by (the life of the soul =) causal consciousness as it permeates and transforms the daily life and by the refusal of the aspirant to accord them any recognition. The first method builds towards future strength of character, and prevents the coming in of any new fears. They cannot exist when (the soul is consciously controlling =) causal consciousness is controlling life and its situations. The second method counteracts the old thought-forms and brings about eventually their destruction through lack of nourishment. Two processes are therefore carried forward, the one producing a genuine manifestation of the qualities of the (spiritual man =) second self and the other a growing freedom from the thralldom of age-old fears. The aspirant finds himself becoming steadily (detached =) liberated from identification with the prime governing instincts which have hitherto served to retain him in the elementary collective life of the planet. It might be valuable here to point out that all the major instincts have their roots in that peculiar quality of the planetary life, that is to say, fear reactions, leading to activity of some kind. Psychologists list five main and dominant instincts, and we will very briefly touch upon them.

²²LA: The expression "the soul is consciously controlling" is incorrect to the extent that it is conceived as a condition opposite to another condition where "the soul is unconsciously controlling", because that other condition does not in fact exist. For causal consciousness – whether that of Augoeides or that of the human monad – can never be unconscious, can never therefore control unconsciously or unintentionally, and so the only expression true to facts is "the soul is controlling" pure and simple. To the extent that the monad is causally conscious, it is always self-conscious, being intensely present, a state that is continuous as long as it lasts. Unconsciousness, mechanicalness, a robotic condition are characteristic, where man is concerned, of the three kinds of consciousness of the first triad. When centred in any one of the three units of the second triad – 47:1, 46:1, or 45:4 – the monad is always self-conscious, never unconscious.

²³The *instinct of self-preservation* has its root in an innate fear of death. Through this fear, the race has fought its way to its present point of longevity and endurance of the organism. The sciences which concern themselves with the preservation of life,

the medical knowledge of the day, and the achievements of civilized comfort have all grown out of this basic fear. All has tended to the persistence of the individual, and to the preservation of his condition of being. Mankind persists, as a race and as a kingdom in nature, as a result of this fear tendency, this instinct of the human individual of self-perpetuation.

²⁴The *instinct of sex* has its main root in the fear of separateness and of isolation, and in a revolt against separative individuality in the physical world, against aloneness. It has resulted in the carrying forward of the race and the persistence and propagation of the forms through which the race can manifest itself in the physical world and so endure.

²⁵The *herd instinct* can easily be seen to have its root in a similar reaction. For the sense of safety and for convinced assured security based on numerical aggregations men have always sought their own kind and herded themselves together for defense and for economic stability. Out of this instinctual reaction of the race as whole, our modern civilization is the result with its huge cities and its massed tenements – modern herding taken to extremes.

²⁶*Self-assertion* is also based on fear. It connotes the fear of the individual that he will fail of recognition and thus lose much that would otherwise be his. As time has progressed, the selfishness of the race has thus grown; its sense of acquisitiveness has developed, and the power to grasp has emerged (the will to power in some form or another) until today we have the intense individualism and the positive sense of importance which have produced much of the modern economic and national troubles. We have fostered self-determination, self-assertion, and self-interest until we are presented with a well-nigh insuperable problem. But out of it all, much good has come and will come, or no individual is of value until he realizes that value for himself, and then with definiteness sacrifices the acquired values for the good of the whole.

²⁷The *instinct to enquire* in its turn is based on fear of the unknown. But out of this fear has emerged, as a result of a long enquiry, our present systems of education, patterns of culture, and the entire structure of scientific investigation.

²⁸Because man is (LA: potentially) divine, these tendencies, based on fear have acted as a tremendous stimulation of his entire nature, and have carried him forward to his present point of wide comprehension and skill. They have produced our modern civilization with all its defects and yet with all its signs of (divinity =) potentials of something higher. Out of these instincts carried forward, and out of the process of their transmutation into their higher correspondences the full flower of (soul =) second-self expression will emerge. More precisely:

²⁹1. The instinct of self-preservation finds its consummation in assurance of immortality. The work undertaken by the spiritualists and psychic investigators right down the ages is the mode of approach and the inevitable guarantee of this.

³⁰2. The sex instinct has worked out and finds its logical consummation in the relationship, consciously realized, of the (soul =) second self and the (body =) first self. This is the keynote of mysticism and religion, which is today, as ever, the expression of the law of attraction, not as it expresses itself through physical marriage, but as it finds its consummation (for man) in the sublime marriage carried forward with conscious intent between the positive soul (LA: Augoeides) and the negative and receptive form (LA: the human monad).

³¹3. The herd instinct finds its divine consummation in an awakened group consciousness, which is evidenced today in the general tendency towards amalgamations, and the widespread fusing and blending which are going on everywhere. It demon-

strates in the ability to think in terms of internationalism, of universalism, which will eventually result in the establishing of universal brotherhood.

³²4. The instinct of self-assertion, in its turn, has given to our modern civilization its intense individualism, the cult of the personality, and the production of ancestor and hero-worship. It is leading, however, to the assertion of the (LA: potentially) divine self. Out of our newest science, psychology, will emerge a knowledge of the self-active, self-determined self, and this knowledge will lead finally to the manifestation of (the kingdom of souls =) the fifth natural kingdom on earth. LA: No doubt the knowledge of the fact that man is ultimately an immortal and potentially divine self will lead to this manifestation. This will not emerge out of academic psychology, however, for it will never be in a position to ascertain this fact. It will emerge only out of the universal recognition of the truth of Pythagorean hylozoic doctrine of the self as a monad, an immortal primordial atom. KofR 5.42.1, WofM 16.12.2-4

³³5. And what of the instinct to enquire? Transmuted into (divine investigation =) research into the superconscious, supernormal, superhuman and transformed by the application of (the light of the soul =) causal consciousness in the realm of enquiry, we shall have mankind carried forward into (the hall of wisdom =) the causal stage and thus man will leave behind the experiences of (the hall of knowledge =) the mental stage. Our great educational centres will then become schools for the development of (intuitive perception =) essential (46) and (of spiritual awareness =) superessential (45) consciousness. LA: What is said here does not refer to the Aquarian age, but refers to achievements possible only in a more distant future many thousands of years hence, when the sixth root-race reigns supreme.

³⁴The following table should be carefully studied by the aspirant:

<i>Instinct</i>	<i>Correspondence</i>	<i>Mode</i>
Self-preservation	Immortality	Spiritualistic research
Sex	Spiritual union	Mysticism
Herd	Group consciousness	Brotherhood
Self-assertion	Assertion of the self	Psychology
Enquiry	Intuition	Education

³⁵Thus the fears which beset mankind, having their roots in instincts, seem to be characteristics that are misapplied and misused but nevertheless are (LA: potentially) divine. Once they are rightly understood and used, and transmuted by the knowing (soul =) causal consciousness, they produce awareness and are the source of growth and that which conveys to the (dormant soul =) inactive monad consciousness the impulse it needs to progress, as it has done through the ages, and can be trusted today to carry it forward with increasing rapidity, as it now arrives at intellectual comprehension and can apply itself to the problem of progress in full awareness. KofL2 9.16.7-9

³⁶Aspirants need to realize more deeply that the whole process is a divine one, and that evil, so-called, is but an illusion and an inherent part of duality, giving place in time and out of time to a divine unity. Evil is due to wrong perception and erroneous interpretation of that which is perceived. The achievement of true vision and right understanding brings about freedom from the instinctual reactions and evokes that (inner detachment =) non-identification which enables a (man =) monad to walk at liberty in the (kingdom of god =) fifth natural kingdom.

³⁷But what of the two fears with which the aspirant has peculiar concern? What of the fear of public opinion and the fear of failure? These are two potent factors in the life of service, and hinder many.

³⁸Those who are beginning to work in cooperation with the plan and are learning the significance of service are prone to fear that what they do will be criticized and misjudged, will not be sufficiently liked, appreciated and understood. They demand liking and praise. They gauge success by numbers (LA: of adherents) and by response. They dislike to have their motives impugned and misjudged, and rush violently into explanation. They are unhappy if their methods, the personnel of their group, and the way in which they render service come under criticism. The false objectives of numbers, of power, or of a formulated doctrine control them. Unless what they do measures up to the standards or conforms to the technique of the group of intellects which surrounds them or appeals the most to them, they are unhappy and consequently frequently change their plans, alter their viewpoint, and lower their standard until it conforms to their immediate mass psychology, or their chosen counselors.

³⁹The true disciple sees the vision. He then seeks to keep so closely in touch with his (soul =) Augoeides that he can stand with steadiness while he endeavours to make that vision a reality. He aims to achieve what, from the standpoint of the world, seems to be impossible, knowing that the vision is not realized through expediency and undue adaptation of the suggested ideas of worldly or intellectual counselors. He considers public opinion and the advice of those who are Piscean in their tendencies and not Aquarian carefully but not unduly so. When he finds the advice to be separative and tend to eliminate harmony, and produce a lack of brotherly love and understanding, he discards it at once. When a critical attitude towards other workers in the field of world service is constantly shown and where there is a capacity to see only selfishness and fault and to impute wrong motives and to believe evil, then the true disciple refuses to be swayed and goes serenely on his way.

⁴⁰It should be emphatically said that in the coming cycle the true work will be carried forward (the work of spiritually welding the world into a synthesis and the production of a recognized brotherhood of souls) only by those who refuse to be separative and whose words are watched so that no evil is spoken. These are the workers who see the divine in all and refuse to think evil and impute evil. They work with sealed lips. They deal not with their brother's affairs, nor reveal that which concerns them. Their lives are coloured by understanding and by love. Their mentality are characterized by a trained (spiritual perception =) perception of that which is of the second self, a faculty which employs a keen intellect as the corollary of a loving spirit.

⁴¹These men and women whose mission it is to inaugurate the new age have learned the secret of silence. They are animated ceaselessly by a spirit of inclusive love. They do not allow themselves to be led astray into the field of ordinary criticism, and they permit no condemnation of others. They are animated by the spirit of protection. To them will be committed the work of fostering the life of the new age.

⁴²To those who have not yet reached this point in evolution and whose vision is not so clear, nor their natures so self-disciplined, there remains the important work, on a lower level, of working with their kind. Their abilities and qualities bring to them those who resemble them. They do not work in such loneliness and their work is more outwardly successful, though not always so.

⁴³It must be remembered that all work, in the sight of the great ones, is of equal importance. For those souls who are at the stage where a home or office provides

sufficient experience, that is for them the supreme effort. Their attempt to work is on its own level as great an achievement as to fulfil the destiny of a Christ or a Napoleon. Do not forget this and seek to see life truly and not with its distinctions – men-made and dangerous. A disciple who has not yet the fuller vision of a more trained worker and who is only just learning the ABC of public work may, with all his failures and dense stupidities, be doing as well as an older disciple with his wider knowledge and experience. KofL4 3.36.7

5 The New Age Groups and Their Training

¹To those of us who are working on the inner side (LA: in the worlds of the planetary hierarchy, 43–46, the cosmic physical etheric world, in contradistinction to the worlds of man, 47–49), the workers in the world fall into three groups:

²1. Those, few and far between, who are true Aquarians. These work under real difficulties, for their vision is beyond the grasp of the majority, and they meet often lack of understanding, frequent disappointment in their fellow workers, and much loneliness.

³2. Those who are straight Pisceans. These work with much greater facility and find a more rapid response from those around them. Their work is more doctrinal, less inclusive and coloured by the spirit of separation. They include the mass of world workers in all the various departments of human thought and welfare.

⁴3. Those Pisceans who are enough developed to respond to the Aquarian message, but who as yet do not have sufficient trust in self to employ the real Aquarian methods of work and message.

⁵For instance, they have in the political field, a sense of internationalism, but they cannot apply it when it comes to the understanding of others. They think they have a universal consciousness, but when it comes to a test, they discriminate and eliminate. They constitute a much smaller group than the true Pisceans and are doing good work and filling a much needed place. The problem they present, however, to the Aquarian worker lies in the fact that though they respond to the ideal and regard themselves as of the new age, they are not truly so. They see a bit of the vision and have grasped the theory but cannot express it in action.

⁶Thus we have these three groups doing much needed work and reaching through their united undertakings the mass of people and fulfilling thus their dharma. One group works necessarily influenced by the illusions of public opinion. The intermediate group has a most difficult task to perform, for where there is no clear vision the voice of their chosen environment and the voice of the inner group of world knowers (LA: the planetary hierarchy) are often in conflict and they are pulled hither and thither as they respond first to one and then to the other. The group of those who respond more fully to the incoming Aquarian vibration register the voices of the leaders of the other two groups, but the voice of the planetary hierarchy serves to guide them forward on the straight path. LA: The word “voice” is insuitable to term causal inspiration from the planetary hierarchy, and this for two reasons. The one reason is that this inspiration is never perceived as a voice, or even as coming from outside of the one receiving it or as being separate from him, but always as if it came from the individual himself, from his “own higher self”. The other reason is that by using the word “voice” there is a risk of confusing this inspiration with the voices mediums and mediumistically disposed people pick up from the emotional world, voices that are unreliable and dangerous to listen to, since they emanate from emotional beings which are ignorant of reality, life, and the laws. KofL2 9.1.17; KofL3 8.16.8,12, 8.17.5, 8.20.7; WofM 8.12

⁷This is an attempt to explain the modes and methods of work, for the times are hard and clarity of thought is needed if the work is to go forward as desired. Even such a division into three groups is itself of a separative tincture, and it is yet impossible to present any idea in its true and synthetic relation (LA: impossible to make causal ideas comprehensible even to eminent mentalists if they lack causal intuition). It is a gain when the many thousands of separative groups can be grouped into three comprehensive ones and the intellect of the disciple be thus freed from the need of making detailed analyses of the world situation among the workers with the plan. LA: The group is then so large that it will always include some member who has the expert knowledge required for every situation that may arise.

⁸The second great test of the sensitive disciple is fear of failure. This is based on past experience (for all have failed), on a realization of the immediate need and opportunity, and on an acute appreciation of individual limitation and deficiency. It is often the result of a response to the lowered (spiritual =) causal and physical vitality of the race today. Never before has there been a time when fear of failure has more widely haunted mankind. Another cause of this reaction is to be found in the fact that mankind, as a whole and for the first time in the history of the race, senses the vision and has therefore a truer sense of the relativity of values than ever before. Men know themselves to be (LA: potentially) divine, and this is becoming increasingly a universal realization. Hence the present unrest and revolt from trammelling conditions. It is however a serious waste of time (LA: and energy) for a disciple to ponder on a failure or to fear failing. There is no such thing as failure; there can only be loss of time. That in itself is serious in these days of dire world need, but the disciple must inevitably some day make good and retrieve his past failures. We all learn by failure – a well-known truth, and is known as such by all who are attempting to live as souls (LA: in causal consciousness). Nor need the disciple sorrow over the failures, apparent or real, of his fellow disciples. The sense of time produces illusion and disappointment, whereas the work goes truly forward. A lesson learnt by failure acts as a safeguard for the future, and thus it leads to rapid growth. An honest disciple may be momentarily caught by illusion, but in the long run nothing can really deter him. What are a few brief years in a comparative cycle of eons? What is a second of time in a span of man's allotted life time? To the individual disciple they appear most important. To the onlooking soul (LA: Augoeides), they seem as nothing at all. For the world perhaps, a temporary failure may connote delay in expected help, but that again is brief, and help will come from other sources, for the plan goes unerringly forward. KofL1 9.51.23,24; KofL5 6.18.3, 6.20.9

⁹Aspirants are given the paradoxical injunction to work with utter earnestness, and yet at the same time to refuse to work with such earnestness, and not to take themselves so earnestly. When (those who stand on the inner side =) the members of the planetary hierarchy study the work of the world aspirants today, they see an almost pitiful distress of individual deficiency, a sustained and strenuous effort on their part to "make themselves what they ought to be", and yet at the same time a distressing lack of proportion, and no sense of humour whatsoever. Aspirants are urged to cultivate both these qualities, and not to take themselves so seriously. Then they will find that they will release themselves for freer and more potent work. They are enjoined to take the plan and the call to serve seriously, but waste no time in constant self-analysis. KofL2 2.28.6

¹⁰Therefore the immediate goal for all aspiring disciples at this time can be seen to be as follows:

¹¹1. To achieve clarity of thought as to their own personal and immediate problems and primarily the problem as to their objective in service. They do this through meditation.

¹²2. To develop sensitivity to the new impulses which are flooding the world at this time. They bring this about by loving all people more and through love and understanding contacting them with greater facility. Love reveals.

¹³3. To render service with complete impersonality. They do this by eliminating personal ambition and love of power.

¹⁴4. To refuse to pay attention to public opinion or to failure. They do this by applying strict attention to the (voice of the soul =) inspiration of Augoeides, and by endeavouring to dwell ever in (the secret place of the most high =) in causal consciousness and incipient 46-consciousness (LA: 47:2,3 and 46:6,7).

¹⁵The first question, as to the immediate goal of the disciple and the steps he needs to take to reach it, and the second question, as to his conduct and the factors he must eliminate, have now been dealt with. It only remains, therefore, to point out the penalties which will overtake the probationary disciple and the trained worker should he give way to illusions and to the faults inherent in his nature and permit them to hinder his work, to come between him and the goal he visions.

¹⁶There are three main points of danger in the life of service. The individual training of the disciple is not meant here, but his life of service, and the activities in which he is engaged as a worker. His temperament, equipment of characteristics (physical, emotional, and mental) do have a potent effect on his environment and on the people he seeks to help, and also his family background, his world training, and his speech.

¹⁷The first danger is his physical condition. This will not be dealt with here beyond the exhortation to all disciples to act with wisdom, to give themselves sufficient sleep, right food (which must vary for each individual), and those surroundings, if possible, which will enable them to work with the greatest facility. The penalty for the infringing of these instructions works out in lack of power in service and in the growing thralldom of the organism. Where the organism is in poor condition, the disciple has to add the liabilities incident upon the bringing in of force for which he cannot find the right outlet.

¹⁸The second danger lies in the emotional illusion in which all mankind lives, and its power to glamour even experienced workers. This has been considered at length in this treatise, which is a treatise on the control of the emotional envelope and a right understanding of its laws. Only mental control, to which (true spiritual =) causal perception is added, will suffice to pierce this unsound emotional fog, and reveal to the disciple that he is a spiritual entity (LA: a potential second self) in incarnation and in touch, through his intellect (LA: at least causal consciousness, 47:2, is meant here, but also incipient essential consciousness, 46:7) with the universal intellect (LA: causal and essential collective consciousness, KofL3 3.5.3, 4.1.6). The penalty which overtakes the disciple who persistently permits himself to be glamoured by the illusion is obvious. His vision becomes fogged, and "he wanders down the lanes of life and misses that straight highway which will lead him to his goal".

¹⁹The third danger (and one that is very prevalent at this time) is that of mental pride and consequent inability to work in group formation. WofM 6.30.19, 9.86.2, 9.198.1; KofL1 3.1.9, 3.3.2, 4.10.10, 8.16.6,7,12; 9.23.7; 9.45.26-29; 9.48.3; KofL2 9.24.6; KofL3 8.7.2; KofL5 5.4.4, 23.5.2 The penalty for this is often a temporary success and an enforced working with a group, which has been devitalized because deprived of its best elements and which has in it only those people who feed the

personality of the head of the group. Because of the emphasis on his own views and his own methods of working, the disciple finds that his group lacks those factors and those people who would have rounded it out, who would have balanced his endeavour, and given to his undertaking those qualities which he himself lacks. This is, in itself, a sufficient punishment, and quickly brings the honest disciple to his senses. Let a disciple who is intelligent, honest, and basically true so err, and in time he will awaken to the fact that the group he has gathered around him are molded by him or he is molded by them; they are often embodiments of himself and repeat him. The law works rapidly in the case of a disciple, and thus adjustments are speedily made.

²⁰Having with steadfastness gone forward the aspirant will discover that the exoteric and esoteric linking of the outer schools and the inner school, the planetary hierarchy, is so close that not one earnest aspirant goes totally unrecognized. KofL1 4.5.1; WofM 5.38.4, 9.177.5, 10.24.1 In the press of the work it is an encouragement to know that there are those who watch, and that every loving deed, every unselfish feeling, and every aspiring thought is noted and known. Bear in mind, however, that it comes to the recognition of the hierarchy through the increased vibration of the aspirant and not through a specific knowledge of the deed accomplished or the thought sent out. The teachers who are members of the hierarchy are occupied with principles of truth, with vibratory rates, and with the quality of the light they see (LA: in aspirants and disciples). WofM 9.184.1 They do not consider specific deeds, words and conditions. The sooner aspirants grasp this and put out of their minds any hope of contacting some individual, perceptible to them, whom they call a “master”, with so much leisure, of such developed powers that he can occupy himself with their trivial affairs, the more rapidly will they progress. KofL3 5.28.8-10; WofM 5.35.3-8

²¹Where, however, there is steady growth (LA: of consciousness), an application to esoteric principles so that definite changes are produced in the envelopes used, and an increase of the light being radiated, it is known and recorded, and the aspirant is rewarded by increased opportunity to serve his fellowmen. The members of the hierarchy do not reward by commendation, by patting on the head, or by expressing their pleasure in words. They are occupied in making out of everyday men and women such ones as know and are able to do. KofL3 5.29.12 This they do by:

²²1. Teaching them to know themselves.

²³2. Setting them free from belief in authority by awakening their interest and enquiry, and then indicating (not more than that) the direction in which the answer should be sought. WofM 16.12.5

²⁴3. Giving them those conditions which will force them to stand on their own feet and rely on their own souls (LA: incipient second selves) and not on any human being, be he a beloved friend or teacher. KofL1 9.38.34, 9.70.12; KofL2 9.25.1; KofL3 1.3.9; WofM 8.23.7, 9.82.7

²⁵Most of the points that concern the work of the aspirant today have been considered earlier in this treatise. It remains now for all of you to study it with care. All who read these instructions are urged to rally their forces, to renew their vows of dedication to the service of mankind, to subordinate their own views and wishes to the group good, to take their eyes off themselves and fix them anew upon the vision, to guard their tongues from idle speech and criticism, from gossip and innuendo, and to read and study so that the work may go intelligently forward. Let all aspirants make up their minds in this day of emergency and of rapid unfolding opportunity to sacrifice all they have to the helping of mankind. Now are the need and the demand. The urgency of the hour is upon us, and all of you who have received the help of the

hierarchy are encouraged to join the strenuous effort of the great ones. They are working day and night in an effort to relieve mankind and to offset those evils and disasters which are immanent in the present situation. This opportunity is offered to all aspirants because they are needed – even the very least of them. A group of aspirants, working in unison and with deep and unfaltering love for each other, can achieve significant results.

²⁶D.K. says in conclusion: That each of you may so work, and that each of you may lose sight of self in the realization of world need, is the earnest prayer and deepest aspiration of your brother, The Tibetan.

L.A. June 28th, 2014.

Abbreviations used for books and other writings: APMA – *About Pythagorean Methods of Activation*, CI – *Cosmic Intelligence*, KofL1 – *Knowledge of Life One*, KofL2 – *Knowledge of Life Two*, etc., KofR – *The Knowledge of Reality*, PhS – *The Philosopher's Stone*, WofD – *The Way of the Disciple*, WofM – *The Way of Man*.