

THE SEVEN RAYS ON THE PATH OF DISCIPLESHIP

Study Set 1

Merits of the Sixth Ray Astral Body

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Note. In Series XIII the books referred to throughout the Study Sets as Seven Rays, Vols. I-V, are also titled as follows:

- Seven Rays I - Esoteric Psychology I
- Seven Rays II - Esoteric Psychology II
- Seven Rays III - Esoteric Astrology
- Seven Rays IV - Esoteric Healing
- Seven Rays V - The Rays and the Initiations

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 U.S.A.

Wayfarer, friend, let us travel together. Night is near, wild beasts are about, and our campfire may go out. But if we agree to share the night watch, we can conserve our forces.

Tomorrow our path will be long and we may become exhausted. Let us walk together. We shall have joy and festivity. I shall sing for you the song your mother, wife and sister sang. You will relate for me your father's story about a hero and his achievements. Let our path be one.

Be careful not to step upon a scorpion, and warn me about any vipers. Remember, we must arrive at a certain mountain village.

Traveler, be my friend.

Community

READING ASSIGNMENT

<u>Seven Rays I:</u>	Page(s)	25	Sixth Ray Lord
		49-52	Modes of Group Teaching
		79-83	Ray Purpose, Mantram, Lord Names
		208-210	Vices & Virtues
		358-363	Outgoing Sixth Ray
<u>Seven Rays II:</u>		36	First paragraph
		38)	Individualization Formula
		42-43)	
		47	Identification Formula - Sixth Ray Realization of Liberation
		143-144	Method of Service
		371-375	Integration Technique

Discipleship in the New Age (DINA), Volumes I & II:

Letters to disciples in training who have sixth ray astral bodies. Refer to DINA RAY INDEX and READING ASSIGNMENT INDEX for listing of pages to be read.

You should attempt to read at least 10 pages each day.

SEED THOUGHT

Occult obedience, correctly understood and applied, is the royal route through the astral plane to the very heart of the Hierarchy.

DINA II: 586

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WRITTEN WORK

1. All esoteric principles unfold gradually, over a long period of time, in the consciousness of each student. With that in mind, and remembering that your present understanding will give way to revision, again and again, what is your present view of discipleship?
2. As you study the assigned letters for this month, look for and make a list of the merits of the sixth ray astral body on the path of discipleship.
3. The daily life of most people offers more than one field of service. Drawing on your list of the merits of the sixth ray astral body, please give at least three examples showing how the sixth ray could best be used in particular fields of service in your daily life.

Dear Fellow Student,

With this Study Set you are beginning a journey which can and we hope will carry you a significant distance on the Path. This Series presents an orderly study of the Seven Rays. The primary goal of the Series is to expand and deepen the knowledge and understanding of the rays. A secondary benefit will probably be a clearer concept of the Path of Discipleship. A third benefit will be that the serious student, through his study and meditation work, will be in a much better position to ascertain his own ray make up. He will gain thereby a far deeper understanding of his own five-fold mechanism. This understanding should lead in turn to a more efficient and effective use of energy as the student serviceably and creatively lives his everyday life.

We will be using four books in this Series: Esoteric Psychology, I and II, and Discipleship in the New Age, I and II. We refer to Discipleship in the New Age as DINA I and II, and to Esoteric Psychology I and II as SR I and II.

The greater portion of the two DINA volumes is given over to a collection of letters which the Tibetan wrote to individual disciples in training who made up the several seed groups which he was attempting to establish. Except for a few pages in each of the Seven Ray volumes, the reading assignments in this Series will be on those letters. You may want to read the rest of these two volumes and we would encourage you to do so. But we want you to realize that our work in this Series will be concerned only with the letters in each of these books.

If you will look at the sheet entitled DINA RAY INDEX which appears as page 7 in this Study Set*, you will notice that the second column from the left is a series of initials, starting with BSD and followed by LDO, JAC and so on. Those initials were given to each of the disciples in training by the Tibetan. Alice Bailey, in the introduction to DINA I on page xii and xiii, makes the following observation regarding the recipients of these instructions.

Their names will not be divulged. The initials at the head of the various instructions and the dates assigned carry no information; the instructions were probably not received on the dates given and the initials are none of them correct. No information will be given by any of us who know the relation between the initials and the disciple. Questions as to identity will not be answered at any time. It is the subject matter which is of importance and not the name of the disciple, for what is said is applicable to all aspirants.

*There is a supplemental index included also for you to use as a reference throughout the series.

The initials which were given to each disciple by the Tibetan stand for the virtues or qualities which that particular disciple needed to cultivate. These qualities usually appear in the first few letters, and they are sometimes italicized. It is a helpful study aid to determine the needed qualities the initials indicate for each disciple.

Also along this line, it would be helpful to list other data about each disciple if they are given; for example, the type of group each individual is working in, the sex or age of the disciple, or any other factors which you may notice. A list such as this will give you a profile of each disciple and help to make these men and women more real to you, thus the Teaching becomes more practical and applicable to the daily lives of all of us.

The DINA RAY INDEX gives, from left to right, the page number in DINA I that each disciple's letters start on, the identifying initials of the disciple, that disciple's ray pattern and, in the last column, the page number in DINA II upon which the continuation of the disciple's letters start. If there are no numbers for a disciple in the last column, it means that disciple has no letters in the second volume. This is because the disciple had left the group or died.

You will notice the numbers in the right hand column are not all in numerical order, as are the numbers in the left-hand column.

The ray pattern given for each disciple on the DINA RAY INDEX is a series of five numbers. The first two are Roman numerals. These are followed by three Arabic numbers. The ray of the Soul is given with the first Roman numeral, and the ray of the personality is given with the second. The rays for the three lower bodies are given by the Arabic numbers in the following order: mental, astral and etheric. For example, LDO, the second disciple listed on the DINA RAY INDEX, has a 2nd ray soul, a 4th ray personality, a 4th ray mental body, a 2nd ray astral body and a 7th ray etheric body. LDO's letters begin on page 127 in DINA I and continue on page 443 in DINA II.

Since our focus in this Series will be on the rays as they demonstrate through the lives of these disciples, it will be the ray patterns which will govern our reading of the letters.

We will take up the rays in the following order: 6,5,4,7,1,2,3. And we will trace each ray through the five planes of an individual's equipment in the following order: astral body, mental body, personality, soul, and physical-etheric body. The etheric body represents the energy that the person works with on the physical plane. In the dense physical body our concern is mainly for the brain and nervous system. And we should constantly remind ourselves that the esotericist works with energy rather than form.

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Regarding the sequence of study, the first ray we will take up is the 6th. We will approach it and all of the rays in the following manner: (1) We will read all or most of the letters for all of the disciples who have 6th ray astral bodies. (2) We will then read all or most of the letters for all of the disciples who have 6th ray mental bodies (if any). (3) We will then proceed to the 6th ray personalities, then (4) the 6th ray souls and finally, (5) the 6th ray etheric bodies. In each case we will read all or most of the letters of each disciple who has the particular ray/body combination we are studying.

The next ray we will take up is the 5th. We will repeat the process given above for the 6th ray, and then take up the 4th ray. Below is a schemata of our study/reading plan.

	6	5	4	7	1	2	3
Astral	1	∅	∅	∅	12	17	∅
Mental	∅	5	7	∅	13	18	22
Personality	2	6	8	9	14	19	23
Soul	3	∅	∅	10	15	20	24
Etheric	4	∅	∅	11	16	21	25

We will start with the 6th ray, read down through each body as shown, move to the 5th ray, repeat the process, then take up the 4th, 7th, 1st, 2nd, and 3rd rays.

If you will look at your READING ASSIGNMENT INDEX for this Study Set (not the DINA RAY INDEX) which appears on page 9 of the Study Set, you will see that we have provided you with a list of all those disciples who have 6th ray astral bodies. We are asking you to read a minimum of 10 pages a day or 300 pages a month. This first block of reading contains more pages than that, so you may not finish all of the letters for all of the disciples with 6th ray astral bodies. However, all of the reading you do for this first Study Set will be the letters to disciples who have 6th ray astral bodies.

Referring to your DINA RAY INDEX, you will note that BSD, the first disciple listed, has a 6th ray astral body and a 6th ray personality; this means that you will probably be reading the letters to BSD twice during our study of the 6th ray. You will again read the letters to BSD when we take up our study of the 5th ray because he has a 5th ray mental body, and once again when we take up our study of the 3rd ray because BSD has a 3rd ray soul and a 3rd ray etheric body.

The reading plan will take you over and over these letters, each time from a slightly different point of view. There are sixteen Study Sets for the Series, and it is hoped that in addition to a deeper more esoteric grasp of the Ray Lords, the serious student will have a growing understanding of what it means to be a disciple in the New Age.

As you undertake this rather ambitious study of the rays, be assured you have our joyous and confident loving support.

Your steadfast companions,
The Staff of ARCANA

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DINA RAY INDEX

DINA I	IDENTIFICATION	Ray Pattern					DINA II	NOTES:
		SOUL	PERSONALITY	MENTAL	ASTRAL	PHYSICAL		
105	BSD	III	VI	5	6	3		
127	LDO	II	IV	4	2	7	443	
136	JAC	I	II					
138	FCD	II	IV	1	2	7	459	
157	JWK-P	I	II	4	2	7	588	
173	RAJ	II	VII	4	6	2	473	
186	IAP	I	II	4	1	3	492	
189	SSP	II	V	4	6	3		
203	CAC	I	II	4	6	1		
210	ISG	II	I	1	6	1	511	
225	LFU	I	III	3	6	6	529	
235	IBS	I	VI	4	6	3	544	
262	LDN-C	I	VI					
263	RVB	II	IV	4	2	3	558	
278	DAO	VII	I					
291	WDB	II	IV					
301	DLR	I	V	5	6	7	750	
321	SCP	I	VI	2	6	1	570	
342	PGC	II	VII	5	6	7	574	
355	RSU	II	III	1	1	7	599	

DINA RAY INDEX

DINA I	IDENTIFICATION	Ray Pattern			DINA II	NOTES:
		SOUL	PERSONALITY	MENTAL ASTRAL PHYSICAL		
375	WDS	II	I	2 1 3	619	
382	DPR	I	V	4 2 3	642	
406	GSS	VII	VI	1 6 3		
416	DHB	II	VI	1 1 7	656	
433	PDW	II	VI	5 6 7		
441	WOI	II	V	4 6 7		
454	DIJ	II	VI	4 1 7	681	
471	LUT	II	I	4 6 3	697	
497	DEI	II	I	2 1 3	703	
504	CDP	II	VI	5 6 6		
531	RLU	II	IV	5 6 3		
544	KES	II		4 6 7		
551	O-LRD	I	V	3 6 1		
560	SRD	II	VI	4 1 3		
571	HSD	VI (II)	I	1 6 7	713	
595	LTS-K	III	VI	5 1 3	724	
621	BSW	I	VII	4 6 7		
637	RSW	II	VII	4 2 7	734	
645	EES	VII	VI	4 6 1	640	
649	RRR	II	I	4 6 1		
662	JSP	II	VI	4 2 7		

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DINA - RAY VI ASTRAL BODY READING ASSIGNMENT INDEX

<u>Book</u>	<u>Pages</u>	<u>Identification</u>	<u>Notes</u>
			<u>Ray VI Astral Body</u>
I	105-127	BSD	-----
I	173-186	RAJ	-----
II	473-492	RAJ	-----
I	189-203	SSP	-----
I	203-210	CAC	-----
I	210-225	ISG	-----
II	511-529	ISG	-----
I	225-235	LFU	-----
II	529-544	LFU	-----
I	235-262	IBS	-----
II	544-558	IBS	-----
I	301-321	DLR	-----
II	750-764	DLR	-----
I	321-342	SCP	-----
II	570-574	SCP	-----
I	342-355	PGC	-----

DINA - RAY VI ASTRAL BODY READING ASSIGNMENT INDEX

<u>Book</u>	<u>Pages</u>	<u>Identification</u>	<u>Notes</u>
			<u>Ray VI Astral Body - continued</u>
II	574-599	PGC	-----
I	406-416	GSS	-----
I	433-441	PDW	-----
I	441-454	WOI	-----
I	471-497	LUT	-----
II	697-703	LUT	-----
I	504-531	CDP	-----
I	531-544	RLU	-----
I	544-551	KES	-----
I	551-560	O-LRD	-----
I	571-595	HSD	-----
II	713-724	HSD	-----
I	621-637	BSW	-----
I	645-649	EES	-----
II	640-642	EES	-----
I	649-662	RRR	-----

THE ASTRAL BODY

1. The Astral Plane

You may recall that in Study Set 2, Series IV, it was mentioned that H.P.B. used the term "astral body" to mean "etheric body" because she realized that at that time the etheric body of the average individual was mainly animated by astral energy.

However, mankind is making rapid progress in developing and using the mind; and the average intelligent person is now applying an increasing measure of thoughtfulness to his daily life -- which means that his etheric body acts as the conveyor and transmitter of thought as well as emotion and physical vitality. So in our papers, the term astral does not refer to the etheric body or to the etheric subplanes of the physical plane. By astral body we mean man's body of desire, his emotional nature. By astral plane we mean the 6th plane, the plane of desire and emotion which is made up of matter less dense than physical, and more dense than mental. Thus in the gradation of matter, the astral plane lies between the physical and mental planes.

Commentary by the Staff

The astral plane is the plane whereon the man passes through three stages of consciousness:

- a. He gains, through his sensory apparatus, consciousness in the world of forms, and develops ability to re-act to those forms with wisdom and intelligence. This consciousness he shares with the animal world, though he goes far beyond them in some respects, owing to his possession of a correlating and co-ordinating mind.
- b. Sensitivity, or awareness of moods, emotions and feelings, desires and aspirations which have their roots within him in the principle of self-consciousness, or in the ahamkara principle, as the occultist (who loves difficult phrases) is apt to call it. This he shares in common with his fellow-men.
- c. Spiritual awareness or sensitiveness to the spiritual world, and the feeling aspect of the higher consciousness. This has its roots in the soul, presupposes the dominance of the mental nature, and is that faculty which constitutes him a mystic. This awareness he shares in common with all disciples and it is the reward of the gained victories of his astral experience.

One of the most vital things every aspirant has to do is to learn to understand the astral plane, to comprehend its nature and to learn both to stand free from it and then to work on it. In this instruction, I seek to give some clear teaching on this plane,

for the moment a man can "see" on the astral plane, and can achieve equilibrium and hold steady in the midst of its vibrating forces, that moment he is ready for initiation.

First, let us gather together some of the terms which are used to describe this sphere of divine Being wherewith a man has first to identify himself, penetrate to the centre, pierce through its veiled illusion, and eventually stand poised, untouched, detached, uninfluenced and free.

The term "astral" so often used is in reality a misnomer. H.P.B. was basically right when she used the term in connection with the etheric or vital planes of the physical plane. When contact is made with the etheric world, the first impression given is always of a starry light, of brilliance, of scintillation. Gradually, however, the word became identified with Kama or desire, and so was used for the plane of emotional reaction.

It is interesting to note this for it is in itself an instance of the effect of the astral plane upon the human brain, which in its uninformed condition reverses the reality and sees things in an upside down state. The appearance of the astral plane when first definitely seen by the "opened eye" of the aspirant is one of dense fog, confusion, changing forms, interpenetrating and intermingling colours, and is of such a kaleidoscopic appearance that the hopelessness of the enterprise seems overwhelming. It is not light, or starry or clear. It is apparently impenetrable disorder, for it is the meeting ground of forces. Because the forces in the aspirant's own body are equally in disorder, he blends in with the surrounding chaos to such an extent that it is at first almost impossible for the onlooking soul to dissociate its own astral mechanism from the astral mechanism of humanity as a whole, and from the astral mechanism of the world.

One of the first things then that the aspirant has to learn is to dissociate his own aura in the emotional sense from that of his surroundings and much time is expended in learning to do this. It is for this reason that one of the first qualifications of discipleship is discrimination, for it is through the use of the mind, as analyzer and separator, that the astral body is brought under control.

Secondly, the astral plane is the plane of illusion, of glamour, and of a distorted presentation of reality. The reason for this is that every individual in the world is busy working in astral matter, and the potency of human desire and of world desire produces that constant "outpicturing" and form building which leads to the most concrete effects of astral matter. Individual desire, national desire, racial desire, the desire of humanity as a whole, plus the instinctual desire of all subhuman lives causes a constant changing and shifting of the substance of the plane; there is a building of the temporary forms, some of rare beauty, some of no beauty, and a vitalising by the astral energy of its creator. Add to these forms that persistent and steadily growing scenario we

call the "akashic records" which concern the emotional history of the past, add the activities of the discarnate lives which are passing through the astral plane, either out of or towards incarnation, add the potent desire, purified and intelligent, of all superhuman Lives, including those of the occult planetary Hierarchy, and the sum total of forces present is stupendous. All play upon, around and through every human being, and according to the calibre of his physical body, and the condition of his centres will be his response. Through this illusory panorama, the aspirant has to make his way, finding the clue or thread which will lead him out of the maze, and holding fast to each tiny fragment of reality as it presents itself to him, learning to distinguish truth from glamour, the permanent from the impermanent and the certainty from the unreal. As the Old Commentary puts it:

"Let the disciple seize hold of the tail of the serpent of wisdom, and having with firmness grasped it, let him follow it into the deepest centre of the Hall of Wisdom. Let him not be betrayed into the trap set for him by the serpent of illusion, but let him shut his eyes to the colourful tracery upon its back, and his ears to the melody of its voice. Let him discern the jewel, set in the forehead of the serpent whose tail he holds, and by its radiance traverse the miry halls of maya."

No glamour, no illusion can long hold the man who has set himself the task of treading the razor-edged Path which leads through the wilderness, through the thickest forest, through the deep waters of sorrow and distress, through the valley of sacrifice and over the mountains of vision to the gate of Deliverance. He may travel sometimes in the dark (and the illusion of darkness is very real); he may travel sometimes in a light so dazzling and bewildering that he can scarcely see the way ahead; he may know what it is to falter on the Path, and to drop under the fatigue of service and of strife; he may be temporarily sidetracked and wander down the by-paths of ambition, of self-interest and of material enchantment, but the lapse will be brief. Nothing in heaven or hell, on earth or elsewhere can prevent the progress of the man who has awakened to the illusion, who has glimpsed the reality beyond the glamour of the astral plane, and who has heard, even if only once, the clarion call of his own soul.

The astral plane is also the Kurukshetra, both of humanity as a whole and of the individual human unit. It is the battle-ground whereon must be found the Waterloo of every aspirant. In some one life, there comes an emotional crisis in which decisive action is taken, and the disciple proves his control of his emotional nature. This may take the form of some great and vital test, covering a brief time but calling forth every resource of wisdom and of purity that the disciple possesses, or it may be a long and protracted emotional strain, carried over many years of living. But in the attaining of success and in the achievement of clear vision and right discernment (through right discrimination) the disciple testifies to his fitness for the second initiation.

I would like to point out that it is this test and crisis through which humanity is now passing and which began in those conditions which culminated in the world war and the present world strain. The first initiation of humanity, as an entity, took place when individualization became possible, and the soul was born in the body of humanity. This was preceded by a period of fearful stress and strain, dimly sensed by the pioneers into the human kingdom from the ranks of the animal-men. Should this crisis be successfully passed, the second initiation of humanity will be the result -- the passing through the baptism and the entering of the stream. So the world war and its resulting effects constitute the Kurukshetra of the world Arjuna, and the outcome is still in the balance. Let this not be forgotten. There is however no cause for pessimism. The outcome of good is inevitable. It is however a question of a slow or a rapid realization and liberation from the great world illusion, and to this end every aspirant is begged to work strenuously and to lend his aid. Every man who liberates himself, who sees clearly, and who releases himself from the glamour of illusion aids in the Great Work.

Again, the astral plane is that whereon the pairs of opposites act and interact, and whereon the pull of the great dualities is most potently felt. Primarily, the interaction is between the soul and its vehicle, matter, but there are many lesser dualities which play their part and are more easily recognized by the average man.

Light and darkness interact, as do pleasure and pain; good and evil meet and form the playground of the Gods, and poverty and riches are offset one against the other. The entire modern economic situation is of an astral nature; it is the outcome of desire and the result of a certain selfish use of the forces of matter. Heat and cold, as we understand the term, in a most peculiar manner are the result of the interplay of the pairs of opposites, and an interesting line of occult study concerns itself with the effects of racial emotions on climatic conditions. We most truly make our climate in one significant sense. When desire has burnt itself out, planetary life comes to an end, as climatic conditions will negate form-life as we understand it.

A Treatise on White Magic: 226-227
221-225

2. The Astral Body

.....The astral body is the prime motivating factor in the lives of the majority. This is caused by the fact that:

- a. It is the body in which the bulk of human beings are today centering their consciousness.
- b. It is the most developed of the bodies at this time, and therefore receives the bulk of the life energy as it comes down the life stream, from the soul, and likewise receives the energy of the stream of consciousness.

- c. It is oriented, if I may so express it, outwards or towards the plane of physical experience. That orientation shifts at times and, temporarily in the case of the aspirant, turns inwards. Just as the centres in man, the "lotuses of life," are depicted as turned downwards and with the stalk upwards in the undeveloped man, but are turned upwards in the case of the developed, so there are conditions in the astral body analogous to this. In the case of the highly evolved man, of the initiate or the Master, the astral body is steadily oriented towards the soul. In the mystic, the aspirant and the disciple, the process of thus definitely changing the direction of the forces is going on and producing, therefore, a temporary chaos.
- d. The astral body of man, being the latest to develop (the physical and the etheric being the first two in order of time) is still the most alive and potent. It reached its acme of development in late Atlantean days and its potency is still great, constituting the mass potency, the mass emphasis, and the mass polarisation. This is also augmented by energies coming from the animal kingdom, which is entirely astral in its point of attainment.

I would remind you here that the use of the word "body" is most misleading and unfortunate. It produces in the consciousness the idea of a defined form and a specific shape. The astral body is an aggregate of forces, working through into the consciousness in the form of desires, impulses, longings, wishes, determinations, incentives, and projections, thus laying the basis for much of the truth of the teachings of modern psychology. Psychologists have discovered (or rather uncovered) the nature of some of these forces, and their terminology in this connection is frequently more truly occult and accurate than is that of the orthodox esotericist and theosophist.

Esoteric Healing: 42-43

3. The Refining of the Emotional Body

The emotional body is simply a great reflector. It takes colour and movement from its surroundings. It receives the impress of every passing desire. It contacts every whim and fancy in its environment; every current sets it in motion; every sound causes it to vibrate unless the aspirant inhibits such a state of affairs and trains it to receive and register only those impressions which come from the intuitional level via the Higher Self, and therefore via the atomic sub-plane. The aim of the aspirant should be to so train the emotional body that it will become still and clear as a mirror, so that it may reflect perfectly. His aim should be to make it reflect only the causal body, to take on colour only in line with the great Law, and to move under definite direction and not just as blow the winds of thought, or rise the tides of desire. What words should describe the emotional body? the words: still,

serene, unruffled, quiet, at rest, limpid and clear, of a quality mirror-like, of surface even, a limpid reflector, -- one that accurately transmits the wishes, the desires, the aspirations of the Ego and not of the personality. How should this be accomplished? In several ways:

- a. By the constant watching of all desires, motives and wishes that cross the horizon daily, and by the subsequent emphasising of all those that are of a high order, and by the inhibition of the lower.
- b. By a constant daily attempt to contact the Higher Self, and to reflect His wishes in the life. At first mistakes will be made, but little by little the building-in process proceeds, and the polarisation in the emotional body gradually shifts up each subplane until the atomic is reached.
- c. By definite periods daily directed to the stilling of the emotional body. So much emphasis is laid in meditation on the stilling of the mind, but it should be remembered that the stilling of the emotional nature is a step preliminary to the quieting of the mental; one succeeds the other and it is wise to begin at the bottom of the ladder. Each aspirant must discover for himself wherein he yields most easily to violent vibrations, such as fear, worry, personality desire of any kind, personality love of anything or anyone, discouragement, oversensitiveness to public opinion; then he must overcome that vibration, by imposing on it a new rhythm, definitely eliminating and constructing.
- d. By work done on the emotional body at night under the direction of more advanced egos, working under the guidance of a Master. Stimulation of vibration or the deadening of vibration follows on the application of certain colours and sounds. At this particular time two colours are being applied to many people for the specific purpose of keying up the throat and foremost head centre, namely, violet and gold.

Remember that the work is gradual, and as the polarisation shifts up, the moment of transition from one subplane to another is marked by certain tests applied at night, what one might term a series of small initiations that eventually will be consummated in the second great Initiation, that marks the perfection of the control of the body of the emotions.

Letters on Occult Meditation: 337-339
(some editions: 333-335)

4. The Importance of Emotional Control

The emotional body is at this time the most important body in the Personality for several reasons. It is a complete unit, unlike the physical and mental bodies; it is the centre of polarisation for

the majority of the human family; it is the most difficult body to control, and is practically the very last body to be completely subjugated. The reason for this is that the vibration of desire has dominated, not only the human kingdom but also the animal and vegetable kingdoms in a lesser sense, so that the evolving inner man has to work against inclinations set up in three kingdoms. Before the spirit can function through forms of the fifth or spiritual kingdom, this desire vibration has to be eliminated, and selfish inclination transmuted into spiritual aspiration. The emotional body forms practically a unit with the physical body, for the average man functions almost entirely at the instigation of the emotional -- his lowest vehicle automatically obeying the behests of a higher. It is also the body that connects most directly, as has been oft-times said, with the intuitional levels, and one path of attainment lies that way. In meditation the emotional body should be controlled from the mental plane, and when the polarisation has been transferred into the mental body through forms of meditation and intensity of purpose and of will, then the emotional becomes quiescent and receptive.

This negative attitude in itself, if carried too far, opens the door to serious dangers.....A negative condition is not desired in either of the bodies, and it is just this very negativeness that beginners in meditation so oft achieve, and so run into danger. The aim should be to make the emotional ovoid positive to all that is lower and to its environment and only receptive to the Spirit via the causal. This can only be brought about by the development of the faculty of conscious control -- that control which even in the moments of highest vibration and contact is alert to watch and guard the lower vehicles. "Watch and pray," the Great Lord said when last on earth, and He spoke in occult terms, that have not as yet received due attention or interpretation.

What must therefore be watched?

- 1 -- The attitude of the emotional ovoid and its positive-negative control.
- 2 -- The stability of the emotional matter and its conscious receptivity.
- 3 -- Its alignment with the mental and with the causal bodies. If this alignment is imperfect (as it so frequently is) it causes inaccuracy in reception from the higher planes, distortion of the truths sent down to undesirable centres. This lack of alignment is the cause of the frequent straying from sexual purity of many apparently spiritually inclined persons. They can touch the intuitional levels somewhat, the Ego can partially transmit power from on high, but as the alignment is imperfect the force from those higher levels is deflected, the wrong centres are over-stimulated, and disaster results.

5. Solar and Lunar Pitris

In the words "prana and the etheric body" (or life force and form) we have the key to the mystery of the solar and lunar pitris, and a hint as to the place of the physical body in the scheme of things.

The solar Pitris and devas find their force expression most adequately through man, with all that is included in that term. They are the source of his self-consciousness, and it is their action upon the negative aspect which produces the human Ego (on a large scale, viewing them in their totality as cosmic force); it is their action upon the negative or mother aspect which, on cosmic levels, produces the Self-conscious Unity, a solar Logos, functioning through His physical vehicle. From the Christian standpoint, the greater Builders are the Holy Spirit, or force overshadowing and fecundating matter, whilst the negative or lesser Builders correspond to the Virgin Mary.

The lunar Pitris, and lesser builders from the systemic point of view find their fullest expression in the animal kingdom. When they, as the initiatory impulse, had produced animal man they had performed their prime function, and just as (on a smaller scale and in connection with only one of the Heavenly Men) the moon is a dying and decadent world, so on a systemic scale and therefore covering a vast period of time, the work of the lunar Pitris is slowly coming to a conclusion as the power of the third kingdom, the animal, over the human is being superseded by spiritual power; the systemic correspondence to lunar pitric activity will occultly die out.

The lunar Pitris, the builders of man's lunar body and their correspondence in the other kingdoms of nature, are the sumtotal of the dense physical body of the Logos, or the substance of the mental, astral and physical planes...They are the product of an earlier solar system; their activities date from there. That system stands to the present one as the lunar chain to ours. That is why the physical body is considered no principle (either for man or the solar Logos); that is why the lower nature is considered evil, and why man must "slay his lunar body." Evil is that which can be controlled and subdued but which is permitted to govern. The positive can always manipulate the negative. When the negative line is followed and the line of least resistance to that which is no principle, is pursued, then we have evil.

In the first solar system the negative substance aspect, the Mother aspect or matter, was perfected. The lower Pitris dominated. In this system force activity lies in the hands of the solar Pitris or greater devas. At the close of the mahamanvantara they will have built according to the plan a perfect sheath or vehicle of expression for the Divine Thought, and this through the manipulation of negative substance; they utilise the heat of the Mother to nourish the germ of the Divine Thought, and to bring it to fruition. When the germ has developed to maturity the Mother aspect no longer

has a place, and the Man occultly is freed or liberated. This idea runs through all manifestations, and the kingdoms of nature or the form (no matter what form it may be) nourish the germ of that which is the next step on in the evolutionary process, and are considered the Mother aspect. This aspect is eventually discarded and superseded. For example, the third kingdom, the animal, in the early stages nourishes and preserves the germ of that which will some day be a man; the personality is the preserver of that which will some day unfold into spiritual man.

It will thus become apparent to students how the Heavenly Man, viewing Him as a solar Deity, a self-conscious Entity, works with his negative aspect through positive force, from logoc etheric levels upon the three aspects of the logoc dense physical, thus bringing to maturity the atoms and cells of His Body, fostering the germ of self-consciousness, fanning the flame until each unit becomes fully group conscious and aware of his place within the body corporate. Each human being likewise, functioning in the three worlds, works in a corresponding way upon the conscious cells of his bodies, until each atom eventually achieves its goal. The Heavenly Man works necessarily through egoic groups, pouring positive force upon them until they emerge from passivity and negativity into potency and activity. Man works correspondingly through his centres upon his sheaths, and has a responsibility to the lesser lives which under the karmic law must be worked out. This is the basis of the evolutionary process.

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6. The Function of the Agnisuryans

The devas of the astral plane are those with whom man is very specially connected at this time owing to his astral polarisation, and to the place desire and feeling play in his development. Consciousness expands through contact, through intelligent appreciation of that which is contacted, and through realisation of that which is to be gained through a specific contact. That which is contacted depends upon reciprocal vibration, and the place therefore of desire (which is the going out after sensation) and of feeling (which is the reflex of that desire) is of real importance; they put man constantly in touch -- even though he realises it not -- with deva substance of some kind or another. Even when man has reached a relatively high stage of evolution, the demonstration of that point of attainment is seen in the type of not-self which he contacts; it is only when he is an initiate that he begins to approximate, and to know the meaning of the essential unity which lies at the heart of Being, and to comprehend the oneness of the Universal Soul, and the unity of that subjective Life which secretes itself behind form of every kind. It should never be forgotten that the matter aspect is found on all planes; also that forms are ever to be found, until the solar ring-pass-not is transcended and the Logos escapes from His present limitation. Owing

to this the devas of the astral plane assume a very important place in the three worlds.

.....At this point we will limit our consideration to the relationship of self-conscious units such as Man and the planetary Logos to this deva substance. A great distinction exists between man and his prototype, a Heavenly man.

7. The Case for Desirelessness

The astral plane plays a very real part in the evolution of man, having a close connection with one of his principles. Astral matter and vibration is one of the controlling factors in the lives of the great majority of people. To the Heavenly Man, astral matter corresponds to the liquid portion in the physical body of man, and is for Him therefore no principle.

The astral plane is man's principal 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. If man only realised it, the devas of the astral plane at present very largely control what he does and says, and his goal of evolution (his immediate goal) is to liberate himself from their control in order that he, the real Ego or thinker, may be the dominating influence. To be explicit, and thus to illustrate this point: the little elemental lives which form the body of the emotions, and the positive life of any evolutionary deva who (through similarity of vibration) is linked to any particular man and who gives to him an astral body of a coherent and positive power, are as yet practically in control of the majority. Man usually does as his desires and instincts prompt him. If this evolutionary deva is of a high order (as will be the case in a highly developed man) the vibration will be high, and the desires and instincts will be good and exoterically right. Nevertheless, if the man is controlled by them, he is as yet under deva influence, and must free himself. If the deva life is of a low order, the man will demonstrate low and vicious instincts, and desires of a vile calibre.

If these remarks are rightly apprehended, some understanding will come of what is meant when the deva evolution is spoken of as being a "parallel evolution" to that of man. In the three worlds the two lines of evolution parallel each other, and must not be consciously one. In the planes of the Triad they are known as a unity, producing the Divine Hermaphrodite, or the Heavenly Man -- the self-conscious human units embodying the three aspects of divinity, while the conscious deva units embody the divine attributes. The two, blended together, form the body of manifestation, the centres and substance of the Heavenly Man. Great is the mystery, and until man knows his place within the conscious whole, he should reserve his opinion as to the meaning thereof. It will be apparent, therefore, in view of the connection between the astral plane with its

unified work, and the buddhic plane with the conscious harmony there experienced, that the astral body of man calls for the closest study and understanding. A link will be found through its medium with the buddhic plane and harmonious activity on the physical plane will be produced. The student of occultism should study carefully in this connection:

- a. The physical sun, and its relation to prana and the etheric body.
- b. The subjective sun, and its connection with the astral plane, with the kama-manasic principle, and the astral body.
- c. The central spiritual sun, and its relation to the Spirit or atma in man.
- d. The heart of the sun, and its relation to the lower and higher mental bodies, producing that peculiar manifestation we call the causal body.

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