

THE SEVEN RAYS ON THE PATH OF DISCIPLESHIP

Study Set 3

The Science of the Path

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SERIES XIII - THE SEVEN RAYS ON THE PATH OF DISCIPLESHIP  
Study Set 3 - The Science of the Path

The three great sciences which will come to the fore in the New Age, and which will lead humanity from the unreal to the real, and from aspiration to realisation are

1. The science of Meditation, the coming science of the mind.
2. The science of Antaskarana, or the science of the bridging which must take place between higher and lower mind.
3. The science of Service, which is a definite technique of at-one-ment.

Seven Rays II: 118

READING ASSIGNMENT

<u>Seven Rays I:</u>	Page(s)	24	Fifth Ray Lord
		49-52	Modes of Group Teaching
		75-79	Ray Purpose, Mantram, Lord Names
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Discipleship in the New Age (DINA), Volumes I & II:

Letters to disciples in training who have fifth ray minds and personalities. Refer to DINA RAY INDEX (in Study Set 1) and READING ASSIGNMENT INDEX (in this Study Set) for listing of pages to be read.

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

SEED THOUGHT

The extremity of the disciple in service finally draws out the interest of the soul. Thus service is the scientific mode to evoke spiritual integration and to call forth the resources of a divine son of God.

DINA I: 269

WRITTEN WORK

1. Interpret three names of the Fifth Ray Lord (see Seven Rays I:77). Again, we suggest you choose three whose meanings are less obvious.
  
2. What does the fifth ray contribute to:
  - a. full moon work?
  - b. esoteric study?
  - c. esoteric practice?
  
3. Each ray brings its own gifts and difficulties. When hyper-criticism appears as a difficulty in the group as a result of fifth ray bias, what principle or method should be used to offset it?

Can you quote a passage from your reading that supports or demonstrates this?

Dear Fellow Student,

As we study the letters to the disciples in the Tibetan's group we acknowledge the fact that progress upon the Path of Initiation often calls to the fore distressful states of futility, depression, doubt, loneliness, galling limitations and more. One or more of these hard and difficult attitudes of mind shall with all certainty be dealt with by the traveler who has sounded the depths of the Spiritual Will. They are universal stumbling blocks. The forcing process inherent in a commitment to Divine Will signifies transformation. It is a transformation of consciousness from form identity into soul identity, and finally to facility in the direct appropriation and application of light. Thus the path must be laid open, all obstacles overcome.

In the stage of form identity the ensuing stress and suffering experienced by the disciple during the process of form taking and form releasing teaches the illusion of the form world as a basis of reality and indicates the fallacy of attachment to forms of any kind. As more light is shed upon the subject the tension for change will increase. Identity in form and the form nature produce a sense of insecurity (which is the essence of doubt, fear, loneliness and like states) and forces the disciple onward to higher ground. Thus distressing states of consciousness are the seeds of detachment. In facing these difficulties and working through them the disciple must call out all of the resources of the soul, latent or undeveloped, which through use become conscious developed faculties.

What is the nature of detachment which the Tibetan earnestly instructs the disciple to develop? It is essential to our work that we as disciples also anchor ourselves in the place of detachment. Intuitive study of the letters gives much insight into detachment. Here is one view of this necessary accomplishment. Identity and detachment are bound up with one another. They are a peculiar unity. These two factors work together for the purpose of revelation which is a basic creative service to humanity and planetary life. Identity is transferred from identity with form to identity as soul for the purpose of creative work, whether that work is the creation of the personality as a future vehicle for the soul or whether that work is the creation of something new in human affairs to demonstrate some facet of group consciousness. Detachment is achieved for the purpose of synthetic vision of the Plan and consequently for conformity and clarification in the present work of form building. Detachment is a point of receptivity to light. It is a place in consciousness which is established by those who long to serve and thus persist to search, to work, to suffer and to sacrifice until the light is found. Through an achieved deliberate balance of the processes of identity and detachment it is possible for identity to be changed so that there

is freedom from that with which the disciple had been identified and therefore complete facility in the creative work. This is of course an ideal but we should be imaginative.

Let's continue to imagine. Soul identity succeeds the stage of form identity. The ability to move in and out of states of consciousness at will is the new field of learning for the disciple. A separate and personal experience of one identified in form becomes an experience per se, a universal human state which the perceiver can use, experience and transcend at will; when he does so he serves and his service therefore affects the larger life. Toward the accomplishment of this capacity complete detachment is the goal.

When the disciple recognizes choice in the field of consciousness he will aim high and aim knowledgeably and work to accomplish these goals. He will choose from the wide range of expressions those most lighted, most radiant and most magnetic, such as joy or courage or indestructible spirit to sublimate the lower forms of depression or futility. Through detachment then, pain and sorrow endured today will be transformed into the processes of creative accomplishment.

Your Loving Companions,

The Staff at Arcana

DINA - RAY V MENTAL BODY & PERSONALITY READING ASSIGNMENT INDEX

<u>Book</u>	<u>Pages</u>	<u>Identification</u>	<u>Notes</u>
			<u>Ray V Mental Body</u>
I	105-127	BSD	-----
I	301-321	DLR	-----
II	750-764	DLR	-----
I	342-355	PGC	-----
II	574-599	PGC	-----
I	433-441	PDW	-----
I	504-531	CDP	-----
I	531-544	RLU	-----
I	595-621	LTS-K	-----
II	724-734	LTS-K	-----
			<u>Ray V Personality</u>
I	189-203	SSP	-----
I	301-321	DLR	-----
II	750-764	DLR	-----
I	382-406	DPR	-----
II	642-656	DPR	-----
I	441-454	WOI	-----
I	551-560	O-LRD	-----

### MIND DEFINED

The function of the mind, in the majority of cases, is first of all to receive messages from the outer world, via the five senses, and transmitted by the brain. It is a great recording center for impressions of all kinds, upon which we act, or to which we refuse admission if we do not like them. The ideas of the psychologists and of science as to the nature of the mind are too many to touch upon here. Some regard it as a separate entity; others as a mechanism, of which the brain and the nervous system are integral parts.

To the esotericist it is simply a word standing for an aspect of man which is responsive in one direction -- the outer world of thought and of affairs -- but which could be equally responsive in another -- the world of subtle energies and of spiritual being. This is the concept we shall hold in our thoughts as we study the technique of meditation.

It is with mind as a quality emerging at a high level of evolution that we as human beings deal. It is for us a mode or means of contact, receiving information from various sources, and by different means. Through the five senses, information is conveyed, and the man becomes aware of the world of physical phenomena and of psychical life in which he is immersed. Not only that, but the mind registers impressions emanating from other minds, and the thoughts of men (both ancient and modern) are conveyed to him through the medium of reading and the spoken word, through the drama, through pictures and through music. Most of it is simply registered and stored up, finding later expression as memory and anticipation. Moods, emotional reactions, feelings and desires are also recorded by the mind, whether of a high grade or a low, but with the average person that is all that happens. Very little real thinking follows upon the registering of information, and no clear formulation of thoughts occurs. The clothing of ideas with words which clearly express them is one of the functions of the mind, yet how few people have ideas or originate really intelligent thoughts! Their minds respond to that which is conveyed to them from the outer world, but have no inherent or self-initiated activities of their own.

Therefore, the process at present controlling in the case of the average man is from the outside world inwards, through the senses to the brain. The brain then "telegraphs" the information registered to the mind, which, in its turn, records it. That usually closes the incident.

But in the case of the truly thoughtful, there is more than this. Upon the recording follows an analysis of the incident or the information, its correlation with other incidents, and a study of cause and effect. The "mind-stuff", as the Oriental calls it, is swept into activity, and thoughtforms are created and mental images



built in connection with the presented idea. Then, if desired, the clear thinking of the man is impressed upon the brain and so a return activity is instituted. But, in the case of the mystic and of the man who is beginning to meditate, something further is discovered. He finds that the mind, when properly governed and disciplined, is capable of wider and deeper responses; that it can become aware of ideas and concepts which emanate from a deeply spiritual realm and which are communicated by the soul. Instead of impressions from the outer daily life recorded on the sensitive receiving-plate of the mind, they may come forth from the kingdoms of the soul and are caused by the activity of a man's own soul, or by other souls with whom his soul may be in touch.

Then the mind enters upon a new and fresh usefulness and its range of contact includes not only the world of man but also the world of souls. Its function is to act as an intermediary between the soul and the brain and to transmit to the brain that of which the man, as a soul, has become aware. This becomes possible when the old mental activities are superseded by the higher, and when the mind can be rendered temporarily insensitive to all outer calls upon its attention. This, however, is not brought about by any methods of rendering the mind passive and receptive, or by any system of "blinking" the mind, or stunning it into negativity, or other forms of self-hypnotism. It is caused by the expulsive force of a new and bigger interest, and by the one-pointed attention of the focussed mental faculties to a new world of phenomena and of force.

Intellect to Intuition: 100-104

A second answer might be given: Be concentrated in all that you do all day every day. Concentration will be rapidly developed if we cultivate the habit of accuracy in all the affairs of life. Accurate speech would necessitate accurate attention to that which is said, read or heard, and this would necessarily involve concentration and so develop it. True meditation is after all an attitude of mind and will grow out of an attitude of concentration.

The objective, therefore, of all our endeavor is to train the mind so as to make it our servant and not our master, and to cultivate the power of concentration preparatory to true meditation work. The earnest student, therefore, will carry this close attention into the affairs of everyday life and will thereby learn to regulate his mind as an apparatus for his thought.

Let me emphasize here the necessity of a constantly concentrated attitude to life. The secret of success can be expressed in the simple words: Pay attention. In talking to people, in reading a book, in writing a letter, let us steadily focus our thought on what we are doing and so gradually develop the capacity to concentrate.

To this cultivated attitude there must be added definite concentration exercises, carried forward each day with perseverance. This involves the fixing of the mind upon a particular object, or a chosen topic for thought. To this succeeds a process of steadily and quietly learning to abstract the consciousness from the outer world and exoteric conditions and focus it at will on any subject.

The regular unremitting work of daily concentration gradually overcomes the difficulty of control and brings about results which might be enumerated as follows:

1. The reorganization of the mind.
2. The polarizing of the man in his mental, instead of his emotional vehicle.
3. The withdrawal of the man's attention from the sense perceptions and his learning to centre himself in the brain. Most people, like the animals, use the solar plexus.
4. The development of a faculty of instantaneous concentration as a preliminary to meditation.
5. The capacity to focus the attention unswervingly upon any chosen seed thought.

The meditation process is divided into five parts, one part leading sequentially to another. We will take these various stages and study each of them separately, for in their mastery we can trace the steady ascent of the conscious spiritual man out of the realm of feeling into that of knowledge and then of intuitive illumination. These stages might be briefly enumerated as follows:

1. Concentration. This is the act of concentrating the mind, learning to focus it and so use it.
2. Meditation. The prolonged focussing of the attention in any direction and the steady holding of the mind on any desired idea.

#### CONCENTRATION

The word "concentration" comes from the Latin words "con" = "together" and "centrare" = "to centre." It means the "bringing together or the drawing to a common centre or focal point;" it connotes the gathering together of our wandering thoughts and ideas, and holding the mind firmly and steadily focussed or centred on the object of our immediate attention, without wavering or distraction. It involves the elimination of all that is foreign or extraneous to the matter under observation. Patanjali defines it thus: "The binding of the perceiving consciousness to a certain region is attention or concentration."

This necessarily involves a distinction between the Thinker, the apparatus of thought, and that which is to be considered by the Thinker. We need, therefore, to distinguish between ourselves, the one who is thinking and that which we use to think with, the mind. Then there comes in the third factor, that which is thought.

Students would do well at the very beginning of their meditation work to learn to make these basic differentiations, and to cultivate the habit every day of making these distinctions. They must distinguish always between:

1. The Thinker, the true Self, or the Soul.
2. The mind, or the apparatus which the Thinker seeks to use.
3. The process of thought, or the work of the Thinker as he impresses upon the mind (when in a state of equilibrium) that which he thinks.
4. The brain, which is in its turn impressed by the mind, acting as the agent for the Thinker, in order to convey impressions and information.

Concentration is, therefore, the power to focus the consciousness on a given subject and to hold it there as long as desired; it is the method of accurate perception, and the power to visualize correctly, being the quality which enables the Thinker to perceive and know the field of perception. Another word for concentration is attention, that is, one-pointed attention. It is interesting to note what Father Marechal says in this connection. He points out that "attention is a direct path to full perception, to hallucination, or, more generally, to belief . . . . It brings about an at least momentary unification of the mind by the predominance of one mental group. . . . But this 'mental unity,' realized to some degree in the phenomenon of attention, is also the sole subjective condition which, we have seen, accompanies always the true or false perception of the real."

The question may be asked, what is the easiest way to teach oneself to concentrate? One might reply, in the words of the French proverb: "Le meilleur moyen de deplacer est de remplacer;" -- "the best way to eliminate is to substitute," and one way that may be employed is to utilize what has been called the "expulsive power of a new affection." To be profoundly interested in some new and intriguing subject, and to have one's attention focussed on some fresh and dynamic matter will automatically tend to make the mind one-pointed.

3. Contemplation. An activity of the soul, detached from the mind, which is held in a state of quiescence.
4. Illumination. This is the result of the three preceding processes, and involves the carrying down into the brain consciousness of the knowledge achieved.
5. Inspiration. The result of illumination, as it demonstrates in the life of service.

These five stages, when followed, lead to union with the soul and

direct knowledge of divinity. For the majority of those who take up the study of meditation, the stage which should engross their attention for a long time -- practically to the exclusion of the others -- is that of concentration, the gaining control of the mental processes. Aspiration is presumably present to some degree or there would be no desire to meditate. It should be pointed out, however, that aspiration avails nothing unless it is endorsed by a strong will, a capacity to endure, and patient persistence.

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In all schools of advanced or intellectual mysticism, the first and necessary step is the attainment of mind control. Meister Eckhart, writing in the fourteenth century, tells us that:

"St. Paul reminds us that we being planted in the likeness of God may attain to higher and truer vision. For this St. Dionysius says we require three things. The first is, possession of one's mind. The second is, a mind that is free. The third is, a mind that can see. How can we acquire this speculative mind? By a habit of mental concentration."

This is in the strictest conformity with the eastern method, which aims first to put a man in control of his mental apparatus, so that he becomes the one who uses it at will and is not (as is so often the case) the victim of his mind, swayed by thoughts and ideas over which he has no control, and which he cannot eliminate, no matter how strong may be his desire to do so.

The same ideas that Meister Eckhart expressed can also be found in that ancient Indian Scripture, the BHAGAVAD GITA:

"The mind wavers, Krishna, turbulent, impetuous, forceful; I think it is as hard to hold as the wind.

"Without doubt . . . the wavering mind is hard to hold; but through assiduous practice . . . it may be held firm.

"When thy soul shall pass beyond the forest of delusion, thou shalt no more regard what shall be taught or what has been taught.

"When withdrawn from traditional teaching, thy soul shall stand steadfast, firm in soul vision, then thou shalt gain union with the soul."

The first step, therefore, is mind control. This means the power to make the mind do as you want, to think as you choose, to formulate ideas and sequences of thought under direction.

Intellect to Intuition: 104-108,  
98-100

### THE THREE ASPECTS OF MIND

Upon the mental plane the three aspects of mind, or the three focal points of mental perception and activity, are to be found:

1. The lower concrete mind. This expresses itself most completely through the fifth Ray of Concrete Science, reflecting the lower phase of the will aspect of divinity and summarising within itself all knowledge as well as the egoic memory. This lower concrete mind is related to the knowledge petals of the egoic lotus and is capable of pronounced soul illumination, proving eventually to be the search-light of the soul. It can be brought under control through the processes of concentration. It is transient in time and space. Through conscious, creative work, it can be related to the manasic permanent atom or to the abstract mind.
2. The Son of Mind. This is the soul itself, governed by the second aspect of all the seven rays -- a point I would ask you seriously to register. It reflects the lower phase of the love aspect of divinity and summarises in itself the results of all accumulated knowledge which is wisdom, illuminated by the light of the intuition. Another way of expressing this is to describe it as love, availing itself of experience and knowledge. It expresses itself most fully through the love petals of its innate being. Through dedicated and devoted service it brings the divine Plan into activity in the three worlds of human accomplishment. It is therefore related to the second aspect of the Spiritual Triad and is brought into functioning activity through meditation. It then controls and utilises for its own spiritual ends the consecrated personality, via the illumined mind, referred to above. It is eternal in time and space.
3. The abstract mind. This reveals itself most completely under the influence of the first Ray of Will or Power, reflecting the higher aspect of the will of divinity or the atmic principle; it summarises in itself when fully developed the purpose of Deity, and thus becomes responsible for the emergence of the Plan. It energises the will petals until such time as the eternal life of the soul is absorbed into that which is neither transient nor eternal but which is endless, boundless and unknown. It is brought into conscious functioning through the building of the antahkarana. This "radiant rainbow bridge" unites the illumined personality, focussed in the mind body, motivated by the love of the soul, with the Monad or with the One Life, and thus enables the divine manifesting Son of God to express the significance of the words: God is Love and God is a consuming Fire. This fire, energised by love, has burnt out all personality qualities, leaving only a purified instrument, coloured by the soul ray and no longer necessitating the existence of a soul body. The personality has by this time completely absorbed the soul, or to put it perhaps more accurately, both soul and personality have been fused and blended into one instrument for the use of the One Life.

This is but a picture or a symbolic use of words in order to express the unifying goal of material and spiritual evolution, as it is carried to its conclusion -- for this world cycle -- through the development of the three aspects of mind upon the mental plane. As this process is carried forward, three great aspects of divine manifestation emerge upon the theatre of world life and on the physical plane. These are Humanity, the Hierarchy and Shamballa.

Humanity is already the dominant kingdom in nature; the fact of the Hierarchy and of its imminent approach into physical appearance is becoming well known to hundreds of thousands of people today. Its recognised appearance will later set the stage for the needed preparatory phases which will finally lead to the exoteric rule of the Lord of the World, emerging from His aeonial seclusion in Shamballa, and coming forth into outer expression at the end of this world cycle.

Here is the vast and necessary picture, presented in order to give reason and power to the next stage of human evolution.

The point which I seek to emphasise is that only when the aspirant takes his stand with definiteness upon the mental plane, and keeps his "focus of awareness" increasingly there, does it become possible for him to make real progress in the work of divine bridge building, the work of invocation, and the establishing of a conscious rapport between the Triad, the soul and the personality. The period covered by the conscious building of the antah-karana is that from the final stages of the Path of Probation to the third initiation.

In considering this process it is necessary, in the early stages, to recognise the three aspects of the mind as they express themselves upon the mental plane and produce the varying states of consciousness upon that plane.

Seven Rays V: 460 - 462

#### THE CREATION OF THOUGHTFORMS

The subject we are now to deal with cannot be handled too explicitly on account of the attendant dangers.... We might embody that which can be said in certain statements.

- a. Much that is to be seen now of a distressing nature in the world can be directly traced to the wrong manipulation of mental matter by man; to erroneous conceptions as to the nature of matter itself, and to dangerous conditions brought about by the united creative attempts of human beings down the centuries.
- b. At present much of the manipulation of mental matter and its

direction into forms of some kind or another emanates from lower levels, and is the result of powerful desire based on physical attraction. The desire bodies, and not the mental bodies of the majority of men are the most powerful, and set up such a strong vibration (due to the force of two groups of lunar lords) that the third group of lunar entities who construct the mental body are swept into a willing response, and the whole threefold lower nature is immediately engaged in the dire process of feeding the dreaded "Dweller". This direction of energy follows the line of least resistance. One of the primary works of the Ego, as we well know, is to impose a new rhythm upon his shadow and reflection, the lower man, and it is this imposition which in time deflects energy away from man's distorted creation, and brings his vibration into tune with that of his solar Angel.

The devas who are the sumtotal of the energy of substance itself care not what form they build. They are irresponsibly responsive to energy currents, and theirs is not the problem of dealing with sources of energy. Therefore, the place of man in the cosmic plan becomes more vital and apparent when it is realised that one of his main responsibilities is the direction of energy currents from the mental plane, and the creation of that which is desired on higher levels. Men as a whole are undergoing evolutionary development in order that they may become conscious creators in matter. This involves

A realisation of the archetypal plan,

An understanding of the laws governing the building processes of nature,

A conscious process of willing creation, so that man co-operates with the ideal, works under law, and produces that which is in line with the planetary plan, and which tends to further the best interests of the race,

A comprehension as to the nature of energy, and an ability to direct energy currents, to disintegrate (or withdraw energy from) all forms in the three worlds,

An appreciation of the nature of the devas, their constitution and place as builders, and of the words and sounds whereby they are directed and controlled.

c. As yet but few of the human family work deliberately and consciously in mental matter only. The energy exerted by men is mostly kama-manasic or desire coupled with lower mind, with a preponderance, as might be expected, of desire force. The whole trend of evolution is to bring about ability to build in mental matter, and two things lie ahead of the race:

First. The gradual dissipation of the indefinite masses of kama-manasic matter which surround practically every unit of the human family, producing a condition of murkiness and fog within, and around, each aura. Gradually this will clear away, and men will be seen surrounded by clearcut thought forms, characterised by a distinctive vibration and distinguished by a particular quality

incident to a man's ray and therefore to his type of mind.

Second. The aggregate of human thought forms which now are of a personal character, vibrating around each human being as the planets vibrate around the sun, will tend to approximate a group centre. Thought energy which now emanates from each human being as a comparatively weak stream of an indefinite conglomeration of mental matter, of no particular character, forming no particularly distinct forms and persisting in animating those forms for but a brief period, will be directed towards the creation of that desired by the group, and not solely towards that desired by the unit. This is the basis, very largely, for the antagonism that all constructive thinkers and group workers encounter. The stream of energy which they emanate, and which constructs vital thoughtforms, runs counter to that of the masses of men, awakens opposition, and produces temporary chaos. The prominent workers and thinkers of the human family, under the direction of the Lodge, are engaged in three things:

- a. The imposition of the newer and higher rhythm upon men.
- b. The dissipation of the murky clouds of half-vitalised indefinite thought forms which surround our planet, thus permitting the entry of inter-planetary force, and of force from the higher mental levels.
- c. The awakening within men of the power to think clearly, to energise their thought forms accurately, and to hold in vital form those thought constructions whereby they may attain their objective, and bring about desired conditions upon the physical plane.

These three objectives necessitate a clear comprehension among such vital thinkers and workers, of the power of thought; of the direction of thought currents, of the science of thought building, of the manipulation under law and order of mental matter, and of the process of thought manifestation through the two factors of sound and vitalisation. It involves likewise the ability to negate or render futile all impulses arising from the lower self which are of a centralised and purely personal aspect, and the faculty of working in group form, each thought being sent upon the definite mission of adding its quota of energy and matter to some one stream which is specific and known. This last is of importance, for no worker for humanity becomes of real assistance until he (consciously and with full knowledge of his work) definitely directs his thought energy towards some particular channel of service to the race.

d. In all thought building, therefore, of a high order, men have several things to do, which might be enumerated as follows: First, to purify their lower desires so that they are enabled to see clearly in the occult sense. No man has clear vision who is obsessed with his own needs, actions, and interests, and unconscious of that which is higher and of group activity. This clear



vision brings about.....an ability to lose sight of self interest in group interest, and thus co-operate with the plan, that enables him to become aware of the keynote of the race, and aware of the "cry of humanity."

Next, to secure control over the mind. This involves certain important things: A realisation of the nature of the mind and brain through concentration, an understanding of the relation which should exist between the physical brain and Man, the real Thinker on the physical plane, an ability, gradually developed once the mind is brought under control through concentration, to meditate in the occult sense, and thus bring through the plan from higher levels, ascertain his individual share in the plan, and then co-operate in the work of some particular group of Nirmanakayas. This is succeeded by a consideration of the laws of energy. A man discovers how to build a thought form of a particular quality and tone, to energise it with his own life, and thus have -- on mental levels -- a small creation, the child of his will, which he can use as a messenger, or as a means for the manifestation of an idea.

Finally, having constructed a thought form, the next thing the servant of humanity has to learn is how to send it on its mission, whatever that may be, holding it through his own vital energy in its due form, keeping it vibrating to its own measure, and eventually bringing about its destruction when it has fulfilled its mission. The average man is often the victim of his own thought forms. He constructs them, but is neither strong enough to send them out to do their work, nor wise enough to dissipate them when required. This has brought about the thick swirling fog of half-formed, semi-vitalised forms in which eighty five percent of the human race is surrounded.

In his work as thought builder, man has to show forth the characteristics of the Logos, the great Architect or Builder of the universe. He has to parallel His work as:

The one who conceives the idea.

The one who clothes the idea in matter.

The one who energises the idea, and thus enables the form to preserve its outline and perform its mission.

The one who -- in time and space -- through desire and love, directs that thought form, vitalises it continuously, until the objective is attained.

The one who, when the desired end has been accomplished, destroys or disintegrates the thought form by withdrawing his energy (occultly the "attention is withdrawn" or "the eye is no longer upon" it), so that the lesser lives (which had been built into the desired form) fall away and return to the general reservoir of deva substance.

Thus, in all creative work in mental matter, man is likewise to be seen as a Trinity at work; he is the creator, preserver, and destroyer.

e. In all occult work in mental matter which has to manifest upon the physical plane, and thus achieve objectivity, man has to work as a unit. This infers the ability, therefore, of the threefold lower man to be subordinated to the Ego, so that the dynamic will of the Ego may be imposed upon the physical brain.

A Treatise On Cosmic Fire: 947,951-7

#### REFINEMENT OF THE MENTAL BODY

This is the result of hard work and discrimination. It necessitates three things before the plane of the mental unit is achieved, and before the causal consciousness (the full consciousness of the higher Self) is reached:

Clear thinking, not just on subjects wherein interest is aroused, but on all matters affecting the race. It involves the formulation of thought matter, and the capacity to define. It means the ability to make thought forms out of thought matter, and to utilise those thought forms for the helping of the public. He who does not think clearly and who has an inchoate mental body, lives in a fog, and a man in a fog is but a blind leader of the blind.

The ability to still the mental body so that thoughts from abstract levels and from the intuitional planes can find a receptive sheet whereon they may incise themselves. This thought has been made clear in many books on concentration and meditation, and needs not my elucidation. It is the result of hard practice carried over many years.

A definite process brought about by the Master with the acquiescence of the disciple which welds into a permanent shape the hard won efforts and results of many years. At each initiation, the electrical or magnetic force applied has a stabilising effect. It renders durable the results achieved by the disciple. Like as a potter moulds and shapes the clay, and then applies the fire that solidifies, so the aspirant shapes and moulds and builds, and prepares for the solidifying fire. Initiation marks a permanent attainment and the beginning of a new cycle of endeavor. Above all two things should be emphasised:

1. A steady, unshaken perseverance, that recks not of time nor hindrance, but goes on. This capacity to persevere explains why the non-spectacular man so frequently attains initiation before the genius, and before the man who attracts more notice. The capacity to plod is much to be desired.
2. A progress that is made without undue self-analysis. Pull not yourself up by the roots to see if there is growth. It takes precious time. Forget your own progress in conforming to the rules and in helping of others. When this is so, sudden illumination may come, and the realisation break upon you that the point has been reached when the Hierophant can demand your presence and bestow initiation upon you. You have, by hard work and sheer endeavor to conform to the Law and to love all, built into your bodies the material that

makes it possible for you to stand in His Presence. The great Law of Attraction draws you to Him and nought can withstand the Law.

Letters on Occult Meditation: 340-341

#### CONDITIONS FOR WHITE MAGIC

In considering the factors requiring adjustment prior to undertaking the work of magic, we are dealing with that which is of eminently practical value. Unless students of magic enter upon this pursuit fortified by pure motive, clean bodies, and high aspiration, they are foredoomed to disappointment and even to disaster. All those who seek to work consciously with the forces of manifestation, and who endeavour to control the Energies of all that is seen need the strong protection of purity. This is a point which cannot be too strongly emphasised and urged, and hence the constant injunctions to self control, comprehension of the nature of man, and devotion to the cause of humanity. The pursuit of magical investigation is dangerous in three ways.

1. If a man's bodies are not sufficiently purified and their atomic vibration is not sufficiently high, he is in danger of overstimulation when brought in contact with the forces of nature, and this inevitably entails the destruction and disintegration of one or other of his bodies. At times it may entail the destruction of two or more, and when this is the case, it involves a definite setback to egoic unfoldment, for it requires, in such cases, a much longer interval between incarnations, owing to the difficulty of assembling the needed materials in the sheaths.
2. Unless a man is strengthened in his endeavour by right motive, he is liable to be led astray by the acquisition of power. Knowledge of the laws of magic puts into the hands of the student powers which enable him to create, to acquire, and to control. Such powers are fraught with menace to the unprepared and unready, for the student can, in this case, turn them to selfish ends, use them for his own temporal material advancement, and acquire in this way that which will feed the desires of the lower nature. He takes, therefore, the first step toward the left hand path, and each life may see him progressing towards it with greater readiness, until (almost unconsciously) he will find himself in the ranks of the black masters. Such a state of affairs can only be offset through the cultivation of altruism, sincere love of man, and a steady negation of all lower desire.
3. The third danger which menaces the unwary student of magic lies in the fact that when he tampers with these forces and energies he is dealing with that which is akin to his own lower nature. He, therefore, follows the line of least resistance; he augments these energies, thereby increasing their response to the lower and to the material aspects of his nature. This he does at the expense of his

higher nature, retarding its unfoldment and delaying his progress. Incidentally also, he attracts the attention of those masters of the left hand path who are ever on the lookout for those who can be bent to their purposes, and he becomes (unwittingly at first), an agent on the side of evil.

It will be apparent, therefore, that the student has need of the following qualities before he undertakes the arduous task of becoming a conscious Master of Magic:

Physical Purity. This is a thing not easily to be acquired, but entailing many lives of strenuous effort. Through abstinence, right continence, clean living, vegetarian diet, and rigid self-control, the man gradually raises the vibration of his physical atoms, builds a body of ever great resistance and strength, and succeeds in "manifesting" forth in a sheath of greater refinement.

Etheric Freedom. This term does not convey all that I seek to impart, but it suffices for need of a better. The student of magic who can safely undertake the enterprise, will have constructed an etheric body of such a nature that vitality, or pranic force and energy can circulate unimpeded; he will have formed an etheric web of such tenuosity that it forms no barrier to consciousness. This is all that can be said on this subject, owing to the danger involved, but it suffices for the conveyance of information to those who are beginning to know.

Astral Stability. The student of magic aims, above all, to purify his desires, and so to transmute his emotions that the lower physical purity and the higher mental responsiveness and transmutative power may equally be available. Every magician has to learn the fact that, in this solar system, during the cycle of humanity, the astral body is the pivotal point of endeavour, having a reflex effect on both the other sheaths, the physical and the mental. He, therefore, aims at transmuting (as has often been said) lower desire into aspiration; at changing the lower cruder colors which distinguish the astral body of average man, for the clearer, purer tones of the spiritual man, and of transforming its normal chaotic vibration, and the "stormy sea of life," for the steady rhythmic response to that which is highest and the centre of peace. These things he effects by constant watchfulness, unremitting control, and steady meditation.

Mental Poise. These words are used in the occult sense, wherein the mind (as it is commonly understood) becomes the keen steady instrument of the indwelling thinker, and the point from which he can travel onwards to higher realms of comprehension. It is the foundation stone whence the higher expansion can be initiated.

Let not the would-be student of magic proceed in his investigations

and his experiments until he has attended to these injunctions, and until the whole bent of his thought is towards their manifestation and their demonstration in his every day life. When he has so worked, ceaselessly and untiringly, and his physical plane life and service bear witness to the inner transmutation, then he can proceed to parallel this life with magical studies and work. Only the solar Angel can do the work of the white magician, and He effects it through the control of the lunar angels and their complete subjugation. They are arrayed against him, until, through meditation, aspiration, and control, he bends them to his will and they become his servants.

A Treatise on Cosmic Fire: 993-996

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The Master Jesus is particularly active at this time along this line, working in collaboration with certain adepts on the scientific line, who -- through the desired union of science and religion -- seek to shatter the materialism of the west on the one hand and on the other the sentimental devotion of the many devotees of all faiths. This is made possible now through the passing out of the sixth Ray and the coming in of the seventh.

A Treatise on Cosmic Fire: 678

EXPECTED EFFECTS OF FUTURE FIFTH RAY INFLUENCE

As exoteric science discovers how:

- To utilise the power in the air, or to reduce electrical phenomena to the uses of man;
- To build forms, and create machines to contain and distribute the electrical forces of the atmosphere;
- To harness the activity of matter, and to drive it towards certain ends;
- To employ the electrical force in the air to vitalise, rebuild, and heal the physical body;

then the phenomena of the Rays, working in cycles, will be comprehended, and vast opportunities will be seized by man to bring about specific ends during specific cycles.

The future influence of the ray of "Concrete Knowledge or Science" concerns itself with the building of form, with the utilisation of matter, with the embodying of ideas, or of entities, whether cosmic, systemic, lunar, or subhuman.

For a period immediately ahead, the planetary Logos whose influence is that of the Vth Ray will pour His electrical energising force on to our planet, and will bring about fresh discoveries of matter and form, and fresh revelations concerning energy in matter.

The influence of this fifth Logos will be felt very considerably now on the fifth subplane of all the planes, specially in the three worlds of human endeavour, and as we are here dealing with man we can count from what is erroneously termed "the bottom up". Therefore, the mental unit of men in this fifth subrace will receive increased stimulation, enabling . . . those men who are at the right stage to utilise this force in order to take the first initiation.

As this fifth influence becomes more and more felt, its effects will be seen on the astral plane in an intelligent conscious control which will be based not so much on the desire for harmony as on a desire for a scientific, intelligent manipulation of astral matter. When this is the case, the higher psychism will begin to make itself felt. On the physical plane a great deal of interesting electrical phenomena will be seen, and the opportunity of the Manu to separate races, to segregate types, and to submerge and detach continents will be great. This is the ray of separative force, and its place, as a factor in the erection and destruction of forms, is very interesting.

Excerpted from A Treatise on Cosmic Fire: 426-435