

SERIES XIII

THE SEVEN RAYS ON THE PATH OF DISCIPLESHIP

Study Set 7

The Disciple As Magician's Apprentice

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One of the first lessons that humanity will learn under the potent influence of the seventh ray is that the soul controls its instrument, the personality, through ritual, or through the imposition of a regular rhythm, for rhythm is what really designates a ritual.

Seven Rays I: 365

Through the scientific ritual of meditation, the individual transfers the focus of his life onto the mental plane and into the soul.

Through the scientific culture of the ritual of service he tunes in to the rhythm of the life, heart, and mind of God.

Seven Rays I: 375

READING ASSIGNMENT

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

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

SEED THOUGHT

Esotericism really is training in the ability to function freely in the world of meaning; it is not occupied with any aspect of the mechanical form; it is occupied with the soul aspect -- the mediating principle between life and form.

WRITTEN WORK

1. In DINA II, on page 656, DHB is advised: "Walk in the light, my brother."

If that statement were addressed to you, how would you interpret it? And how would you try to apply it?

This spiritual platitude is frequently stated, but seldom deeply considered. What does it really mean?

2. In DINA II, on page 498, IAP is told: "Today disciples are learning that a fused and organized and blended plan or scheme of worldwide service is required, and that a master Plan of the Hierarchy must be carried out, and that into this Plan all disciples, including you, must endeavor to fit."

How are the efforts of the various disciples who are scattered worldwide coordinated and synchronized into a "fused and organized and blended plan"?

3. Referring back to Study Set 6, page 9, how do you anticipate that coworker relations will be affected when etheric vision becomes prevalent?

Dear Friend,

Discipleship, that long stretch of the Road that lies between aspiration and initiation, winds through some of the most beautiful spiritual geography that we shall ever encounter on our journey to the Father. This part of the Path leads from self consciousness into group consciousness and, though often exhilarating and beautiful, it presents to the traveler one of the most difficult transitions in consciousness that he will ever have to make...from the separated self, the I at the center, to the group, the inclusive self.

All of the training presented in esoteric training centers has as its ultimate objective the facilitation of this shift in consciousness. A major way of effecting this shift in this group, especially in the correspondence section, is through the sharing of the fruits of one's meditative effort with the group. It is the subjective sharing of the fruit that nourishes and enriches the group. This sharing is in fact the very life of the group. The primary method that we have to facilitate this sharing is through the use of our monthly meditation summaries and our spiritual journals.

The reluctance of some personalities to adopt this particular rhythm of the group training program indicates an interesting if serious hurdle in the soul's effort to move from the consciousness of the separated self into the inclusive consciousness of the group. There are a few reasons for this reluctance. The most common has to do with the sense that one's inner spiritual life is too pure, too beautiful or too painful to share. This attitude may be based on a misconception regarding that which constitutes the personal business of the disciple in training and that which should be shared with his group. Let's see if we can discriminate between the two.

Each candidate presents himself for training to his innermost God. He does this alone, impelled by the forces and drives of his own dharma. How this is done, why this is done, what those forces and drives are that are propelling the candidate, are strictly and positively the candidate's own personal business. They are the private matter of his own struggle with his own hindrances; they are the private longings and dreams of his mystical inner life; they are the sum and substance of his aspiration. These qualities, forces, visions, longings and struggles are as much a part of the Path as warm sunshine is a part of summer or freezing rain is a part of winter.

No one who has walked even a short way on the path of discipleship is unfamiliar with these elements of discipleship. Most people are very reluctant to talk about these aspects of their aspirational life and struggle, and rightly so. In Glamour,

on page 50, D.K. presents the Rules of the Road. The very first rule speaks to this point. "Each pilgrim on the Road must carry with him...a sealed vase, wherein he carries all his aspiration to cast before the feet of Him Who waits to greet him at the gate -- a sealed vase."

This is clearly an injunction against talking about one's inner aspirational life. Such things are simply too personal. They are matters of intense inner dialogue between one and one's Self.

On the other hand, in DINA I on pages 583-4, D.K. tells one of the disciples he is training, "The recognition of spiritual realities requires both training and formulated definite expression. Training as it is used in this instance must mean training in meditation. What other skill will put one into that place in consciousness where spiritual realities exist? And expression means just that, expression. When one expresses, one creates a vehicle through which the spiritual reality one has recognized can live or exist in the world of form. All of the modes of communication known to man: talking or speaking; writing, in all genre and specifically for our purposes, monthly summaries; music; painting; sculpting; even, or perhaps especially, modeling, as in demonstrating or expressing through the way one lives one's day to day life, are included in the idea of expression.

On first look, it may appear that to express the deepest insights of one's meditation contradicts the Rule of the Road which we quoted earlier. But it does not; both are true. Here is where we need to make the discrimination clear.

In the Rule of the Road above, we are talking about total reticence concerning an aspect of the inner spiritual life that is intensely personal, that is one's own business, and that aspect -- including all of the lovely emotions, the wonderful visions and the pain and the struggle -- is "the complete control of the personal self so that it is fitted for contact with the real." What one goes through in the effort to accomplish this control is not what needs to be expressed. In fact, in keeping with the Rule of the Road, it should not be expressed, but should be kept in a "sealed vase."

Anyone who is in a position to work with disciples in training, certainly any Master of the Wisdom, knows all too well what the nature of one's climb to the mountain top involves. Information about the nature of the struggle does not offer much insight into the nature of the spiritual realities with which we are concerned. However, after the disciple is successful in the effort to fit himse "for contact with the real," and does recognize spiritual realities, it will be abundantly clear to anyone who is able to see, that he has a lot of experience in his sealed vase. It is the expression of spiritual recognitions that indicates to the

onlooker the place on the mountain to which one has climbed. Notice too in the quote from DINA that D.K. says that "recognition of spiritual realities requires both training and expression." When the trained meditator touches and recognizes -- really touches and really recognizes -- a spiritual reality, he will formulate a definite expression of it. How could he not? The implication is that recognition and expression go together. If there is no expression, there probably was no recognition. Or at best, if there is no expression, what difference does any recognition which may have occurred make anyway? Make to whom?

So, if the discrimination is clear, we share with the group our deepest insights into the timeless principles of Life. The aspiration is kept in a sealed vase.

There are one or two other reasons for a reluctance to share one's meditative fruits with one's group bothers. They go by many names, but the old familiar ones are best, arrogance and rebellion.

We need not spend a great deal of time on arrogance. It is an attitude that says, "I am better than you. I am too good or smart or beautiful or spiritual to share or blend or become inclusive with you." It is important, however, to remind ourselves to realize, when we encounter this attitude in ourselves or in a fellow traveler, that arrogance and/or pride often spring from a fear of adverse criticism or from a deep-seated sense of inferiority.

Rebellion or resistance to established procedure is a vestige of our adolescence. What can we do but see it for what it is and try to outgrow it. Change in a functioning group, if it is going to be real change for the good of the group, is something that occurs constantly in a living organism, but it evolves out of a better or clearer vision of the group's goal. The vision of the group, or the ability of the group to register the vision, is fostered by each one sharing the fruits of his meditative effort with the group. This is such an important point that it is worth saying again, "It is this subjective sharing that is the life of the group."

Toward the Light,

Tom Carney

DINA - RAY VII ETHERIC BODY READING ASSIGNMENT INDEX

<u>Book</u>	<u>Pages</u>	<u>Identification</u>	<u>Notes</u>
			<u>Ray VII Etheric Body</u>
I	127-135	LDO	-----
II	443-459	LDO	-----
I	138-156	FCD	-----
II	459-473	FCD	-----
I	157-173	JWK-P	-----
II	588-599	JWK-P	-----
I	301-321	DLR	-----
II	750-764	DLR	-----
I	342-355	PGC	-----
II	574-588	PGC	-----
I	355-375	RSU	-----
II	599-618	RSU	-----
I	416-433	DHB	-----
II	656-681	DHB	-----
I	433-441	PDW	-----



<u>Book</u>	<u>Pages</u>	<u>Identification</u>	<u>Notes</u>
			<u>Ray VII Etheric Body-continued</u>
I	441-454	WOI	-----
I	454-471	DIJ	-----
II	681-697	DIJ	-----
I	544-551	KES	-----
I	571-595	HSD	-----
II	713-724	HSD	-----
I	621-637	BSW	-----
I	637-645	RSW	-----
II	734-750	RSW	-----
I	662-670	JSP	-----

COMPENDIUM ON MAGIC

"The very word Magic bears within itself proof of its high origin. The Latin Magus, the Greek Magos, a magician, give us all those other words...magnitude, magnificent, magniloquent, to express greatness in position, in action and in speech; majesty, implying dominion, and magistrate, which has been simplified into Master, and finally by the process of word evolution has become plain Mister. We can follow the historical development of this root until we reach the Zend where we find it doing duty as the name for the whole priestly caste. The magi were renowned all over the world for their wisdom and skill in occultism and no doubt our word magic is mostly indebted to that source for its present existence and meaning. Back of the Zend 'mag', 'looms up the Sanskrit, maha, signifying great'. It is thought by good scholars that maha was originally spelled magha. To be sure, there is in the Sanskrit the word Maga meaning a priest of the Sun, but this was evidently a later borrowing from the Zend which had originally derived its root from its neighbor the Sanskrit."

Lucifer, Vol. X: 157

Definitions by H. P. B.:

- a. Black magic employs the astral light for purposes of deception and seduction, whereas the white magician employs it for purposes of information, and the aiding of evolution.
- b. Black magic has for its symbol the inverted five-pointed star.  
White magic uses the same symbol with the point uppermost.
- c. Black magic is ruled over by the moon.  
White magic is ruled over by the sun.
- d. Black and white magic arose during the great schism which started during the fourth (Atlantean) root-race.
- e. Black magic is based on the degradation of sex and of the creative function.  
White magic is based on the transmutation of the creative faculty into the higher creative thought, the generative organs being neglected by the inner fire, which passes to the throat, the center of creative sound.
- f. Black magic deals with the forces of involution.  
White magic deals with the powers of evolution.
- g. Black magic is concerned with the form, with matter.  
White magic is concerned with the life within the form, with Spirit.

The Secret Doctrine

"It has been truly said that between white and black magic, the line of demarcation is so slight as to be difficult of recognition by those who, as yet, merit not the term 'knower'. The distinction between the two exists in both motive and method.

"The white magician has for motive that which will be of benefit to the group for whom he is expending his energy and time. The magician of the left hand path ever works alone, or if he at any time co-operates with others, it is with a hidden selfish purpose. The exponent of white magic interests himself in the work of constructive endeavor in order to co-operate in hierarchical plans, and to further the desires of the planetary Logos. The Brother of Darkness occupies himself with that which lies outside the plans of the Hierarchy and with that which is not included in the purpose of the Lord of the planetary Ray.

"The white magician works entirely through the greater Deva Builders, and through sound and numbers he blends their work, and thus influences the lesser Builders who form the substance of their bodies, and therefore of all that is. The dark brother works directly with substance itself, and with the lesser builders; he does not co-operate with the forces which emanate from egoic levels, He therefore works primarily on the astral and physical planes, only in rare cases working with the mental forces.

"The white magician works always in co-operation with others, and is himself under the direction of certain group Heads. For instance, the Brothers of the White Lodge work under the three great Lords and conform to the plans laid down, subordinating Their individual purposes and ideas to the great general scheme. The black magician usually works in an intensely individualistic way, and can be seen carrying out his schemes alone, or with the aid of subordinates. He brooks usually no known superior, but is nevertheless frequently the victim of agents on higher levels, who use him as he uses his inferior co-operators, that is, he works (as far as the bigger purpose is involved) blindly and unconsciously.

"The magician of the Good Law works with the soul of things. His brothers of darkness work with the material aspect. The white magician utilizes in this connection the higher three centers. The black magician uses the energy of the lower three centers (the organs of generation, the spleen, and the solar plexus) synthesizing their energy by an act of the will and directing it to the center at the base of the spine, so that the fourfold energy is thence transmitted to the throat center.

"The white magician uses the kundalini force as it is transmitted via the central spinal channel. The black magician uses the inferior channels, dividing the fourfold energy in two

units, which mount via the two channels, leaving the central one dormant. Hence it will be apparent that one works with duality and the other with unity. The plane of unity for humanity is the mental plane. The planes of diversity are the astral and the physical. Hence the black magician is of more apparent power than the white brother on the two lower planes in the three worlds.

"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 endeavor to control the Energies of all that is seen, need the strong protection of purity. This is a point which cannot be too strongly emphasized 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 over-stimulation 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 endeavor 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 towards 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 Physical Purity, Etheric Freedom, Astral Stability, and Mental Poise before he undertakes the arduous task of becoming a conscious Master of Magic."

A Treatise on Cosmic Fire: 982-996

"The Lemurian race practically destroyed itself, owing to its misuse of the sacral center, which was at that time the most active and the dominant center. The work of the Hierarchy in Lemurian days was to teach infant humanity the nature, meaning and control of the physical vehicle. The initiate in Lemurian times was one who had completely mastered the control of the body, and hatha-yoga was then the outstanding spiritual practice.

"Paralleling all the activity of the Great White Lodge was the activity of the dark forces. Their effects had to be brought about through the medium of the sacral center, and thus a most vicious situation came about which weakened the stamina of the human body...and which produced many unholy alliances and widespread evil relations.

"A great new (then, new) law of nature was then imposed by the planetary Logos which has been expressed (very inadequately), 'The soul that sinneth, it shall die.' This law could be better expressed by saying, 'He that misuses that which he hath built will see it fall from forces within itself.'

"As the centuries slipped away and the Lemurian race submitted to the evil impulses of the animal nature, gradually the earliest type of venereal disease made its appearance; eventually the entire race was riddled with it and died out, nature taking its toll and exacting its inexorable price.

"As the ages passed away, humanity entered into the Atlantean stage of development. The conscious control of the physical body dropped below the threshold of consciousness, and the physical body reacted increasingly like an automaton to the impression and the direction of a steadily developing desire nature. Desire became something more than simply response to primitive instincts, but was directed to objects and objectives extraneous to the body, towards material possessions and towards that which (when seen and coveted) could be appropriated. To procure what they coveted and felt they needed, the most highly evolved of that race began

to practice magic. Heights of luxury were reached in Atlantis of which we, with all our boasted civilization, know nothing and have never achieved. Some faint traces of it have come to us from legends and from ancient Egypt, from archeological discovery and old fairy tales. There was a recurrence of pure Atlantean mischief and wickedness in the decadent days of the Roman Empire. Life became tainted by the miasma of unadulterated selfishness and the very springs of life itself became polluted. Men only lived and breathed in order to be in possession of the utmost luxury and of a very plethora of things and of material goods. They were smothered by desire and plagued by the dream of never dying but of living on and on, acquiring more and more of all that they desired.

"It is in this situation that we find the origin of tuberculosis. It originated in the organs whereby men breathe and live, and was imposed - as a penalty - by the Great White Lodge; the Masters promulgated a new law for the Atlantean people: 'He who lives only for material goods, who sacrifices all virtue in order to gain that which cannot last, will die in life, will find breath failing him...'"

Esoteric Healing: 228-237