

“LA SCUOLA DEL SOLE” MEDITATION GROUP

LEVEL 2 PART 2d (Fourth of 4 parts)

THE CONSTITUTION OF MAN

WHITE MAGIC

The Tibetan

White Magic—as I would have you remember—is concerned with the unfoldment of the soul in form and its gaining needed experience thereby. It is not concerned with direct work upon the form but with the indirect influence of the soul, functioning in any form in every kingdom in nature as it brings the form under its control, thereby effecting needed and developing changes in the apparatus of contact. The white magician knows that when the proper and correct ray stimulation is applied to the centre which we call the soul in any form but not to the form itself, that then the soul, thus stimulated, will do its own work of destruction, of attraction, of rebuilding and of a consequent renewed life manifestation. This is true of the soul of man, of the soul of a nation and of the soul of humanity itself. Bear this in mind, for I have here stated a basic and fundamental rule by which all white magic is agelessly governed.

(The Destiny of the Nations, pp. 122-23)

White magic is realistically the power of the trained worker and executive to bring together into a constructive synthesis the "within and the without" so that that which is below may be recognizably patterned upon that which is above. It is the supreme task of bringing together in accordance with the immediate intent and plan and for the benefit of the evolving life in any particular world cycle:

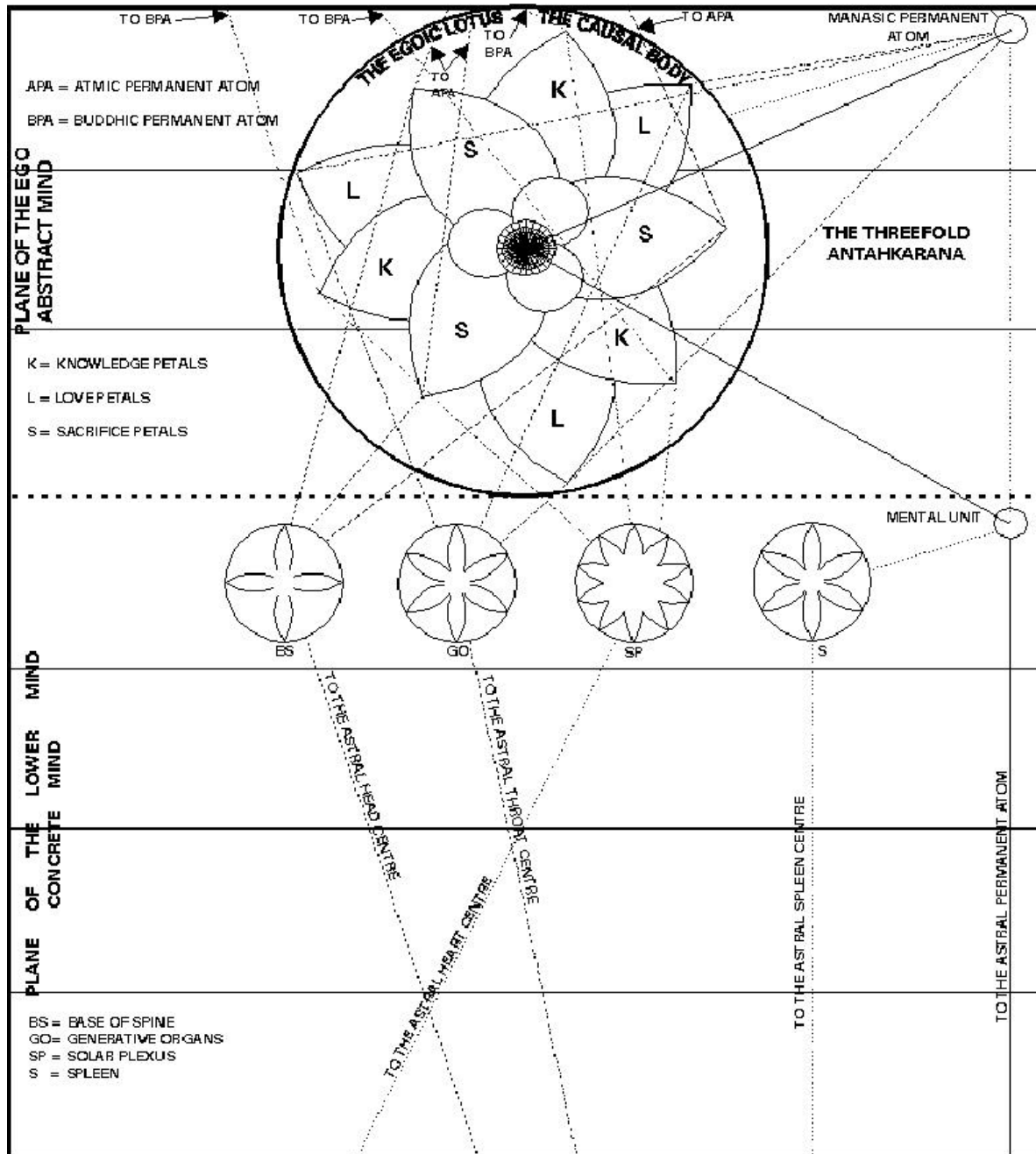
1. Spirit and matter.
2. Life and form.
3. The ego and the personality.
4. The soul and its outer expression.
5. The higher worlds of atma—buddhi—manas and the lower reflection of mind—emotion and the physical nature.
6. The head and the heart, through the sublimation of the sacral and the solar plexus energies.
7. The etheric -astral planes and the dense physical plane.
8. The intangible subjective levels of existence and the outer tangible worlds.

...All, therefore, that is conducive to human sensitivity and to increased awareness is the work of the white magician; all that tends to produce better forms through which the living principle of deity can express itself is the work of the white magician; all that serves to thin or tear away the veil between the worlds wherein those who have no physical bodies live and move and work and the worlds of outer form is the work of the white magician. Of all this type of work there is always much, but never more so than at this time owing to the coming into manifestation of this ray of the magician (black and white), the seventh ray.
(*Ibid.*, pp. 41-42)

It should be remembered that each ray embodies an idea which can be sensed as an ideal. The rays in time produce the world pattern which moulds all planetary forms and thus bears witness to the inner potency of the evolutionary processes. This pattern-forming tendency is being recognised today by modern psychology in connection with the human being and his emotional or thought patterns are being charted and studied. *So it is with the nations and races also.* Every ray produces three major patterns which are imposed upon the form nature, whether it be that of a man, a nation or a planet. These three patterns are: *the emotional pattern*, embodying the aspiration of a man, a nation or a race; it is the sumtotal of the desire tendency at any one time; *the mental pattern*, emerging later in time and governing the thought processes of a man, a nation or a race. The emotional and mental patterns are the negative and positive aspects of the personality of a man, a nation or a race. *The soul pattern* is the predisposing and spiritual goal, the destiny which the spiritual principle succeeds eventually in imposing upon the personality of a man, a nation or a race. This soul pattern eventually supersedes and obliterates the two earlier pattern-producing processes.
(*Ibid.*, pp. 57-58)

THE EGOIC LOTUS

THE COSMIC GASEOUS SUBPLANE



(This chart is reproduced from *A Treatise on Cosmic Fire*, p. 823, by Alice A. Bailey.)

THE MENTAL BODY

The Tibetan

I begin with the mental body as it is for the student of meditation the one that is the centre of his effort and the one that controls the two lower bodies. The true student seeks to draw his consciousness away from his physical body and away from the emotional body into the realms of thought, or into the lower mind body. Having achieved that much, he seeks then to transcend that lower mind and to become polarised in the causal body, using the antahkarana as the channel of communication between the higher and the lower, the physical brain being then but the quiescent receiver of that which is transmitted from the Ego or Higher Self, and later from the threefold Spirit, the Triad. The work to be done necessitates a working from the periphery inwards, and a consequent centralisation. Having achieved that centralisation and focused in that stable centre...a point within the head...becomes the centre of consciousness....

The dangers to the mental body are very real and must be guarded against. They are paramountly two, and might be termed the *dangers of inhibition* and those due to the *atrophying of the body*.

a. Let us take first the dangers due to inhibition. Some people, by their sheer strength of will, reach a point in meditation where they directly inhibit the processes of the lower mind. If you picture the mental body as an ovoid, surrounding the physical body and extending much beyond it, and if you realise that through that ovoid are constantly circulating thoughtforms of various kinds (the content of the man's mind and the thoughts of his envioning associates) so that the mental egg is coloured by predominant attractions and diversified by many geometrical forms, all in a state of flux or circulation, you may get some idea of what I mean. When a man proceeds to quiet that mental body by inhibiting or suppressing all movement, he will arrest these thoughtforms within the mental ovoid, he will stop circulation and may bring about results of a serious nature. This inhibition has a direct effect upon the physical brain, and is the cause of much of the fatigue complained of after a period of meditation. If persisted in, it may lead to disaster. All beginners do it more or less, and until they learn to guard against it they will hinder their progress and slow down development....

What are the right methods of thought elimination? How can peace of mind be achieved without the use of the will in inhibition? The following suggestions may be found useful and helpful: The student having withdrawn his consciousness on to the mental plane at some point within the brain, let him sound forth the Sacred Word gently three times. Let him picture the breath sent forth as a clarifying, expurgating force that in its progress onward sweeps away the thoughtforms circulating within the mental ovoid. Let him then at the close realise that the mental body is free and clear of thoughtforms. Let him then raise his vibration as high as may be, and aim next at lifting it clear of the mental body into the causal, and so bring in the direct action of the Ego upon the lower three vehicles. As long as he can keep his consciousness high and as long as he holds a vibration that is that

of the Ego on its own plane, the mental body will be held in a state of equilibrium. It will hold no lower vibration analogous to the thoughtforms circulating in its environment. The force of the Ego will circulate throughout the mental ovoid, permitting no extraneous geometrical units to find entrance, and the dangers of inhibition will be offset. Even more will be done—the mental matter will in process of time become so attuned to the higher vibration that in due course that vibration will become stable and will automatically throw off all that is lower and undesirable.

b. What do I mean by the dangers of atrophy? Simply this: Some natures become so polarised on the mental plane that they run the risk of breaking connection with the two lower vehicles. These lower bodies exist for purposes of contact, for the apprehension of knowledge on the lower planes and for reasons of experience in order that the content of the causal body may be increased. Therefore it will be apparent to you that if the indwelling consciousness comes no lower than the mental plane and neglects the body of emotions and the dense physical, two things will result. The lower vehicles will be neglected and useless and fail in their purpose, atrophying and dying from the point of view of the Ego, whilst the causal body itself will not be built as desired and so time will be lost. The mental body will be rendered useless likewise, and will become a thing of selfish content, of no use in the world and of little value. A dreamer whose dreams never materialize, a builder who stores up material which he never employs, a visionary whose visions are of no use to gods or men, is a clog upon the system universal. He is in great danger of atrophying.

Meditation should have the effect of bringing all three bodies more completely under the control of the Ego, and lead to a co-ordination and an alignment, to a rounding-out and a symmetrical development that will make a man of real use to the Great Ones. When a man realizes that mayhap he is too much centralized on the mental plane he should definitely aim at making all his mental experiences, aspirations and endeavors matters of *fact* on the physical plane, bringing the two lower vehicles under control of the mental and making them the instruments of his mental creations and activities.

I have here indicated two of the dangers most frequently met with, and I advise all students of occultism to remember that all the three bodies are of equal importance in carrying out the work to be done, both from the egoic standpoint and from the standpoint of service to the race. Let them aim at a wise co-ordination in expression, that will enable the God within to manifest for the aiding of the world. (*Letters on Occult Meditation*, pp. 94-98)

THE EMOTIONAL BODY

The Tibetan

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 polarization 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 lower vehicle automatically obeying the behests of a higher. In meditation the emotional body should be controlled from the mental plane, and when the polarization 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 often 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*.

(*Letters on Occult Meditation*, pp. 98-99)

The point to be borne in mind is that desire dominates and controls action when the life force is focused in the desire nature, as it predominantly is with the majority of people. But planned mental control is only possible when the life is focused on the mental plane. When this is the case, desire will not require suppression because the power of the focused attention will be elsewhere and there will consequently be no furious desire to suppress. Suppression is an effort by the man focused in the astral body, to bring in the will aspect of the mind. But this he seldom does. The desire may pass off through the intense effort the man is making to achieve some mental consciousness, but no suppression takes place really, nor is the will evoked. When a man's life is run and controlled by the mind from mental levels, then transmutation or alquimia does take place; transmutation (whereby the astral nature is changed and altered) may be of a spiritual nature or simply of an expedient nature. Desire may be transmuted into spiritual aspiration or into an attitude which is in conformity to the will of the mind which is expressing it. Hence the necessity for careful analysis of motive and of objectives.

(*A Treatise on the Seven Rays, Vol. IV, Esoteric Healing*, p. 348)

THE ETHERIC BODY

The Tibetan

The subject of the etheric body of all forms and of the etheric body of the planetary Logos is

necessarily of major importance in any consideration of the *Supreme Science of Contact*. It is this concept of sensitive contact which I seek to emphasise. All such terms as planes, groups, creative Hierarchies, and centres are simply ways of using words to infer relationship, interplay and mutual impression between the beings or the lives who make up the sumtotal of our manifested universe; they are nevertheless signs of our leading up to a planetary synthesis or a planetary integrity of a nature hitherto not even visioned by man.

The subject is necessarily one of immense difficulty, for all human beings think in terms of their own contacts and relationships, which are strictly limited and are not expressed in terms of the One Life, flowing through all forms and all kingdoms, or through all the diverse planetary evolutions (of which you know nothing) and thus creating in time and space a living intelligent planetary Entity of systemic maturity, qualified by immense attractive and integrating energies, motivated by a supreme Purpose—a Purpose which is part of the vast purpose of the solar Logos, working through the planetary Logoi, and therefore responsible for the well-being and progressive evolution of all lives and groups of lives within the framework and the essential structure of our planet. The relation evoked is, as you can well imagine, inter-planetary and extra-planetary; these terms mean little to the average disciple and he has to wait until the initiatory process puts him in a position where he can frankly evaluate the situation. Of the latter stages, we can know nothing; only in the Council Chamber of Shamballa are these extra-planetary contacts and relationships recognisable. But one basic fact must be grasped, and that is that the medium of relationship and of contact is *Substance*; and the effect of these relationships, carried on through this medium, is the gradual development and progressive unfoldment of the three divine Aspects which all esotericists recognise, and of others which the coming millennia will reveal. The contributing factor, therefore, within and upon our planet, is what we might regard as the three major centres of the planetary Logos:

1. *The Head Centre*, the dynamic Agent of the extra-planetary Purpose, the expression of the divine planetary Will as focused in Shamballa. This is the energy of Synthesis, the source of all planetary life; it connotes essential Being.
2. *The Heart Centre*, the Agent of the Plan of evolution. This is the expression of divine Love or pure Reason, the Hierarchy. It is essentially the energy of Attraction, the kingdom of souls.
3. *The Throat Centre*, the Agent of all the three Aspects in relation to the three subhuman kingdoms in nature, the expression also of the divine Intelligence, Humanity. This is the energy of active Mind and makes humanity the macrocosm of the microcosm, the three subhuman kingdoms. Humanity is to these kingdoms

what the Hierarchy is to the fourth kingdom in nature, the human kingdom. These are the elements of the occult science and—for students such as you—contain nothing new. Nevertheless, they need to be seen in their triple relationship if the mode of working of the One Life is to be grasped more clearly than is now the case. The aim of the entire evolutionary scheme is to bring these three Centres into such a close relationship that the synthesis of the divine Purpose can work out harmoniously on every possible (note that phrase) level of consciousness. If this can take place, then the basic Thought, the fundamental Proposition of the planetary Logos can eventually be disclosed to man.

May I remind you of the occult statement that every living being or manifested life—from the planetary Logos down to the tiniest atom—either has been, is, or will be a man. This has reference to the past, to the present and to the future of every manifested life. Therefore, the fact of humanity and of that for which humanity stands is probably the primary and major aspect of the divine purpose. Pause and think about this statement. It is, therefore, the first clear fact which indicates the measure and the magnitude of a human being; and until two other facts are sequentially revealed to us, it will not be possible correctly to gauge the wider aspects of the purpose of Sanat Kumara. Everything subhuman is slowly moving towards a definite human experience; it is also passing through the phase of human effort and consequent experience, or else it has moved out of that phase of limitation and—through initiation—is drafting human nature into a state of divinity (to use a most inadequate phrase).

The keynote, therefore, of the Lord of the World is HUMANITY for it is the basis, the goal and the essential inner structure of all being. Humanity itself is the key to all evolutionary processes and to all correct understanding of the divine Plan, expressing in time and space the divine Purpose. Why He chose that this should be so, we know not; but it is a point to be accepted and remembered in all study of the Science of Impression because it is the factor that makes relationship and contact possible and it is also the source of all understanding. These are most difficult things to express and to enlarge upon, my brothers, and only the penetrating intuition can make these matters clearer to your avid and active intelligence.

You will note, therefore, that though we call one of the major centres HUMANITY, yet—in the last analysis—all the centres are constituted of lives progressing towards the human stage, of those units of life who are at the human stage, and those who have left that stage far behind but who are endowed with all the faculties and all the knowledge wrought out into human expression in earlier planetary schemes or solar systems, or through our own definite and characteristic planetary life. Because of this uniformity of experience, the art of contact and the science of impression become entirely possible and normally effective. The great and omnipotent Lives in Shamballa can impress the omniscient Lives and lesser lives in the Hierarchy *because* They share a common humanity; the hierarchical Workers or Masters and Initiates can consequently impress humanity because of shared experience and understanding; then the lives that compose the human

family present the goal to the subhuman kingdoms and can, and do, impress them because of basic instinctual tendencies which are expressed in the human group but which are latent instinctual tendencies and potential assets in the three subhuman groups.

This teaching has always been implicit in the esoteric doctrines but has not been sufficiently emphasised, owing to the point in evolution of mankind. Today, mankind has made such progress that these points can be made effectively. I would call to your attention that this was the keynote of the Gospel story: the human-divine nature of the Christ, relating Him to the Father through His essential divinity, and also to man through His essential humanity. The Christian church gave a wrong slant to the teaching by making Christ appear as unique, though the higher criticism (deemed so shocking fifty years ago) has done much to correct this false impression. The outstanding characteristic of humanity is intelligent sensitivity to impression. Ponder on this definite and emphatic statement.

(Telepathy and the Etheric Vehicle, pp. 124-28)

The etheric levels are also the field of expression for the soul, whether it is the human soul or the soul as an expression of the higher triad, the monadic life. I wonder whether any of you have the faintest idea what will happen to humanity when the inner subjective reality, functioning through the etheric body and pouring its forces unimpeded through the centres in that body, will have made its major controlling integration with the dense physical apparatus, reducing it to complete submission as a result of the higher integration, consummated between soul and personality.

(The Destiny of the Nations, p. 119)

ON THE CENTRES

The Tibetan

In handling problems and questions of students in connection with the centres, their significance, vitalization and conscious use, it must be remembered that the unfoldment of an awakened consciousness is the goal of all discipleship training. This awakening is brought about by:

1. Integration.....the coordination of the mechanism.
2. Synthesis.....the fusion of personality and soul.
3. Appropriationthe inflow of energy from the soul into the centres.
4. Awakening.....the response of the centres to this inflow.

You will note the sequence, therefore, of this staged development in the way of white magic. Usually among the ignorant, the centres are first studied objectively, psychic exercises are undertaken in order really to produce *feeling* in the centres and so make the man conscious of their locality and quality. Later an effort is made through meditation to contact the soul. This order is wrong. *Man should become aware of the centres as a final stage* and this because his emphasis and identification is with the soul and not with the form aspect...

(*Discipleship in the New Age, Vol. II, p. 575*)

I would remind you that work in connection with the centres is incidental to true spiritual development and is or should be purely mechanical and automatic. The centres are physical, being aspects of the etheric body and constructed of etheric matter, and their function is simply to express the energy which flows in from the astral body, or from the mind or from the soul (in three aspects). After the third initiation, they will register energy flowing in from the Monad—again through three types of force. If this can be grasped, disciples in training will not overemphasize the system of centres through which the expressive energy must come.

(*Ibid.*, p. 604)

(See pages 144-162 of *A Treatise on the Seven Rays, Volume IV*, for a discussion of the centres in the human being.)

THE FACT OF THE SOUL

The Tibetan

It is among the thinkers of the race that the first assured recognition of the soul will come, and this event will be the result of the study and analysis, by the psychologists of the world, of the nature of genius and the significance of creative work. Some men and women in the world tower above their fellow men, and produce that which is superlative in its own field; their work has in it the element of divinity and of immortality. The work of creative artists, the intuitive perception of great scientific investigators, the inspired imagination of the poets of the world and the vision of the illumined idealists, have all to be accounted for and explained, for the laws under which such men and women work have yet to be discovered. The close study, by the psychologists of the abnormal and the subnormal, of warped and distorted minds and of defective equipment's, has been over-emphasized, and due attention has not been given to the divinely abnormal, and to those types of consciousness which transcend the ordinary human state of intelligent awareness.

These latter super-normal states find expression through the medium of the great artists, musicians, dramatists, writers, and the many other types of creative workers who have been the glory of the human kingdom down the ages, and who will flame forth during the coming century with greater glory still. When the hypothesis of the soul is accepted, when the nature of the spiritual energy which flows through the soul is admitted, and when the mechanism of the force centres is studied, we shall make rapid progress towards knowledge. When, through meditation, experiment is made to produce creatively some of the beauty contacted, some of the ideas revealed and some of the patterns seen, we shall learn to cultivate genius and understand how to train people to work creatively. Then much will be discovered about the centres in man where the divine principle has its dwelling, and from which the Christ within can work. The study of the super-conscious must be undertaken, and not simply the study of the self-conscious or of the sub-conscious. Through this study, carried forward with an open mind, modern psychology will eventually arrive at a recognition of the soul.

The range of investigation is so wide that I can only indicate some of the possible fields of research:

1. The investigation of the nature of genius, and its definite and specialized cultivation.
2. Training in creative work and a study of the difference between this kind of training and training for vocational work. Creative work proves the fact of the soul; vocational training demonstrates the type of the personality.
3. Scientific investigation of the powers in man, with particular attention to telepathy. It will be found that telepathic work is from mind to mind, or from soul to mind, and does not necessarily imply brain to brain communication and contact. This is one of the most promising fields of investigation, though it still presents much difficulty. The fact of the existence of the soul will not be proved through the medium of telepathy until after the year 1945.

By that time an event will have happened in the world and a particular new teaching will have been given which will put the entire subject of telepathic phenomena in a new light.

4. The scientific training of clairvoyants and the intelligent development of clairvoyant powers by the intelligentsia of the world leaves as yet much to be desired, but it will come as the result of mind control and illumination. Men will learn to subject the mechanism of the body to a down flow of spiritual energy and stimulation, and thus will bring the powers of the psychic nature into activity, and the old method of sitting for development in order to awaken the centres will be seen as dangerous and unnecessary.

In the field of modern psychology, we can look for a gradual recognition of the fact of the higher self. The problem of the psychologists is to comprehend the relationship or the identity of that self with the soul. It is, however, from the field of science that the greatest help will come. The fact of the soul will eventually be proved through the study of light and of radiation and through a coming evolution in particles of light. Through this imminent development we shall find ourselves seeing more and penetrating deeper into that which we see today. One of the recognized facts in the realm of natural science has been the cyclic change in the fauna and flora of our planet. Animals, plentiful and familiar many thousands of years ago, are now extinct, and by means of their bones we endeavor to reconstruct their forms. Flowers and trees that once covered the surface of our planet have now entirely disappeared and only their fossilized remains are left to indicate to us a vegetation vastly different to that which we now enjoy. Man himself has changed so much that we find it difficult to recognize *homo sapiens* in the early primitive races of the far distant past.

This mutability and obliteration of earlier types is due to a major factor among many. The quality of the light which promotes and nurtures growth, vitality and fertility in the kingdoms of nature has changed several times during the ages, and as it has changed it has produced corresponding mutations in the phenomenal world. From the standpoint of the esotericist, all forms of life on our planet are affected by three types of light substance, and at the present time a fourth type is gradually making its presence felt. These types of light are:

1. The light of the sun.
2. The light in the planet itself—not the reflected light of the sun but its own inherent radiance.
3. A light seeping in (if I may use such a phrase) from the astral plane, a steady and gradual penetration of the "astral light" and its fusion with the other two types of radiance.
4. A light which is beginning to merge itself with the other three types and which comes from that state of matter which we call the mental plane—a light in its turn reflected from the realm of the soul.

An intensification of the light is going on all the time, and this increase in intensity began on the earth at about the time when man discovered the uses of electricity, which discovery was a direct result of this intensification. The electrification of the planet through the wide-spread use of electricity is one of the things which is inaugurating the new age, and which will aid in bringing about the revelation of the presence of the soul. Before long this intensification will become so great that it will materially assist in the rending of the veil which separated the astral plane from the physical plane; the dividing etheric web will shortly be dissipated, and this will permit a more rapid inflow of the third aspect of light. The light from the astral plane (a starry radiance) and the light of the planet itself will be more closely blended, and the result upon humanity and upon the three other kingdoms in nature cannot be over-emphasized. It will, for one thing, profoundly affect the human eye and make the present sporadic etheric vision a universal asset. It will bring within the radius of our range of contact the infra-red and ultra-violet gamut of colors, and we shall see what at present is hidden. All this will tend to destroy the platform upon which the materialists stand, and to pave the way, first, for the admission of the soul as a sound hypothesis, and secondly, for the demonstration of its existence. We only need more light, in the esoteric sense, in order to see the soul, and that light will shortly be available and we shall understand the meaning of the words, "And in Thy light shall we see light".

(A Treatise on the Seven Rays, Vol. I, Esoteric Psychology, pp. 99-103)

THE SOUL IS LIGHT

The Tibetan

The soul is light *essentially*, both *literally* from the vibratory angle, and *philosophically* from the angle of constituting the true medium of knowledge. The soul is light *symbolically*, for it is like the rays of the sun, which pour out into the darkness; the soul, through the medium of the brain, causes revelation. It throws its light into the brain, and thus the way of the human being becomes increasingly illumined. The brain is like the eye of the soul, looking out into the physical world; in the same sense the soul is the eye of the Monad, and in a curious and occult sense, the fourth kingdom in nature constitutes on our planet the eye of the planetary Deity.

(*A Treatise on the Seven Rays, Vol. I, Esoteric Psychology*, p. 132)

The glory that can be seen faintly shining in humanity, and the dim light which flickers within the human form, must give place to the radiance which is the glory of the developed son of God. Only a little effort is needed, and the demonstration of a steady staying power, to enable those who are now on the physical plane of experience to evidence the radiant light, and to establish upon the earth a great station of light which will illumine the whole of human thought.

Always there have been isolated light bearers, down the ages. Now the group light bearer will shortly be seen. Then shall we see the rest of the human family (who respond not yet to the Christ impulse) having their progress facilitated towards the path of probation. The work will still be slow, and much yet remains to be done; but if all the aspirants of the world and all the disciples at work in the world today will submerge their personal interests in the task immediately ahead, we shall have what I might pictorially call the opening of a great station of light on earth, and the founding of a power house which will greatly hasten the evolution and elevation of humanity, and the unfoldment of the human consciousness.

(*Ibid*, pp. 314-15)

This theme is so vast and there is so much literature to be found in all the world Scriptures, commentaries and theological dissertations on the subject of Light that the simple truth and a few basic principles are lost to sight in a welter of words. In my various books I have given much anent this subject and in the book, *The Light of the Soul*, which I wrote in collaboration with A.A.B., an effort was made to indicate the nature of the light of the soul. The key to this technique is to be found in the words: In that Light shall we see LIGHT. A simple paraphrase of these apparently abstract and symbolic words could be given as follows: When the disciple has found that lighted centre within himself and can walk in its radiating light, he is then in a position (or in a state of consciousness, if you prefer) wherein he becomes aware of the light within all forms and atoms. The inner world of reality stands visible to him as light-substance (a different thing to the Reality, revealed by the intuition). He can then become an efficient cooperator with the Plan because the world of psychic meaning becomes real to him and he knows what should be done to dispel *espejismo*.

It might be stated that this process of bringing light into dark places falls naturally into three stages:

1. The stage wherein the beginner and the aspirant endeavor to eradicate espejismo out of their own life by the use of the light of the mind. *The light of knowledge* is a major dispelling agent in the earlier phases of the task and effectively eliminates the various espejismos which veil the truth from the aspirant.
2. The stage wherein the aspirant and disciple work with the light of the soul. This is *the light of wisdom* which is the interpreted result of long experience, and this streams forth, blending with the light of knowledge.
3. The stage wherein the disciple and the initiate work with *the light of the intuition*. It is through the blended medium of the light of knowledge (personality light) and the light of wisdom (soul light) that the LIGHT is seen, known and appropriated. This light puts out the lesser lights through the pure radiance of its power.

You have therefore the light of knowledge, the light of wisdom and the light of the intuition, and these are three definite stages or aspects of the One Light. They correspond to the physical Sun, the heart of the Sun, and the Central Spiritual Sun. In this last sentence you have the clue and the key to the relation of man to the Logos. These stages and their corresponding techniques are apt to be misunderstood if the student fails to remember that between them lie no real lines of demarcation but only a constant overlapping, a cyclic development and a process of fusion which is most confusing to beginners. Just as the result of innate reaction to environment produces the apparatus needed to contact that environment, so the unfoldment of the powers which these techniques serve produces modes of contact with soul and spiritual environments. Each of these techniques is related to a new environment; each of them eventually develops power in the initiate or disciple which can be used in the service of humanity and in higher spheres of divine activity; each is related to the other techniques, and each releases the disciple into a conscious relationship with a new environment, new states of awareness and new fields of service.

I would like to take some words out of the Bible, substituting the word "light" for the word "faith". I give you this definition: *Light is the substance of things hoped for, the evidence of things not seen*. This is perhaps one of the most occult definitions of the light of the world that has yet been given and its true meaning is intended to be revealed in the next two generations. The word "faith" is a good instance of the method of rendering "blind" some of the ancient truths so that their significance may not be prematurely revealed. Light and substance are synonymous terms. Soul and light are equally so, and in this equality of idea—light, substance, soul—you have the key to fusion and to the at-one-ment which Christ expressed so fully for us in His life on Earth. When, therefore, students and aspirants have made progress in soul contact, they have taken one of the first important steps towards the comprehension of light and its uses. They must however be careful not to confuse the light which they can bring to bear on life, circumstance, events, and on environment with the intuition.

The light with which we are concerned expresses itself in the three worlds and reveals form and forms, their reaction and effects, their *espejsimo* and attractive appeal, and their power to delude and imprison consciousness. The light concerned is soul light, illuminating the mind and bringing about revelation of the world of forms in which that life is immersed. The intuition is concerned with nothing whatsoever in the three worlds of human experience but only with the perceptions of the Spiritual Triad and with the world of ideas. *The intuition is to the world of meaning what the mind is to the three worlds of experience.* It produces understanding just as the light of soul produces knowledge, through the medium of that experience. Knowledge is not a purely mental reaction but is something which is found on all levels and is instinctual in some form in all kingdoms. This is axiomatic. The five senses bring physical plane knowledge; psychic sensitivity brings a knowledge of the astral plane; the mind brings intellectual perception, but all three are aspects of the light of knowledge (coming from the soul) as it informs its vehicles of expression in the vast threefold environment in which it chooses to imprison itself for purposes of development.

On a higher turn of the spiral, the intuition is the expression of the threefold Spiritual Triad, placing it in relation to the higher levels of divine expression; it is a result of the life of the Monad, an energy which carries revelation of divine purpose. It is in the world of this divine revelation that the disciple learns eventually to work and in which the initiate consciously functions. Of this higher experience, the active life of the three worlds is a distorted expression, but constitutes also the training ground in which capacity to live *the initiate life of intuitional perception* and to serve the Plan is slowly developed. These distinctions (in time and space because all distinctions are part of the great illusion, though necessary and inevitable when the mind controls) must be carefully considered. Disciples will reach a point in their development where they will know whether they are reacting to the light of the soul or to the intuitional perception of the Triad. They will then come to the point where they will realise that intuitive perception—as they call it—is only the reaction of the illumined personality to the identification tendency of the Triad. But these concepts are beyond the grasp of the average man, because fusion and identification are by no means the same.

The esotericist knows that in every atom of his body is to be found a point of light. He knows that the nature of the soul is light. For aeons, he walks by means of the light engendered within his vehicles, by the light within the atomic substance of his body and is, therefore, guided by the light of matter. Later, he discovers the light of the soul. Later still, he learns to fuse and blend soul light and material light. Then he shines forth as a Light bearer; the purified light of matter and the light of the soul being blended and focused. The use of this focused light as it dispels individual *espejsimo* teaches the disciples the early stages of the technique which will dispel group *espejsimo* and eventually world *espejsimo*. The Path of Evolution is in fact the path of recognitions, leading to revelation. The whole process of evolution is initiatory in character, leading from one expansion of consciousness to another, until the worlds of the formless and of form stand revealed in the light which the

initiate generates and in which he walks. These lights are varied and variously revealing; there is:

1. The light of matter itself, found in every atom of substance.
2. The light of the vital or etheric vehicle—a light which is the reflection of the One Light because it unifies the three types of light within the three worlds.
3. The light of the instinct.
4. The light of the intellect or the light of knowledge.
5. The light of the soul.
6. The light of the intuition.

From light to light we pass, from revelation to revelation until we pass out of the realm of light into the realm of life which is, as yet to us, pure darkness. It will be obvious to you that this increasing light brings with it a constantly developing series of revelations which, like all else in the world of human experience, unfolds before the eyes first of all the world of forms, then the world of ideals, then the nature of the soul, of ideas and of divinity. I am choosing but a few of the words which embody the revelation and are symbolic of its character. But all these revelations constitute one great unified revelation which is slowly unfolding before the eyes of humanity. The light of the personal lower self-reveals to man the world of form, of matter, of instinct, of desire and of mind; the light of the soul reveals the nature of the relation of these forms of life to the world of the formless and of the conflict between the real and the unreal. The light of the intuition unfolds before the vision of the *soul within the personality*, the nature of God and the unity of the Whole. The restlessness of material desire, seeking its satisfaction in the three worlds, eventually gives place to aspiration towards soul contact and soul life. This in its turn is recognized as a step towards those great fundamental experiences to which we give the names of the five major initiations. These reveal to man the hitherto unrealized fact of his non-separateness and of the relation of his individual will to the divine will.

(*Glamour: A World Problem*, pp. 190-206)

SUBCONSCIOUSNESS, CONSCIOUSNESS, SUPERCONSCIOUSNESS

The Tibetan

Once the fact of the soul is admitted, we shall see an increasing tendency to leave people to the directing purpose and guidance of their own souls, provided that they understand what is happening to them and can discriminate between:

- a. The upward surging of the subconscious self into the lighted area of consciousness.
- b. The play and force and recognitions of the immediately conscious self.
- c. The downflow of the superconscious self, the soul, carrying inspiration, higher knowledge's and intuitions.

These words—subconscious, conscious and super-conscious—need definition, for the purpose of this treatise; they are bandied about so freely and mean different things according to the school of psychological thought to which the student belongs. I use the term *subconscious* to signify the entire instinctual life of the form nature, all the inherited tendencies and innate predispositions, all the acquired and accumulated characteristics (acquired in past incarnations and frequently lying dormant unless suddenly evoked by stress of circumstance) and all the unformulated wishes and urges which drive a man into activity, plus the suppressed and unrecognized desires, and the unexpressed ideas which are present, though unrealized. The subconscious nature is like a deep pool from which a man can draw almost anything from his past experience, if he so desire, and which can be stirred up until it becomes a boiling cauldron, causing much distress. The *conscious* is limited to that which the man knows himself to be and have in the present—the category of qualities, characteristics, powers, tendencies and knowledge's of all kinds which constitute a man's stock in trade and of which he is definitely aware or of which the psychologist is aware. These are displayed in his window for all to see, and they make him what he apparently is to the outer on looking world.

By the *super-conscious*, I mean those potencies and knowledge's which are available but which are as yet uncontacted and unrecognized and, therefore, of no immediate use. These are the wisdom, love and abstract idealism which are inherent in the nature of the soul but which are not yet, and never have been a part of the equipment available for use. Eventually, all these powers will be recognized and used by the man. These potencies and realizations are called in *The Yoga Sutras of Patanjali* by the interesting name of "the raincloud of knowable things". These "knowable things" will eventually drop into the conscious aspect of a man's nature and become an integral part of his intellectual equipment.

Finally, as evolution proceeds and the ages pass away, they will drop into the subconscious aspect of his nature, as his power to grasp the super-conscious

grows in capacity. I might make this point clearer to you if I pointed out that just as the instinctual nature is today found largely in the realm of the subconscious, so in due time, the intellectual part of man (of which he is at this time becoming increasingly aware) will be relegated to a similar position and will drop below the threshold of consciousness. The intuition will then take its place. For most people, the free use of the intuition is not possible, because it lies in the realm of the super-conscious.

All these movements within the realm of consciousness—from the subconscious to the immediately conscious and from thence to the superconscious—are essentially *crises of integration*, producing temporary situations which must be handled.

(*A Treatise on the Seven Rays*, Vol. II, pp. 439-41)

DISIDENTIFICATION AND SELF-IDENTIFICATION

Roberto Assagioli

We are dominated by everything with which our self becomes identified. We can dominate, direct, and utilize everything from which we disidentify ourselves.

The central, fundamental experience of self-consciousness, the discovery of the "I," is implicit in our human consciousness. "Self-consciousness" is used here in the purely psychological sense of being aware of oneself as a distinct individual and not in the customary sense of egocentric and even neurotic "self-centeredness." It is that which distinguishes our consciousness from that of the animals, which are conscious but not self-conscious. But generally this self-consciousness is indeed "implicit" rather than explicit. It is experienced in a nebulous and distorted way because it is usually mixed with and veiled by the *contents* of consciousness. This constant input of influences veils the clarity of consciousness and produces spurious identifications of the self with the content of consciousness, rather than with consciousness *itself*. If we are to make self-consciousness explicit, clear, and vivid, we must first *disidentify* ourselves from the contents of our consciousness.

More specifically, the habitual state for most of us is to be identified with that which seems, at any one time, to give us the greatest sense of aliveness, which seems to us to be most real, or most intense. This identification with a part of ourselves is usually related to the predominant function or focus of our awareness, to the predominant role we play in life. It can take many forms. Some people are identified with their bodies. They experience themselves, and often talk about themselves, mainly in terms of sensation; in other words, they function as if they were their bodies. Others are identified with their feelings; they experience and describe their state of being in affective terms, and believe their feelings to be the central and most intimate part of themselves, while thoughts and sensations are perceived as more distant, perhaps somewhat separate.

Those who are identified with their minds are likely to describe themselves with intellectual constructs, even when asked how they *feel*. They often consider feelings and sensations as peripheral, or are largely unaware of them. Many are identified with a role, and live, function, and experience themselves *in terms of that role*; such as "mother," "husband," "wife," "student," "businessman," "teacher," etc. This identification with only a *part* of our personality may be temporarily satisfactory, but it has serious drawbacks. It prevents us from realizing the experience of the "I," the deep sense of self-identification, of knowing who we are. It excludes, or greatly decreases, the ability to identify with all the other parts of our personality, to enjoy them and utilize them to their full extent. Thus our "normal" expression in the world is limited at any one time to only a fraction of what it can be. The conscious--or even unconscious--realization that we somehow do not have access to much that is in us can cause frustration and painful feelings of inadequacy and failure.

Finally, a continuing identification with either a role or a predominant function leads often, and almost inevitably, to a precarious life situation resulting sooner or later in a sense of loss, even despair, such as in the case of an athlete who grows old and loses his physical strength; an actress whose physical beauty is fading; a mother whose children have grown up and left her; or a student who has to leave school and face a new set of responsibilities. Such situations can produce serious and often very painful crises. They can be considered as more or less partial psychological "deaths." No frantic clinging to the waning old "identity" can avail. The true solution can be only a "rebirth," that is, entering into a new and broader identification. This sometimes involves the whole personality and requires and leads to an awakening or "birth" into a new and higher state of *being*. The process of death and rebirth was symbolically enacted in various mystery rites and has been lived and described in religious terms by many mystics. At present it is being rediscovered in terms of transpersonal experiences and realizations. This process often occurs without a clear understanding of its meaning and often against the wish and will of the individual involved in it. But a conscious, purposeful, willing cooperation can greatly facilitate, foster, and hasten it.
(*The Act of Will*, pp. 211-213)