

# **SOURCE OF CONSCIOUSNESS**

## **AN EXPERIMENTAL APPROACH**



**Volume 2**

**Wisdom**

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## 0 INTRODUCTION

This second booklet in Self-Schooling – for **we learn by ourselves** – which we can also call School of the Self, aims at the same goal as the first book of exercises: PERCEIVING THE SPIRIT IN OURSELVES.

It is possible to perceive the Spirit for it is already playing in us.

What is attracting us is the core of all wisdom. How can we lead a moral life, one that agrees with our inner being? It is the realisation and the expression of the Self, our creative being, that we are looking for, and this booklet will help us assimilate and unfold this wisdom, a gift of our inner being. It will transform our relationship to those close to us, to our activities and to ourselves; this transformation will require courage, perseverance, audacity, listening, generosity, openness ... These are the qualities we need to develop out of the seed that is already there within us. The path is therefore difficult, it pushes us forward, it speaks to us from within.

The first booklet aimed at discovering the Self, through contact with oneself, using various symbols, representations or outer objects.

We are continuing in the same way but we are deepening and widening the research. In this second booklet, we are trying to assimilate the Spirit and the energies previously contacted.

It is often easier to make progress by following the questions we have rather than the answers. Questions are incisive, stimulating and brief whereas answers can hide the meaning of the research by their density. The main questions that we ask ourselves in this self-schooling are: How is it that I am present to the world and not isolated? What is Presence to the world? What is attention? What is consciousness?

The first booklet therefore examined contact with outer objects, with symbols (including the illumination sign), and presence to the world. The symbols were approached through the senses. For example, do the symbols of the seven rays create an impression resembling the energy impression felt on the different days of the week?

This second booklet continues the research with the following questions: What impact does the world have on me? What am I receptive to? How does the world become part of me? Which forces do I integrate and which forces do I express? How does this Presence to the world construct and structure itself? And so I turn within and look deeper.

The first Self-School booklet proposed exercises and reflections in order to CONTACT consciousness energies. It was based on PRESENCE to the world, and the choice of exercises was guided by BEAUTY.

The second Self-Schooling booklet continues with EXPERIMENTATION and with consciousness energies but replaces the three fundamental ideas by others. We are now looking less for contact and more for INTEGRATION, less presence and more TRANSFORMATION, less beauty and more TRUTH. But the three references which guided us in the first booklet remain adjacent and always accessible.

**1 BEAUTY**  
**2 TRUTH**

**PRESENCE**  
**TRANSFORMATION**

**CONTACT**  
**INTEGRATION**

INTEGRATION takes place within us, Awakening within the body, but it is obvious that we are not only working for ourselves, we are working for humanity. The crystal of the Human Being resonates in our experimenting.

TRANSFORMATION is not only change, but the interplay of what happens through (trans) forms, and psychic energy (also known as AGNI) is ONE. The transforming ONE moves through an individual as it moves through everyone.

TRUTH is not only a discipline of self-observation, it reveals Reality, Unity and the interrelationship of all beings. Truth is the Door to Awakening, Perception which flashes up in all of us. The expansion of consciousness is working on this refining, and this group constitutes a seed, one of the paths of this increasing AWAKENING.

We are looking therefore to INTEGRATE THE SOURCE OF CONSCIOUSNESS.

We are not only working for ourselves, even though we start by observing what is happening within ourselves. We are working for humanity, both outside and within ourselves. And so the accent will be on service with a phase of diffusion towards others on the globe. However, whilst working in the intimacy of our conscience, we are also working for human beings in general, since anyone's clarity helps others to become clear themselves. Questions that confront us and the discoveries that we make do not belong to us; these questions confronted others in the past, in not dissimilar forms, and will confront others in the future; our discoveries correspond to glimpses of universal Consciousness, others have lifted the veil before us, but our efforts make learning easier for those who come after us.

The human being is a generic structure.

It is possible therefore to work in Ex-tension or in In-tension.

**Ex-tension:** taking the multitude of examples, humanity in its billions of individuals.

**In-tension:** taking the salient characteristic, the essential structure of the human being.

This second booklet is based on two essential affirmations:

**ATTENTION IS ONE.**

Only one sensitivity exists with many centres, as only one light exists in the galaxy which shines through many stars. Another image expressing this fact is to consider a network of local computers as an information system, each machine has its processor and deals with certain facts, but actually, there is one energy base, the electricity, and one joint aim: the information of this service.

Attention attracts, nourishes, it is Love (relationship) before becoming form or force, before any reaction.

**HUMANITY IS ONE.**

It is the human race which creates and manages its human relationships. Humanity is one through its soil, the globe, by its breath, the atmosphere, by its structure (life, consciousness, body) and finally by its creation: culture.

The human being creates, unites and transcends.

Through creation, he expresses himself in the outside world, uniting within himself and transcending like a dancing fire.

## USING THE 4 SYMBOLS

The first booklet suggested studying 4 symbols (by contemplating them). In this second booklet, we are also going to work with the 4 symbols, but they do not need to be drawn or looked at from the outside. They are symbols whose meaning we will explore by using them as a framework underlying our research.

The 4 symbols are:

- The Peace Sign: a red circle with three red dots in the centre. We will explore it with the pulsating of the heart and the triple plan.
- The Illumination Sign: a luminous blue circle with three dots, red, blue and green; in other words, the Self-Schooling symbol. We will explore consciousness, its resonance or internal layer.
- The crystal in the light. The crystal symbolises our behaviour, our character and we will try to realign it, to render it totally transparent.
- The colour circle: circle of all the saturated colours. We will explore it as a sum total of all qualities. This symbol and the preceding one echo the Square with seven concentric colour circles. Alice Bailey describes it as "The sun on the square" (Discipleship in the New Age, vol 2:305)

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## FROM GREEN TO BLUE (Internalisation of the symbol )

### Preamble

Up to now we have approached the Illumination sign as an object in front of us. We would like to progressively substitute this sensory approach for a conceptual approach, to concept in its true meaning. Concept comes from the latin *con-cepi* and means what is grasped by oneself, therefore grasped internally.

We are going to therefore, for each line of the symbol, go from sensory perception (green) to inner exploration, inside consciousness (blue).

However sensory perception is not to be abandoned, from time to time, it enable us to check our inner feeling; in fact matter tests and guides.

### Exercise

We are relaxed, aware of ourselves  
(breathing, noises, Self).

We sound gently 3 OM  
(one softly, one listening to the others, one silently) to purify the Spirit channel.

We pay attention to the FIELD OF CONSCIOUSNESS  
(which corresponds to the white background).

Our SOURCE, IDENTITY focuses itself on this background  
the true Self (the relationship to oneself corresponds to the blue circle).

Within the Self, we identify a pole of intelligent PERCEPTION  
which is recognition of contact  
the Self turns towards the outside  
(a glance at the green dot can test this pole).

Within the Self, we direct ourselves towards the OPENING factor;  
it is welcoming – expansion,  
receptivity grows  
(this opening corresponds to the blue dot).

We search in our consciousness for what corresponds to the red dot  
REGENERATION, abnegation,  
the flame aspect of renewing consciousness

Fusion of the 3 poles at the centre of Identity  
Increased LIGHT, integrated RELATIONSHIP, coherent TOTALITY

Diffusion of this magnetic light  
Acceptation (gathering) of this discovered Wisdom  
Offering to the world  
Then, attention refocuses on the room.

### Comments:

From time to time, it is useful to contemplate a part of the symbol in front of us, in order to check the resonance with the inner quality of consciousness. That is what the phrases in brackets signify; they are not there to be spoken each time.

Most of the time, and once the scheme is known, the external symbol is no longer necessary, it is integrated and recognised within conscious Reality.

This meditation enables inner exploration of the meaning of the symbol and corresponds to a fusion of soul and personality meditation described in volume 2 of Treatise on the 7 Rays.

## **BASIC MEDITATION**

We are relaxed, aware of ourselves  
(breathing, noises, Self).

We sound 3 OM, (one softly, one listening to the others, one silently).  
We pay attention to the FIELD OF CONSCIOUSNESS

Our SOURCE, IDENTITY focuses on this background, the true Self.

Within the Self, we identify a pole of intelligent PERCEPTION  
which is recognition of contact,  
the Self turns towards the outside

Within the Self, we direct ourselves towards the OPENING factor;  
it is acceptation – expansion,  
receptivity grows

We search in our consciousness for what corresponds to will  
REGENERATION, abnegation, orientation  
the flame aspect of renewing consciousness

Fusion of the 3 poles at the centre of Identity  
Increased LIGHT, integrated RELATIONSHIP, coherent TOTALITY

Diffusion of this magnetic light  
Acceptation (gathering) of this discovered Wisdom  
Offering to the world  
Then, attention refocuses on the room.

Note: this short meditation is foreseen to be done in the morning, after exploring the symbol and the exercise on the previous page.

## OPENING TO THE ONE SELF

Relaxed, aware of ourselves (breathing, noises, Self)  
We softly sound 3 OM to purify the Spirit channel

We unite ourselves with the total consciousness

Identity is RELATIONSHIP TO SELF, the unique Self of all beings

Within the SELF, OPENING, acceptation, receptivity

this produces  
EXPANSION OF CONSCIOUSNESS within the Whole

We stimulate this opening of Self in all beings,  
all facets of ourselves, cells of the body,  
cells of humanity, cells of the galaxy.

Conscious diffusion guides behaviour

OM

OM

OM

---

### Variation

The aim is to place oneself in the pole of opening consciousness  
Steps:

Perceive the radiation of the symbol

(when the 3 dots have merged in the centre of the blue circle)

Stand in the blue pole: opening of consciousness

Settle in the current behind this opening pole

Carry this radiance into all the facets of the Self,  
all conscious beings.

This opening guides them on their path

OM

OM

OM

## In the evening

Go back over the day's events,  
 Note the forces present, behavioural mechanisms, energy level, the causes of its evolution,  
 Look for the characteristics of the rays ...

Then  
 Let all form dissolve in blue indigo which carries everything,  
 Peace.

### Variation

Relaxed and after breathing in deeply 3 times, let the blue pole support us, opening of consciousness, and let us ask ourselves

- How have I contributed to cohesion in the world in which I live?
- What links, and of what quality, have I maintained?
- What has this day served?
- Did I base myself sufficiently on the Real? When can I do it in the future and how?

Note: The world starts with details of everyday life, relationships with those close, colleagues, driving ...

### Questions on the meditations

#### OPENING TO THE ONE SELF

What is the difference between uniting with total consciousness and expansion of consciousness in the whole?

What is the difference between one consciousness and total consciousness?

"Identity is relationship to oneself", is oneself the unique Self of all beings?

What is Self? I am not my nails, am I my first name? How to locate the Self?

# 1 MAGNETISATION

## RADIATION

Sitting, relaxed, we visualise our body filled with light,  
the cells permeated with light,  
electrons and nuclei exchanging atoms of light.

We visualise our mental permeated with light,  
thinking and field of consciousness illuminated.

We turn towards the factor of Attraction of our life,  
and to what we really are, our real Self.

Awakening, Radiation

The Self sings a note which resounds in the Awakening  
OM

This note carries a multitude of sparks, like many suns

Try to penetrate to the centre of the subjective group  
Look for the quality, the intent  
registering an impression, a word.

Assert the flame of Awakening

OM            OM            OM

## Reflected radiation

We continue with the body filled with light,  
the mental illuminated in the note of the SELF

We ask ourselves the questions:  
When did I radiate?  
What provoked the radiation?  
Why did it stop?  
(5mn)

We assert the awakening of consciousness.

OM            OM            OM

## VISUALISATION

Contemplating a symbol, we distinguish

- optical and phosgene impressions (coloured zones appearing before our eyes when our hands press down upon them), pale colours appearing complementary to the colours drawn (violet next to a bright yellow, pale blue next to a red ...)
- memories, images, flashes, attractions
- interpretations, analogies
- state of mind, mental stimulation, quality.

In visualising, we can make a similar distinction

- bodily sensations in a centre (plexus, throat, head ...)
- formed images, their unfolding, flashes
- meaning, understanding, interpretation
- stimulating quality, energy, cohesion factor

It is this cohesion factor that we address in this training, in ourselves and in others, in groups and in projects. The other elements of the visualisation are only the underpinning or expressions, of help or reflections.

## MAGNET

"I named the spindle of the spirit the centre of a spiral.

Bear in mind this structure, because inflexibility, surrounded by centrifugal movement, can resist all agitations.

The structure of Our Community calls to mind the same spindles surrounded by powerful spirals".

COMMUNITY 90

We turn towards ourselves with magnetic attention, then towards the consciousnesses of the other members of the group : Unity.

(We are constructing the image through which we will go)

On an indigo blue background, the Spirit-Matter magnet

Around the magnet, a spiral widens towards the top,

We identify the poles: Matter – Spirit –  
which are One : MAGNETISATION

We are Spirit in Matter, we magnetise space  
radiating love towards the other atoms of consciousness,  
stimulating, awakening the seekers of Light.

We can finish with 3 OM to support this radiation.

## HEART

### Sensitivity exercises

#### THE WHITE BIRD

Place a white bird in the centre of the chest whose wings spread beyond the breast.  
When the heart is exalted, is uplifted, the wings unfold.

Try 2 to 3 minutes.

Observation shows clearly that it is not a question of imagination, but a latent trace, pre-existing.

The numerous references to wings, to a white swan, in diverse cultures, also points to the existence of this trans-cultural symbol in us.

#### THE SCALES

Feel where the inner voice is placed that tells us what is right, where the judgement of our deeds is to be found,  
where we weigh up thoughts and decisions.

A little attention shows that this takes place in the centre of the chest.

(One can imagine, but it is not necessary, scales in the centre of the chest).

Cf. HIERARCHY

#### ACTION

Before any action (making a gesture, taking a decision, starting a project), there is, at the centre of the chest, a slight movement forward.

2 to 3 minutes attention

#### FIRE

Imagine, feel the movement forward of all the elements propelling themselves towards the future.

Extend this perception to everything that exists.

#### Remarks:

The Bird and the Scales exercises are linked to the Subtle World, of conscious perception, of presence to the world, of relationship to, tension to (attention).

Perception at the beginning of action introduces us into the World of Fire, or of heart to heart. It is here a question of internal tension or foundation of existence.

### From Heart to Heart

Imagine the other as he is in his essence,  
have confidence in him – give him your confidence –  
Confidence meets the essence of his being,  
makes him fully free.

To help someone, one can address their concrete appearance, their radiant quality or their inner being.

To address someone concretely means to see him, speak to him, listen to him, support him ... To help someone on the subtle plane, one can radiate towards him from the source of consciousness and address his inner quality. The light spreads out in space, envelops him, permeates him, it has a certain colour, a note.

To ardently help the other, one works from heart to heart: there is no longer any spreading out into space, but the energy surges into the heart like a tunnel. One does not envelop the other in a quality, he is essentially himself. No need to know his face or his radiance, one knows who he is essentially.

## LOVE IN REFLECTION

### What is love?

LOVE is  
 the wings of a bird,  
 unity with others,  
 the Self in you,  
 therefore your perception AND mine,  
 total Union  
 universal Fusion  
 recognition of the vast All  
 a Fire without smoke ...

"Attractive, magnetic love is the reply of universal vibrating substance" to the impulse of life or energy of will. Thus blazes, illuminates and dazzles "the play of divine will on the ocean of space" Treatise on the 7 Rays, vol.1 p65.

### Study of the word love

We propose studying the word LOVE which will enable us to love more and to know what is behind the blue dot.  
 Can you say why, you, you chose to study it?

"Chose a word and meditate on it, knowing why you have chosen it. Study it in the four ways indicated by Patanjali, that is:

1. Study its form, study it symbolically, like a verbal image.
2. Study it from the point of view of quality, beauty, desire.
3. Study its underlying purpose and its learning value, as well as its mental resonance.
4. Study its very being, and identify yourself with the divine idea it reveals.

### Love and sensitivity

Love is resonance of Unity.

The following mantram will give an indication, even and especially beyond the horizon.

"The Transcendent One said: I am alone. I must arise and seek with ceaseless urge that which produces completion, round out my circle whole, intensify My Life and make Me truly One, and this because I recognise the Two. I must have union with my other self, the self I dimly sense.

In my heart I drew that other One, and drawing it thus I gave enlightenment; I dowered it with enrichments; I freely gave."

According to the Old Commentary  
 Treatise on the 7 Rays, vol. 3:624

It may be useful to remember

"the activity of the heart centre never demonstrates in connection with individuals. This is a basic fact. What devastates most disciples is the solar plexus ability (when purified and consecrated) to identify itself with individuals. The heart centre cannot react, except under group impetus".

Discipleship in the New Age, vol.2:113-4

Hence, let us clearly distinguish empathy, sensitivity to others, from clear understanding of the path, of the impersonal and free gift of the heart.



## Practical rules for being of help

Three rules have been given for helping a brother subtly:

Rule 1. Enter thy brother's heart and see his woe. Then speak. Let the words spoken convey to him the potent force he needs to loose his chains. Yet loose them not thyself. Thine is the work to speak with understanding. The force received by him will aid him in his work.

Rule 2. Enter thy brother's mind and read his thoughts, but only when thy thoughts are pure. Then think. Let the thoughts thus created enter thy brother's mind and blend with his. Yet keep detached thyself, for none have the right to sway a brother's mind. The only right there is, will make him say: "He loves. He standeth by. He knows. He thinks with me and I am strong to do the right." Learn thus to speak. Learn thus to think.

Rule 3. Blend with thy brother's soul and know him as he is. Only upon the plane of soul can this be done. Elsewhere the blending feeds the fuel of his lower life. Then focus on the plan. Thus will he see the part that he and you and all men play. Thus will he enter into life and know the work accomplished

Treatise on White Magic:320

This way of working clearly relates to the soul and participates in the Subtle World. The heart can also be stirred and the conscious Heart exercise traced the way, as did certain previous exercises. Who can a lot can a little.

## FINDING 7 DEFINITIONS OF LOVE

"I am going to ask you to write – during the coming year – three *short* papers. In the first, will you give **seven concise definitions of love** – not of emotion or sentiment or feeling, but of soul or heart love. **Make three of these definitions practical, and four of them abstract or esoteric.** This will not be easy, and this distinction itself will increase your difficulty.

Then, write a short paper on love as it expresses itself through emotion. I mean the love of soul, as it defined itself astrally [personal or sensitivity to circumstances] and the astral [affective] body as a medium of expression.

Finally, write another paper on the mental expression of love. For this assignment of work, much occult and psychological knowledge will be needed; you are however adequate to the task, and these distinctions and interpretations are badly needed by aspirants today and by disciples everywhere, struggling with the practical application of occult truths; you can help much by clear thinking on this theme, and consequent clear exposition."

Discipleship in the New Age, vol.2:535

This quotation was addressed to a disciple in 1943, is the subject out of date? Is it so clear in human understanding? Humanity will only be able to manifest a balanced, healthy and wise love if it takes a clear look at this notion. Also, any contributions are welcome.

This work might seem immense to you and you might think that you are incapable, start each day by thinking about it and making some notes in a book. Scattered notes, ideas which pass through your head, reflections, then one day rereading the subject will bring more clarity. A beautiful piece of work is not done in a day, it requires years for a work of art ( to know ones art), let us not be put off, let's get down to work.

The order these accounts follow is not anodyne, it is best to respect it.

In order to prepare the three accounts indicated above – and to observe better what takes place in the groups known on the physical plane, the following passage might enlighten us, by contrast.

"One of the problems confronting the Hierarchy in this connection is the elimination of sentiment – that curious, emotional reaction and relationship which links all the members of a group together in the bonds of liking or disliking. Where there is liking, then too strong a personality relation is established, as far as the good of the group is concerned. The group equilibrium is disturbed. Where there is disliking, the inner faculty of rebuff works constantly, and then cleavages occur. Is it not true, my brothers, that your relation to each other is frequently subjected to the impact of approval or of disapproval? When that attitude exists, the first steps towards group fusion are absent. This is what we mean by sentiment, and this emotional reaction must disappear as a preliminary stage. I am not speaking at this moment of impersonality. For some people, impersonality is simply an escape mechanism from responsibility; for others, it connotes suppression and entails such hard labour that the entire time of the disciple is given to the achievement of impersonality, thereby guaranteeing un-success. That at which you strenuously strive and which assumes undue place in your thinking, in due time becomes itself a prison and merits later destruction. Such is the occult law. Impersonality is possible only for the disciple who knows truly how to love, and to him who sees life and its phantasmagoria (including all associated persons) in the light of the Spiritual Triad.

It is to this that Rule X1 primarily refers, and it will not be possible for you to comprehend the significance of this rule unless there is a measure of clarity in your minds anent true group relationships. Such relationships are not based upon personality or impersonality, or upon liking or disliking, or on criticism or non-criticism, but upon a real comprehension of "divine indifference," spiritual detachment and deep, persistent, unchanging love. To many earnest aspirants the juxtaposition of these phrases will seem paradoxical; but an understanding of the occult paradoxes tends to liberation. In the comprehension of these basic attitudes lies the first lesson of the aspirant to participation in group initiation."

Rays and Initiation:209-210

## **We are the source (Love)**

Radiate the maximum

Realise that our attention is love

    It nourishes (energy follows thought)

    It unites

Realise that consciousness unites the perceived world

Visualise that this pole of unity welcomes all experience

    Take the time to integrate certain memories

Realise that the world is supported by a pole of unity: the unique Self

Link our pole of unity to the unique Self

    (We are a droplet in this dew)

Welcome any event as coming from a being supported by his pole of unity

Hail all the poles of unity of existence

### Notes:

You will notice the parallel with the exercise in the first booklet.

One could start with the reflection of Unity in All, then apply it to oneself (our consciousness); but this training being based on attention, individual consciousness is the first stage of unification, it is the first access to the One source.

## POEMS FROM THE BOOK *ILLUMINATION*

### The parable of the inquisitive pupil

"Djul Nor was considered most wise. He had the good fortune to find a Teacher who came from the Sacred Subterranean Country but who was bereft of his tongue and his right hand. The pupil, constantly aspiring, asked a question, and the Teacher nodded. The pupil asked two questions and the Teacher nodded twice. Soon the pupil was asking incessant questions, and the Teacher nodded ceaselessly. For three years the questions continued and for three years the Teacher nodded.

"Then, in your experience, everything is possible?"

And the Teacher not only nodded but bowed to the ground, and, opening his garment at the breast, revealed upon his bosom the image of the Blessed One bestowing with both hands.

Thus was wisdom affirmed and the creation of life exalted."

Illumination §187

### The parable of the Buddha

"A shepherd beheld a man seated in meditation beneath a tree. Seating himself beside the man, he tried in emulation to also think. He began to count his sheep and mentally to figure out the profit from the sale of the wool. Both sat silent.

Finally the shepherd said: "Lord, of what art thou thinking?"

"Of God," answered the man.

The shepherd asked: "Dost thou know of what I was thinking?"

"Also of God."

"Thou art mistaken. I thought of the profit from the sale of my wool."

"Verily, also of God. My God has nothing to barter, but thy God must first go to the market. Perhaps on the way He may meet a robber who will help Him to return to this tree."

Thus spoke Gautama: "Go to the bazaar. Think faster in order to return quicker!"

Illumination § 194

### Four cornerstones

"Friends! Place four stones into the foundation of your actions: First—Reverence of Hierarchy. Second—Realization of unity. Third—Realization of co-measurement. Fourth—Application of the canon, "By thy God."

For the affirmation of the First, evoke all your love. Recall from your childhood the best smiles, the brightest rays of the sun and the first song of the birds beneath the window.

For the Second, gird yourselves in the armour of the day, take up the weapons of your actions, and refresh your perception by a draught of cooling water.

For the Third, select in your workroom the longest vertical line and call it the dimensional scale of the Plan. Apply mentally all discontent, irritation and fatigue to the scale of the World Plan, and, upon comparing, you will not find even the smallest place for illusory moods.

For the Fourth, picture to yourself all the boundlessness of the stellar universe. Verily, Our Father has many abodes; which of them shall we be tarnishing? Recalling the given canon, imagine that out of a closed house you are coming into the light. Thus all that you need will come to you.

Inscribe upon the first stone *A Dove*; upon the second *A Warrior*; and upon the third *A Pillar*; upon the fourth *The Sun*."

Illumination § 235

## By human feet, by human hands

"The Star of Allahabad pointed out the way. And so We visited Sarnath and Gaya. Everywhere We found the desecration of religion. On the way back, under the full moon, occurred the memorable saying of Christ.

During the night march the guide lost his way.

After some seeking I found Christ seated upon a sand mound looking at the sands flooded by moonlight. I said to Him, "We have lost the way. We must await the indication of the stars."

"Rossul M., what is a way to Us, when the whole world is awaiting Us?"

Then, taking His bamboo staff, He traced a square around the impression of His foot, saying "Verily, by human feet."

And making the impression of His palm, He surrounded it also with a square. "Verily, by human hands."

Between the squares He drew the semblance of a pillar surmounted by an arc. He said: "O how Aum shall penetrate into the human consciousness! Here I have drawn a pistil and above it an arc, and have set the foundation in four directions. When by human feet and human hands the Temple will be built wherein will blossom the pistil laid by Me, then let the Builders pass by My Way. Why should We await the way, when it is before Us?"

Then, rising, He effaced with His cane all that He had drawn.

"When the Name of the Temple will be pronounced, then shall the inscription emerge. In remembrance of My constellation, the square and nine stars shall glow over the Temple. The sign of the foot and the hand shall be inscribed above the Cornerstone."

Thus He Himself spoke on the eve of the new moon.

And the heat of the desert was great.

Illumination § 153

"That which is the most dear but belonging the least to us is the best load to carry on the path."

§108

## PRACTISING THE TRUTH

### Observing

These exercises are the higher octave of contemplation. The first booklet proposed contemplating an object by simply being present; it also proposed contemplating the illumination emblem

The second booklet takes up the same scheme regarding inner content, such as desire, attraction ... It is simply a question of being present and observing, detached and without giving energy to what is happening in us at that moment.

#### Without words (contemplating)

Contemplate an object or a landscape

Look attentively,

Each time you think of a word, push it aside.

It is not a tree, it is ...

It is not green, nor yellow, nor red, look, fill yourself with the colour

The words which go through your head prevent observing the object for what it is.

Contemplate the world for several minutes, without tags, without words.

#### Aware of the emotional

Simply present

Observe the effect of some news (invitation, participation in a group ...)

What is the inner movement? What is it attracted by? What is its motor? Where does it come from?

Which value is responsible? Is it personal? Impersonal?

Simply be present to this inner movement.

Do you want to encourage it? Or put it aside?

Re-centre consciousness in the Identity of the blue circle: the Self defines itself again.

If emotion erupts or imaginative thinking encouraged, come back by breathing deeply towards the totality of consciousness (blue circle).

You can also articulate an OM knowing that it is the inner note.

It's a question of simply being present.

#### Does the attitude correspond to the intent?

Simply present.

Why are we here? What is our intention? What need pushed us to come? What are we looking for?

Breathe in the centre of consciousness. Refocus oneself in the total identity, integrated consciousness.

What have we done here? What have we done to reach our goal? Which forces manifested themselves in us? What have our contacts been? Our attitude?

Return to the centre of consciousness.

Evaluate the gap between our goals and our deeds. What were the hidden goals? How have the ego or other interests manifested themselves? In what did the situation go beyond our expectations? What value has come into play?

Return to the centre, radiate the base value of our being.

Note: In our attitude, was there assertion of self, seduction, tactics, concealment?

## The lotus petals

Alignment with a silent OM  
Go to the thinking level (mental)

Visualise yourself on the outside of the conscious Light sphere  
Decide to enter into the petals of knowledge: know how to use the energy  
Enter into the petals of love-wisdom: use the form, one's own in the world  
Enter into the petals of will: live for the Good of the Whole  
Decide to enter into the jewel or electric centre: Life

Turn towards the outside,  
moved by the Will of the Whole, filled with love, knowing.  
Visualise yourself expressing it on the mental, relationship and physical levels.

A continuous OM

## Will petals

Alignment  
Turn towards the Source of cohesion, relationship to oneself  
Go to the centre of self-conscious light  
Go through the solar fire, which has its centre in itself  
Resonate with the sacrifice of knowledge on the mental plane:  
    Know how to use the law and the energy for all  
Resonate with the loving sacrifice: serving on the mental plane  
    Use the form (and its relationships) for the Whole  
Resonate with the sacrifice of Self on the mental plane  
    Use all one's being for the Whole, and so the Whole asserts itself.  
Stimulate this will in the Self of all beings.

Taken from A Treatise on Cosmic Fire (CF):541; 824, 881-2, 1116

## TRUTH at work

Alignment on our real Being  
Align on truth,  
Realise that truth underlies all perception  
Permeate oneself with it (pause)  
Place ones consciousness in a situation  
Let truth act (pause)  
Some elements surge into consciousness,  
Maintain the truth in ourselves

### Note :

Truth can be approached thanks to the Unity Principle or the indigo point in the indigo circle.

If this perception is difficult for you, centre yourself in opening consciousness. This pole knows things and will not be taken in.

## 2 CRYSTAL

### MAKING THE CRYSTAL SING

#### Flower, individual

Contemplate flowers of a certain colour, hum,  
imagine a light note which carries the colour

Try with different coloured flowers.

Imagine the crystal of ones life, colours on the different facets. Try to name them.

Try to make the whole crystal sing,  
a note appears, a predominant colour.

Let it vibrate in yourself, in the crystalline atoms, all activities, all aspects.

Raise the intensity until the crystal rises, vibrant and luminous.

Imagine other crystals, friends, companies, nations.

Gently make the crystal vibrate so as to identify the inner shade, the fundamental note.

With much deep respect, little by little make it sing, more intensely in its own note,

**free,**

until the crystal shines.

#### REMARK:

The reader might think it is very difficult to find a colour or a note, and yet, let us try.

The easiest is to begin in front of a bed of flowers. Municipal gardens offer surfaces of flowers of one colour with further along other squares of other sorts. Simply, relaxed, what does the white of the cherry say, the yellow of daffodils, lilac ...

#### Oneself with others

Be totally yourself, pure consciousness

Imagine the crystal of ones life

Imagine the growth of the crystal, its transformation towards purity

Name different axes of transformation

Make the whole crystal sing

A pure note rises, a colour appears

Make all the crystalline atoms vibrate in oneself,

the molecules align in the crystal

all activities, all aspects sing

Imagine other crystals, friends, companies, nations.

Gently make the crystal vibrate so as to identify the inner shade, the fundamental note.

With much deep respect, little by little make it sing, more intensely in its own note,

**free,**

until the crystal shines.

All these crystals form one mineral

See the mineral coming together, forming itself, purifying itself, tuning itself

One unique note vibrates in the mineral.



## Note and sound

The note comes from the coherent quality of a form;  
it is light and in spreading rises slightly  
(like the wings of swan).

It underlies or blends with magnetic light.

SOUND, powerful, unique, imposes itself. It emanates from a current of Being.

Full, insistent, it can appear strident, it shouts, it clamours, and nothing else is, only its orientation, its intensity.

Later, at another level, its point of impact may appear, (field of service).

The note is imagined, visualised, the Sound surges forth.

## Silence

Sound represents the relationship between the Self and the non-self, creation, the third aspect.

Silence symbolises the second aspect, absence of movement, vacuity, receptacle, the boundary enabling the echo.

Breath symbolises the first aspect, that which underlies silence and sound.

Silence can be heard on several levels:

-Physical: loosening, relaxation

-Emotional: serenity

-Mental: absence of thoughts

-Source of consciousness: silent space on which the unique soul's note reverberates (and its diversity)

-Triad: silence of pure reason before all perception – resonance of ideas, above all magnetism. Absence of thundering Sound, the acclaimed Will of Shambhala (of Being).

One can distinguish therefore

-the silence achieved in the observers' meditation, which "penetrates the silent Space and brings the gift of understanding", which then retreats to the mental plane in total silence (Mirage, World problem, p163)

-the centre of absorption, midnight blue where everything is reabsorbed, receptive space of Being.

Of course, these silences harmonize themselves, being the second sub-planes of the vibration scale of matter-spirit.

## Practise

Penetrate into the silent Space

Stay a moment

Then ask the soul's view (or Self).

## THE CRYSTAL (according to Martin Muller)

Presented here as an exercise and a symbolic action, what follows is truly creative. Practice of this discipline will result in the modification of existing structures in the student, or the creation of new ones, so that a climate favourable to Presence is established. The new medium that results is remarkable for its sharpness and purity.

The symbols and the different phases of the process are lived rather than imagined, treated objectively knowing, as experience shows, that the crystalline structure both in its form and quality is apparent to the sensitive observer, whether adult or child. And if, for simpler expression one says "imagine a crystal", one knows that it means a "here-and-now living image" and not an "imagined something somewhere."

### a) first phase: LIVE CRYSTAL

First observe and become familiar with a rock crystal (quartz). Choose a sample to observe, "to live" which is as clear and unflawed (colourless) as possible. Hold it, look at it, penetrate it and dive into this crystalline mass as one would dive into the clearest water. Let yourself be penetrated, live crystallinity in its total purity, in all its life so different from water. Increase this experience until dissolving in this crystal bath, you are *crystallinity*.

Then, holding the crystal vertical, observe its form without taking any notice of natural imperfections. Let yourself be permeated by it, experience the purity of the edges, the straightness of the facets, the clear definition of the form, live this verticality of the rock crystal. In lieu of a crystal, a good photograph can be used.

Exercise: Be-live-feel-experience yourself as an absolutely pure, clear (colourless), and sharp rock crystal without any flaws in its form and quality. It should be at least twenty to twenty five feet high and definitely wider than the span of the two outstretched arms (more than six feet). Feel it well anchored on the earth. The physical body is simply "forgotten"; it is neither within nor outside the crystal. The crystal condition is lived spontaneously, attention is entirely drawn to it so that there is no consideration given to that other condition related to the physical body.

Living intensely this crystal, let the consciousness be penetrated and enjoy (be at rest within) everything that this verticality emanates of authority, of pure, clear, precise guidance reflected in the purity of the lines, the faces. Let the consciousness penetrate and enjoy (be at rest within) everything that this crystallinity reflects in its mass, emanates of clarity, purity, and transparency.

Now draw the attention to the crystal body, and, in this body, to all the atoms at the same time. Each has its own natural life-vibration. At the level of each atom, steadily and continuously increase the rate of vibration of all of the atoms. As the vibrations become more rapid, the "rock" quality of the crystal, its heaviness and mass, fade away, to be replaced by freedom, "lightness", vibrancy, more and more authentic life. Continue to increase the vibratory rate until the crystal becomes pure energy. The edges, particularly the vertical edges, are now extremely sharp and pure, and the crystallinity is singularly exalted. Soon the life-vibration of the atoms reaches the frequencies of light, and they begin to generate a glimmer which turns into a glorious white light. The crystal blazes with this particular brilliancy revealing all the infinite transparency, the precision of shape the purity of definition.

The rate of vibration will soon reach a point beyond which it will not be possible to "push" it further. This point is different for everyone and will change with practice. A point of magnificent luminosity should always be reached, it can be brilliant, blinding to the point of trans-luminosity.

Live this plenitude intensely: this crystal state (of energy and not the rock) is so spontaneously and genuinely evident that the physical body, the person, seems unfamiliar by comparison. And then, as crystal (in all its splendour), direct attention to your person (*persona* = mask) identified with the physical body and invite it to come or

to appear standing, in the central axis of the self-crystal. The lack of accord between the person and the crystal state will immediately be evident. But it will become also evident that the crystallinity interpenetrates this physical body, and is in fact neither out of place nor affected by it.

As crystal in all its splendour, vibrate consciously around, through, and within the physical body until the latter is entirely permeated and attuned.

Once this is achieved, feel intensely here-and-now present, around, through, and within your person. Maintain this state whilst opening your eyes if they were closed, standing up if you were sitting. Maintain this state on returning to daily activities.

Remarks: Generally and especially at the beginning, dynamising of the crystallinity is more easily accomplished with closed eyes, straight back corresponding to the verticality of the crystal. The quality of "being here" can be verified by opening the eyes: in the "being here", Presence, the "meditated world" (eyes closed) and the so-called objective world (eyes open) are one and the same "world". There is no adjustment or passage from one to the other.

The crystallinity in all its extreme purity, transparency and beauty, and the verticality in all its extreme sharpness, determination and guidance should be lived to the point of finally feeling free, really oneself.

When the crystal is too small, too tall, too narrow, too wide, deformed or impure, and thus not spontaneously beautiful, pure and perfect, it means it has been constructed out of the person (mask); its product, it reflects its condition. If this situation occurs, immediately refuse the expression and start again with a strong decision to create a perfect crystal. Begin again and again until determination and guidance produce their effect. Suddenly the personal projection will cease and the crystal will be spontaneously present, pure and beautiful.

A projection or ego reflection is still there when during the transition from rock crystal to energy crystal the latter is not spontaneously sufficiently brilliant, or if we feel a kind of rigidity (crystallization rather than crystallinity); there is a remnant of the rock crystal state.

The transition from rock crystal to blazing living crystal is actually an expedient designed to orientate the consciousness in relation to what is being created. It attends the action, it is not the actor. It adjusts to what is happening, it learns to take what is created into consideration. The resplendent crystal, beautiful in its infinite freedom is a direct creation, far different from the "reflected" creations of the conscious. It acts as presence in the reflected world.

(cf. Sri Aurobindo who speaks of the same mental reflection)

## **b) second phase: 3 PRESENCES**

Feel oneself immediately a beautiful shining, pure crystal, of infinite transparency: a crystal of pure energy, radiating Presence.

Become aware of the Presence behind "self-crystal" of an immense crystal over a hundred times bigger, more beautiful, stronger, more defined, more pure, radiating an extraordinary white light, which is gentle and at the same time dazzling, so light and yet so transparent. One hundred times greater gives a concrete impression of "immensely great".

The love so fundamentally natural to this close presence is experienced, felt and perceived until it produces a deep relaxation, a fullness of life. This Presence, so close, so ready to give a backing, emanates such a total and refreshing force that experiencing it establishes a tranquil security.

Allow yourself to freely enjoy this presence. Live the different aspects as they come to consciousness.

When the great crystal (or planetary Presence) behind the self-crystal is lived intensely, live-feel-imagine immediately behind it an even bigger sun. Like gold dust, particles of Light burst within an infinitely transparent energy medium: radiation of an inexpressible beauty. The essential quality of love is lived in a new totality. The nobility

of the Presence is tempered by its intimate proximity. Backed by this solar Presence, the soul (or self-crystal) blooms.

Finally, behind planetary Presence and solar presence, lives galactic Presence, in the form of a sphere of pure energy, awesome in its size, radiating to the infinite. Vibrating beyond all light, it appears to be made of transparency : a sort of vibrant nothingness emanating absolute authority and pure guidance. Living such loving and close galactic Presence causes the self-crystal to vibrate with the breath of the infinite. Everything becomes clear and defined. The term *crystallinity* truly becomes meaningful.

### **c) third phase: BEING THERE**

Backed by the three Presences, be crystal in its total plenitude, beautiful, and radiating: energy crystal, light crystal.

Place attention on the galactic Presence behind self-crystal. Its infinite radiation is perceived-lived as is its loving concern. Any characteristic becoming apparent is lived-perceived clearly, freely, directly.

Place attention on all the atoms of self-crystal, make each of them individually and all of them simultaneously vibrate-live the life and radiation of galactic Presence. Soon the ultra-luminous state establishes itself at the level of each atom and the intensity released by the self-crystal is in all respects the same as that of the galactic Presence. The perfect guidance becomes apparent in each atom, and the whole self-crystal manifests the intense life of perfect guidance perceived in galactic Presence.

In each atom and the totality, self-crystal lives, emanates, radiates, manifests each quality, each tone, each intensity, all of the life perceived in the galactic Presence, to the same far-ranging extent, the same "each thing". One must allow oneself to live freely and at length this condition which, because it is trans-luminous, seems to be a kind of intense nothingness.

This phase of the exercise becomes effective when, in full "livingness", or full and free manifestation, the galactic Presence suddenly disappears.

The point of reference now becomes the solar Presence. Each atom of self-crystal, still vibrating galactic Presence, progressively radiates solar Presence, as if a second axis of life appeared within it. Self-crystal is suddenly blinding life of "Light-on-background-of-nothing". Pure guidance clothed in essential attractivity makes this splendour of life called Love appear.

Soon all the characteristics of solar Presence, with their infinite nuances, their far-ranging extent and their intensity, are manifested by self-crystal as is already the galactic Presence. One day, the solar Presence behind self-crystal will have disappeared.

As if a third axis of life has appeared, each atom of self-crystal now expresses planetary Presence as it already manifested galactic and solar Presence. The beauty of the immense crystal immediately behind, with its particular luminosity, becomes apparent within and through self-crystal. At this point, each atom emanates this planetary force, which gives viability to what has been prepared so far: actualizing the Word, Presence.

Behind oneself, the three references, the three backings, the three so precious comforts, have disappeared. The three Presences are no longer. There, present as never before, is a free self-crystal, defined, radiant, strong, infinitely life, actualizing the one Life : the one Presence.

Corporealized crystal, Presence superbly transfuses and infuses the person, the physical body. If the experience is regularly lived, Presence progressively assimilates the person. The physical body is modified; the personality changes. Definite action, deliberately undertaken. The conscious mode is transmuted dissolving the enclosed ego and its circularity, dissolving the great amnesia which allowed the ego self-consciousness. This finite function is transmuted, and along with it, crystal and crystallinity disappear.

"Crystallinity" is created. The Present becomes possible...  
Presence is."

## Summary of the exercise

### 1/Crystal presence

Be-live-feel-experience yourself as an absolutely pure, clear, sharp rock crystal without the slightest flaw. This crystal is at least twenty to twenty five feet high. Feel it well anchored on the earth. The physical body is simply "forgotten". The crystal condition is experienced spontaneously.

Living intensely this crystal, let the consciousness be penetrated and enjoy (be at rest within) everything that this verticality emanates of authority, of pure guidance reflected in the purity of the lines, the faces. Let the consciousness penetrate and enjoy (be at rest within) everything that this crystallinity reflected by its mass, emanates of clarity, purity, and transparency.

Now draw the attention to the crystal body. At the level of each atom, steadily and continuously increase the rate of vibration of all the atoms at once. The "rock" quality, its heaviness and mass, fade away, to be replaced by freedom, "lightness", vibrancy, life. The crystal is now pure energy, this particular brilliance is dazzling showing the infinite transparency, the precision of the edges, the purity of definition.

The rate of vibration will soon reach a point beyond which it will not be possible to "push" it further. Live this plenitude intensely: this crystal state (of energy and not the rock) is so spontaneously and genuinely evident that the physical body, the person, seems unfamiliar by comparison.

And then, as crystal (in all its splendour), direct attention to your person (*persona* = mask) identified with the physical body and invite it to come or to appear standing, in the central axis of the self-crystal. The crystallinity interpenetrates this physical body, and is in fact neither out of place nor affected by it.

As crystal in all its splendour, vibrate consciously around, through, and within the physical body until the latter is entirely permeated and attuned.

Once this is achieved, feel intensely here-and-now present, around, through, and within your person. Maintain this state on returning to daily activities.

### 2/ In "crystal", the 3 Presences

Feel oneself immediately as a beautiful shining, pure crystal, of infinite transparency: a crystal of pure energy, radiating Presence.

Become aware of the Presence behind "self-crystal" of an immense crystal over a hundred times bigger, more beautiful, stronger, more defined, more pure, radiating an extraordinary white light, which is gentle and at the same time dazzling, so light and yet so transparent.

The love so fundamentally natural to this close Presence is experienced, felt and perceived until it produces a deep relaxation, a fullness of life. This Presence, so close, so ready to give a backing, emanates such a total and refreshing force that experiencing it establishes a tranquil security.

Allow yourself to freely enjoy this presence. Live the different aspects as they come to consciousness.

When the **great crystal** or planetary Presence behind the self-crystal is lived intensely, live-feel-imagine immediately behind it an even bigger **sun**. Like gold dust, particles of Light burst within an infinitely transparent energy medium: radiation of an inexpressible beauty. The essential quality of love is lived in a new totality: solar Presence.

Then, behind planetary Presence and solar Presence, lives galactic Presence, in the form of a sphere of **pure energy**, awesome in its size, radiating to the infinite. Vibrating beyond all light, it appears to be made of transparency: a sort of vibrant nothingness emanating absolute authority and pure guidance. Living such loving and close galactic

Presence causes the self-crystal to vibrate with the breath of the Infinite. Everything becomes clear and defined. The term **crystallinity** becomes meaningful.

### 3/ Being there

Backed by the three Presences, be crystal in its total plenitude.

Place attention on the galactic Presence behind self-crystal.

Place attention on all the atoms of self-crystal, make each of them vibrate-live this life of **galactic Presence**. Soon the ultra-luminous state establishes itself at the level of each atom and the intensity released by the self-crystal is in all respects the same as that of the galactic Presence. The perfect guidance becomes apparent in each atom. In each atom and in the totality, self-crystal lives, emanates, radiates, manifests each quality, each tone, each intensity, all of the life perceived in the galactic Presence, to the same far-ranging extent, the same "each thing".

Allow oneself to live freely and at length this condition which seems to be a kind of intense nothingness.

This phase of the exercise becomes effective when, in full "livingness" or full and free manifestation, the galactic Presence suddenly disappears.

**Solar Presence** is now the point of reference. Each atom of self-crystal, still vibrating galactic Presence, progressively radiates solar Presence, as if a second axis of life appeared within it. Self-crystal is suddenly blinding life of "Light-on-background-of-nothingness". Pure guidance clothed in essential attractivity makes this splendour of life called Love appear.

Soon all the characteristics of solar Presence, in their infinite nuances, their far-ranging extent and their intensity, are manifested by self-crystal as is already the galactic Presence. One day, the solar Presence behind self-crystal will have disappeared.

As if a third axis of life has appeared, each atom of self-crystal now expresses **planetary Presence** as it already manifested galactic and solar Presence. The beauty of the immense crystal immediately behind, with its particular luminosity, becomes apparent within and through self-crystal. At this point, each atom emanates this planetary force, which gives viability to what has been prepared so far: actualizing the Word, Presence.

Behind oneself, the three references, the three backings, the three so precious comforts, have disappeared. The three Presences are no longer. There, present as never before, is a free self-crystal, defined, radiant, strong, infinitely life, actualizing the one Life : **Presence**.

Corporealized crystal, Presence superbly transfuses and infuses the person, the physical body. Progressively, day after day, Presence assimilates the person. The physical body modifies, the personality changes. Defined action, knowingly undertaken. Transmutation of the finite function.

"Crystallinity" is created, the Present becomes possible...

Presence is.

## Added reflections

Our relationship to our means of expression: speech, gestures, sentiments, concepts.

We are not this expression.

Is the relationship horizontal, oblique, vertical, free?

Are we free to use the whole palette of colours at will? To sing any note?

Or is the scale limited? What quality could be developed? What is the main complementary quality missing? How to go from the known towards this latent, unused quality?

Use contrasting harmonies. Try to perceive the underlying unity.

Remain in the harmony of the complete crystal.

Martin Muller speaks of creation by Presence, different from "reflected creation", what do you think?

For him the term "egoicity" means personal consciousness; when he says that consciousness is present at creation (as in the Crystal exercise or in the Swan in the breast), what does take place? What aspect of the personality has come into play?

When reflective thinking plays, like at this moment, which aspects of the personality are active?



## LIGHT

"As though blind, men ask, 'What is light?' But they lack words to describe its properties, though they perceive it daily."

Agni Yoga § 2

### 7 definitions of light

As for love, look for seven, concise definitions of light. That three of these definitions be practical, and four abstract and esoteric.

Enter into meditation and find some of these definitions.

Write them in your journal and continue a few days later. Examine the practical consequences.

Here we accept what follows. It is up to you to complete or correct.

Light is exchange and resonance. From the philosophical point of view, it springs from the contact of Spirit and Matter, like the electric arc springs from two poles.

#### Soul light

Soul or pure consciousness is light, a medium created by the contact of two poles. Self-conscious medium, relationship to Self.

#### Light of understanding, mental light

When two beings talk to each other, with an open heart, the light of understanding springs forth. Light appears, here as well, as exchange. Sometimes hearts close, the light is veiled, however is not all sensitivity (exchange with the environment) light? Is not attention (tension to) light? Mental light, that is, intelligence in relationship.

#### Reflection

What does one call the light of understanding?

Mental light (or attention)?

Does attention consist of grains? In the mental sphere, is perception or meaning as small as we want it to be? Are there indivisible units of meaning (quantum of meaning)?

#### Light in the head

Many meditators record a light in the head, sometimes looking at a symbol (lit from within it seems), sometimes in an unexpected way. Falling asleep Mary sees a large white light, "I forgot to switch off the light" she say to herself, but the bulb is not shining. She closes her eyes, the light is still there. ... etc.

Maybe you have had similar experiences.

According to some, the light comes from the contact of soul and brain, more specifically, in the space between the pineal and the pituitary glands. Others observe that stimulating the three eyes (or associated centres), light shines in the head (in the brain). And you, what do you think?

#### Light of matter

In physics, light is today considered to be composed of grains(photons) associated with a wave. These photons are transmitters of the electromagnetic field and are essentially exchange particles (one speaks of bosons, that is of integer spin); that means that



bosons have a tendency to amass at the same level of energy instead of repelling or scattering like particles of matter (electrons, protons, neutrons...).

The trajectory of light is, by definition, a straight line, travelling at a constant mean speed, whatever the direction.

All lit matter (receiving photons) absorbs one part (it is heated) and reflects another.

Atoms are linked by an exchange of virtual photons, this light exchange expresses attraction and repulsion between electrically charged bodies (electromagnetic field).

For example, in the rotation of an electron around the nucleus, centrifugal attraction (electromagnetic) is created, it is believed, by an exchange of photons.

## LASER

### Principle

The term laser comes from Light Amplification by Stimulation of Emission of Radiation. Homogeneous atoms are stimulated and the first photons (grains of light) emitted provoke the emission of other photons (because these photons are also waves touching the other stimulated atoms). The photons thus emitted have a remarkable characteristic: spatial and temporal **coherence**. Like troops marching, photons have the same frequency and the same phase, they have the same direction. And so the light beam maintains its cohesion over considerable distances.

To manufacture a laser ray, two methods are used, one based on crystals such as rubidium, the other on gases such as argon.

#### Crystalline laser method

A crystal as pure as possible is used, its atoms are heated (by an electric or spiral current). The crystal atoms are stimulated and they have a certain probability to de-stimulating. The emission of the first photons sets off the de-stimulating of neighbouring atoms (like cards that fall one after the other). Only the emission emitted in the axis of the crystal is used, the other rays are reflected on the sides.

#### Gas laser method

For a gas, the first photons are emitted spontaneously and, on touching (as waves) other stimulated photons, they provoke the emission of other synchronised photons increasing the power of the luminous wave. Reflective sides send back and maintain the light until it exits through a little hole allowing a very small beam to pass.

The light can be absorbed by atoms; that is why a vacuum is created in the enclosure.

Amplification is upheld by the following phenomenon: photons absorbed by the gas atoms stimulate them (give them energy) and these atoms, when another luminous wave passes, reemit photons of the same frequency, synchronised by the others.

Initially, stimulated atoms are necessary to emit photons, one obtains them by "heating" the gas with a spiral electric circuit or by intermittent flashes (they are other photons, but disordered, in both alternatives).

In both cases (crystal or gas), the emitting atoms are carefully chosen and the heating is calculated to ensure a foreseen transition between two levels of energy and therefore to emit seeds of light at a foreseen frequency.

#### Construction

Prepare an enclosure with reflective sides and a little hole in the longest axis.

Create a vacuum and introduce the gas (a small quantity).

Heat the gas atom with an electromagnetic field or by flashes.

Reorient the beam emitted in the axis.

Variation:

Draw a volume in space.

Make a case of pure crystal and reflecting mirrors.

Create a vacuum in the centre.

On one side a tiny hole.

On the other, pass through a ray of white light.

Some photons, minute grains of light, go in all directions reflecting to infinity.

Introduce a bit of gas, and activate it all in an electric field purifying the light field.

The light ray becomes stronger, taking energy from the gas atoms, the beam remains thin and coherent, becoming more and more powerful.

Directed by the reflection it passes through the foreseen opening. The coherent cold light appears.

Questions:

What is the parallel in consciousness?

What acts as an enclosure? A mirror? Heating? Beam emitted?

Does concentration correspond to the enclosure?

Does purpose correspond to the axis with the hole through which the ray passes?

Does contemplation (interaction with the object) play the role of the reflecting sides?

What is the parallel to a gas molecule?

How does induction (a photon provoking the emission of other coherent photons) play into meditation.

At what moment does the quantum effect (coherence) play into meditation?

At what moment and why is the ray disorganised?

Are there seeds of attention as there are seeds of light? What is the parallel of quantum of action?

What is the parallel of light? Is it active intelligence? The parallel of love, relationship?

Of will? Does the purpose of meditation have its equivalent in physical experience?

Why is it that meditators sometimes have the impression of a coherent beam?

Is group work of this kind possible?

How does one train individually?

In most meditations, one radiates like a light in a dark room, like a sun in space, that is, like a disorganised light. This corresponds to the third sub-plane ruled by the law of disintegration, on the level of the individual soul or central star.

A group of homogenous atoms can emit a coherent light (we thus rejoin the colour circle, on the second sub-plane of the mental plane); and so group consciousness is attained.

## ILLUMINATING

One can illuminate in different ways.

By radiation like a sun, or by emission of light into the surrounding space.

By laser ray, emission of coherent light; the beam is unidirectional and issues from an energy centre, distance does not affect it since the beam does not diffuse nor dissipate itself on its path.

By a flame surging from the ground, the impulse is sent through a tunnel, distance does not matter since it is all underpinned by the ONE (the ground).

The following [exercise](#) makes explicit these ways of working.

Chose two beings, preferably groups: towns, countries, kingdoms ...

Become pure consciousness

Radiate in succession towards these two beings in three different ways

- Radiating in space

- Sending a laser beam to the heart of the being

- Making the flame of the spirit surge out of the ground.

Observe each time the impression made

then return to the pure consciousness state.

At the end of the exercise, share impressions.

[Notes](#): Taking two beings increases impartiality.

Watch over sending the light of consciousness,

"watch over the quality of one's fire".

## LEVELS OF CONSCIOUSNESS

### Mind

The mental level starts with **meaning**.

The meaning of a name or of an object (for example: a tree) unites this particular object to others. This description (of a tree) is also a choice and an impoverishment, a reduction (it is a chestnut tree or a poplar, it is green, golden, big ...)

If this scheme or mental model is taken for reality, it becomes illusion.

A figurative representation, imagining a scene, visualisations are not mental, in that they describe a sensory context, either aesthetic or emotional.

In a visualisation, the purpose and the chosen characteristics are mental.

Abstract painting represents humanity's effort to express the mind; figurative painting was unable to do so even if it represented the Christ or Jupiter.

**Concrete mind** understands the given meaning, the reasoning, the logic, the concept (meeting of significance, convergence of reasoning, pivot of a theory), therefore all content of thinking.

The human personality who integrates the sensory, the emotional and the concrete mind is situated at a vibratory level which is higher than these expressions.

It organises the environment according to its thoughts, its purpose.

### Devas or form fields

It is said that devas are on the 4<sup>th</sup> mental sub-plane. (Unpublished extract from the Tibetan in *A learning experience* by Mary Bailey).

The meaning of a symbol is mental and the quality that emanates has a magnetic characteristic linking it to the law of Magnetic governance at the 4<sup>th</sup> level.

Certain beings modify their environment by expressing themselves. Men change things by moving them, devas by infusing them.

### Self and the colour circle

The soul detaches itself from everything that is not itself, it submits itself to the law of disintegration (3<sup>rd</sup> sub-plane) in order to remain free, to stay and to resonate in a clear note.

During the 3<sup>rd</sup> initiation, it moves to the second sub-plane, ruled by the law of cohesion, and is then intimately linked to the subjective group of its ego ray.

When the first booklet described, in the five-point star, the colour, it referred to the second aspect or second level, the colour circle of the ego. The soul (said to be individual) was described as the third point (counting from right to left) corresponding to the 3<sup>rd</sup> sub-plane.

### Abstract mind

The divinity looking outwards.

It is the atomic sub-plane, vibrating with thought.

In the five-point star, it was represented by the summit.

Level of abstract currents of thought guiding the evolution of civilisations. A concept guides understanding and a whole theory, this level guides evolution of thought (without form).

### Space

Buddhists speak, at this abstract level, of Space. From a certain point of view, space starts with the abstract mental which fixes exteriorisation and makes distance possible. Yet "space is an eternal entity" and is to be found at all levels, the place of acknowledgements.

The mind is thus an exteriorisation and participates in Brahma, the creator. The mind is pre-eminently the level of structure. In the creation process, purpose clarifies, forms and organises itself in the mind.

## **Cosmic etheric**

The etheric (cosmic, that is, abstract for us) does not externalise, concretise itself, it remains "internal", pure. Vishnu, 2<sup>nd</sup> aspect, comes from the sanskrit root *Vish*: to penetrate.

There is therefore definitely absence of possession, of egocentrism.

The conscious film, transitional space (Winnicott), which grows with experience and wisdom, was formed according to the Law of attraction following stimulus of the spirit. It connected Spirit to surrounding matter, as in an aura, because the Spirit did not know Itself.

## BUDDHI or pure reason

Direct knowledge, perception dispenses with an approach, with aspects of the thing.

It is light (through absence of substance), quick (lively to be more precise), sure.

The notion of centre has disappeared: who could say what is the centre of Beauty, of Truth and of Knowledge. Human beings, groups ... can also be perceived in this way.

One may true with oneself, right in one self, directly.

The yellow hue of 4<sup>th</sup> Ray is related to the 4<sup>th</sup> plane.

## ATMA or spiritual will

"Internal" stimulus, that which animates the atmosphere or etheric vitality, which promotes movement, level of disintegration.

## MONADI or ONE

Perception of Being associated with the Whole. Being lives in union with the essence of each object, as a unique eye within everything. The monad is the third eye of the planetary Logos, opening through which bursts, springs Life; spark of spirit, electric dazzling Light. The place where the One experiences, "forms" itself, it is therefore the archetype of form. On this 2<sup>nd</sup> plane, substance pulsates penetrating everything, constituting the burning fire of Desire. Cohesion of Being become ONE in each thing.

## ADI

The cohesion of Being ,its permanence, implies it is a second state, recollection in space. The first level vibrating, beyond definition, has been called fire fog. It is the first irruption or stimulation of space which is neither empty nor full, neither being nor non-being, neither sound nor silence but breath. It is beyond our being but is to be assumed.

## CRYSTALLINE FIRE

(Game on the 1<sup>st</sup> and 7<sup>th</sup> sub-planes)

Contemplate a crystal, permeate yourself with its purity,  
with its transparency  
All vitality plays in the crystal  
Relax completely, body, cells, muscles right down to the bones  
Free space, crystal  
All vitality plays in the crystalline network

Go to the emotional level  
Imagine the sensitive plate, pure, transparent  
All personal radiance plays on this plate  
Emotions felt, dissipate with the radiance of sensitivity.

Go to the level of thoughts  
Perceive the place where things take on meaning,  
Crystalline network – pure support – of meaning  
All plays into this space  
Pure consciousness  
The gaze of the one Self plays into the space of meaning  
Thoughts, consciousness make way for the pure play of the Mind in Space.

---

Go to intuition  
Have presense for a level where everything is direct knowledge  
Freedom, Truth, Beauty play there  
Pure reason plays in direct knowledge

Penetrate spiritual will  
Seize upon a crystal – calm place – of pure tension  
Seize upon aspects of the incandescent Plan  
All divine activity plays in this held will

Being, One Life, total pulsation  
The infinite plays in the Living

Cosmic tension, Sea of fire  
The precursor  
Divine Power imposes Its hand  
emits Tension of being

---

Then descent (from the mind to here or from Fire to here)  
Integrate divine attention,  
it is inscribed in the Place where things have meaning,  
it stimulates free, personal radiance,  
it vitalises the body.

Note:

- 1/ crystal is an ordered, free structure, pure support.
- 2/ the sensitive plate is reaction to events, to objects and beings as far as they affect us; in fact, sensitivity exists at all levels, here it is a question of circumstances.

## Observe the Sky

Align on Presence

Turn towards the Eastern horizon,

Become receptive to the impulse coming from this direction

Of course, it is easier if the Eastern horizon is clear.

Depending on the position of the sun (time of day and time of year) calculate which sign is in the East.

Does the energy perceived correlate with what you know of this sign?

---

Turn towards the Descendant (West orientation), perceive the gift of the Earth to space, it radiates and this part of space in the West goes below the horizon. You can take the position of a Buddha of compassion, (hands under shoulders, palms facing forward)

---

Start again for the zenith (on top or around midday)

For the Nadir (towards the North or towards the bottom)

For the sun

For the moon or any other planet.

---

Each time, start by being receptive, with as few preconceived ideas as possible.

Then from the impression, compare with the intellectual construct.

The intellectual construct starts with the name, the associated myths (Apollo, Zeus ...)  
what you remember of astrology, of rays

Associate progressively your interpretation with the impressions

Little by little, the theoretical terms will refer to recorded experience, no longer in the intellect but in your field of consciousness.

*"The white magician uses solar forces. As the planet passes around the sun different types of solar energy are contacted, and expert knowledge is required to utilise the influences in due time, and to have the form so constituted that it can respond at the needed hour to the differentiated energy".*

Cosmic Fire:1022

---

### Joy and beauty

At sunset (it is then at the Descendant), greet it with your whole heart, with your whole spirit, greet the space towards which the Earth radiates. Nature can then reply to you in beauty.

You can place your hands in front of your shoulders, like a Buddha of compassion.

At sunrise, greet it in the chest. Welcome or look for the note that comes and sing with it.

*"The action of the subtlest energies of the heart transmutes the chemism of the rays."*

HEART §372

## THREE FIRES

Sing 3 OM

-Fully adult,  
we see ourselves transforming matter,  
traversed by vitality, warmth, emitting thoughts  
Transformation  
(go from microcosm to Macrocosm)  
The creating Fire dances transformation,  
warms matter,  
animates substance.

-Pure consciousness,  
we perceive what effort to be attentive is,  
the will to accept, the arrow of spirit to understand  
to encompass all the activities of consciousness,  
Attention,  
(go from microcosm to Macrocosm)  
The Fire of Awakening illuminates all beings  
Spirit, pure Awakening

-Being,  
we attune to the will which enables us to exist  
Imposing current, living Tension  
Recapture our contacts with Being  
Will  
(go from microcosm to Macrocosm)  
Essential Fire penetrates the Cosmos  
The intention of the Logos transcends existence.  
Divine all.

-3 Fires, 3 Infinities, Agni, Vishnu, Shiva, accessible Life  
The One behind the three  
Express      Essence, dynamic will  
                  Awakening, spiritual radiance  
                  Ideation, transformation of substance  
          OM            OM            OM



## 3 ASSIMILATE DIVERSITY

### ACCEPTATION: facets of life

Stand in the centre of consciousness  
Permeate yourself with light  
Project this light onto certain behavioural traits  
Make a note of your reflections on paper (which you can burn)  
Bring to light the root of these reflections, the cause  
Redirect this behaviour by visualising it positively  
Commit yourself to remaining in the light  
(or any other decision which speaks to you).

### Observation themes

#### Physical life:

Care of the body, breathing, nourishment, sleep, sport, relaxation and play.  
Can we consider our body as an animal? Does it have what it needs?

#### Emotional life:

Acquaintances, friends, solitude/meetings balance  
interests, discovery/assimilation balance, rest through practical life, using ones hands  
Way of reacting to difficulties,  
Feelings: importance given to sentiments ...

#### Mental life:

Reading, pondering, work and production of ideas,  
Projects/activities balance  
neutral study of mental facts/opinion taking a stand

#### Vocation:

Professional life  
What you feel you have to do,  
Faculties, strong and weak points

#### Conditioning:

What influencing structures do you see?  
How have your parents conditioned you? Your environment?  
How did you single yourself out from your parents?  
How did you re-establish a relationship with them?

#### Expectations:

What do you expect of life?  
What are you afraid of? Are you afraid of failing? Afraid of dying?  
Afraid of being nobody? Of being alone?  
What are you willing to give for what you are expecting?

#### Guilt:

Do you feel guilty with certain reactions?  
Was it possible to have done it differently?  
What dictated your behaviour? In what way did it fail?  
What expressed itself in you? What is trying to express itself in you now? Can you repair?

## BOND WITH THE KINGDOMS

### Work in Extension

Envision the whole of the MINERAL kingdom on the surface of the globe  
(30 seconds)

Observe its sensitivity, its light (30 seconds)

Envision the whole of the PLANT kingdom on the surface of the globe

Observe its sensitivity, its light

Envision the whole of the ANIMAL kingdom on the surface of the globe

Observe its sensitivity, its light

Envision the whole of the HUMAN kingdom on the surface of the globe

Observe its sensitivity, its light

Envision the kingdom of all the SOULS, PURE CONSCIOUSNESS on the surface of the globe

Go to the centre of this light

It illuminates and permeates the other kingdoms.

OM OM OM

### Grasp the essence of the Kingdoms

One can also work in with in-tension and so take hold of the essential character of a kingdom.

To start with, study the relationship with a kingdom.

By successive (and repeated) approaches, look for the essence of a kingdom, a brief contact, subtle or fiery,

The quality behind the sensation, essence behind quality.

#### Mineral

What role do minerals play in my life?

In building, in my body (bones), on holiday?

How do I use them? Do minerals speak to me?

What qualities do they evoke?

What is analogous to the mineral in me?

What is solid in me?

When am I firm, inert, serious?

What is crystalline in me? The jewel?

What is the mineral essence?

#### Plant

What role do plants play in my life?

In the house, paper, in my body, on holiday?

How do I use them? Do they speak to me?

What qualities do they evoke?

What is analogous to plants in me?

What is flexible, sensitive in me?

When do I express looseness, fragility, deep-rootedness?

What is flower in me? The lotus?

What is the plant essence?

#### Animal

What role do animals play in my life?

On journeys, in my body, on holiday?

How do I use them? Do they speak to me?

What qualities do they evoke?  
 What is animal in me?  
 What is mobile, wild, whimsical in me?  
 When do I express apprenticeship, locomotion, playfulness?  
 What is tamed, obliging in me?  
 What is the animal essence?

### Human

What role do people play in my life?  
 In what am I a person (persona)?  
 In what am I someone?  
 What qualities does the human evoke?  
 When am I profoundly human?  
 What is creative in me?  
 When do I express wit, humour?  
 What fire, what sacredness do I manifest?  
 What enflames me?  
 What is the human essence?

### Soul or pure Consciousness

What is the use of consciousness?  
 Do I have consciousness or am I consciousness?  
 Pure consciousness in me: How does it consider me?  
 What is it looking for?  
 What does it express?  
 If "group consciousness is natural for the soul", what does that mean?  
 What is the essence of pure consciousness?

### WORK IN IN-TENSION

Contact the mineral,  
 then the plant,  
 then the animal,  
 then the human,  
 then pure consciousness.  
 Intensify the pure consciousness,  
 Magnetise successively the other kingdoms going towards the inert.

---

It is useful to find inner contact. One could, to begin with, resound and widen (stimulate and perceive) the flame or the arrow in the centre of ones chest.

### **Circles of Consciousness**

We (present in the room) form a large circle of consciousness.  
 We are participating in groups of mental and spiritual affinity.  
 We are part of the circle of the One Consciousness.  
 The 3 poles vibrate.  
 The conscious radiance spreads out.  
 OM            OM            OM

## Full Moon of the Boar

whose key-word is " I rummage and, with my snout, I sniff the truffle."

This approach to extra-planetary energies will enable us to try to COOPERATE IN THE WORK OF MASTER HILARIOS, which is his true Cretan name.

In the course of deep meditation on the French-speaking soul, for ways of turning the intellect towards the Spirit, we also concentrated on humour. And humour enables to distinguish Deep Reality from deceiving appearance which all too often becomes foolishness. Also, is not humour a mark of respect for the Spirit? So we meditated deeply and we recorded the following message.

"Master Hilarios is the great inspirer of hilario-therapy, of humorists and of dry humour. The Hierarchy has observed the disastrous deformation produced by laughing in the lower strata of matter. Brutish laughter, muffled laughter, peals of laughter, showers of laughter, bursts of laughter ... Especially when this so spiritual current contacts, excuse me, tickles the astral plane: tears of laughter.

The Hierarchy has given the responsibility to a Master of intelligent Love to promote intelligent laughter. We know the screamingly funny laughter, falling apart laughter (France will fall apart, said one of our workers), laughing like mad, cultured laughter: "Homeric" laughter; instead of being doubled up laughing, we should learn aligned laughter.

The hierarchical hilarity initiative gives a very deep meaning to this laughter campaign. The R.I.R.E. (laughter in French) appears as a Rare Initiative Risking Expiring; who says expiration says evolution; this concerns the mass on the mutable cross. For the disciples on the fixed cross, R.I.R.E. signifies (notice the words used: appears for the mass, significance for disciples), the R.I.R.E. signifies a Rare Invocation Realised towards the Spirit (Esprit in French). On the cardinal cross, and in the true esoteric meaning, when the initiate is more than a man, the R.I.R.E. is a Rapid Identification of Reality Emerging."

Fellow humans, who, after us, will laugh, you see the enormity of the task; but have you thought of its systemic significance? The contribution of the Earth to the solar system and its plant kingdom which receives and transmits prana, it is through the centre of the spleen that prana is received, and laughter dilates the spleen: you can appreciate therefore the systemic importance of laughter.

With the R.I.R.E., the Earth will become a vast station of Light radiating and dispensing cosmic vitality, Comic prana.

To learn aligned laughter, we can take our inspiration from Buddhism, since Nagarjuna's treaty on the Great Virtue of Wisdom, also known as the Prjana-paramita-sutra says in act 2 (p.453): "Then the bhagavat laughed again with all the pores of his skin throwing out rays which lit up the Trisahasramahasa-hasra-lokadatu ..." this venerable commentary continues: "Upon this (p.438), Buddha laughed with his whole body; why does he laugh here with all the pores of his skin (sarvaroma-kupebhyah)?" Reply: When he laughed with his whole body, he laughed with a coarse part (sthulabhaga) and the rays could be counted; now that he laughs with all his pores, he laughs with a subtle part, the rays are innumerable."

Dear study companions, we could found an institution which would aim at teaching subtle laughter right up to the idea of laughter, and the building would radiate with all the pores of its skin.

Yes, humour distinguishes the Real from the apparent; this term comes from "humer" (French :to sniff), which fits in well with the boar. We have outrageously developed sight to the detriment of smell, although smell seizes the essence of things. Is not the human the one who "humes" (sniffs in French) the One. The one within the earth or the truffle. Because the truffle is the living jewel buried in the earth. We could do a little visualisation, pardon me, an odourisation. Fellows, let us sniff, sniff. Let us sniff 3 times through our nostrils, yes, my fellow sniffers.

We will now proceed to our Full Moon meditation:  
Group fusion: arm-in-arm  
Alignment: one head, one mind, silence in the ranks  
Contemplation: eyes wide open, mouth agape  
Meditation: deep somnolence  
Precipitation: we follow the six-fold progression of divine Streams: from the Waters of Space to the Galaxy, the Atlantic, the clouds, to underground streams and distribution through public fountains  
Inferior interlude: re-centre consciousness at the feet of the great Beings and Poplars  
Distribution:  
Hail, ocean old  
From the heights of tombs cold  
Your waves are shore-less,  
O, Ocean old time-less  
Blue Caribbean, gulf clear  
Shining sun always here.  
Free man the sea always cherishing,  
To reunite with the father searching,  
In the mist roam,  
Through the foam.  
Hm, Hm, Hm.

"I hope this text will not shock anyone but will help us to be more detached, free and joyful. The Master's name has been modified to avoid touching the Essence and also because he is so ... curious." The author

#### Bibliography:

The tasks of Hercules, Alice Bailey, Lucis Trust, 1981, p 115

Treaty of the great virtue of Wisdom, E.Lamotte, Louvain-la-Neuve, 1981, p453

## THE 3 MAJOR AND THE 4 MINOR PRISME

### ALGEBRA : addition in union

"The play of the three major rays produces the four minor rays."

Treatise on the 7 Rays, vol 1, p 44

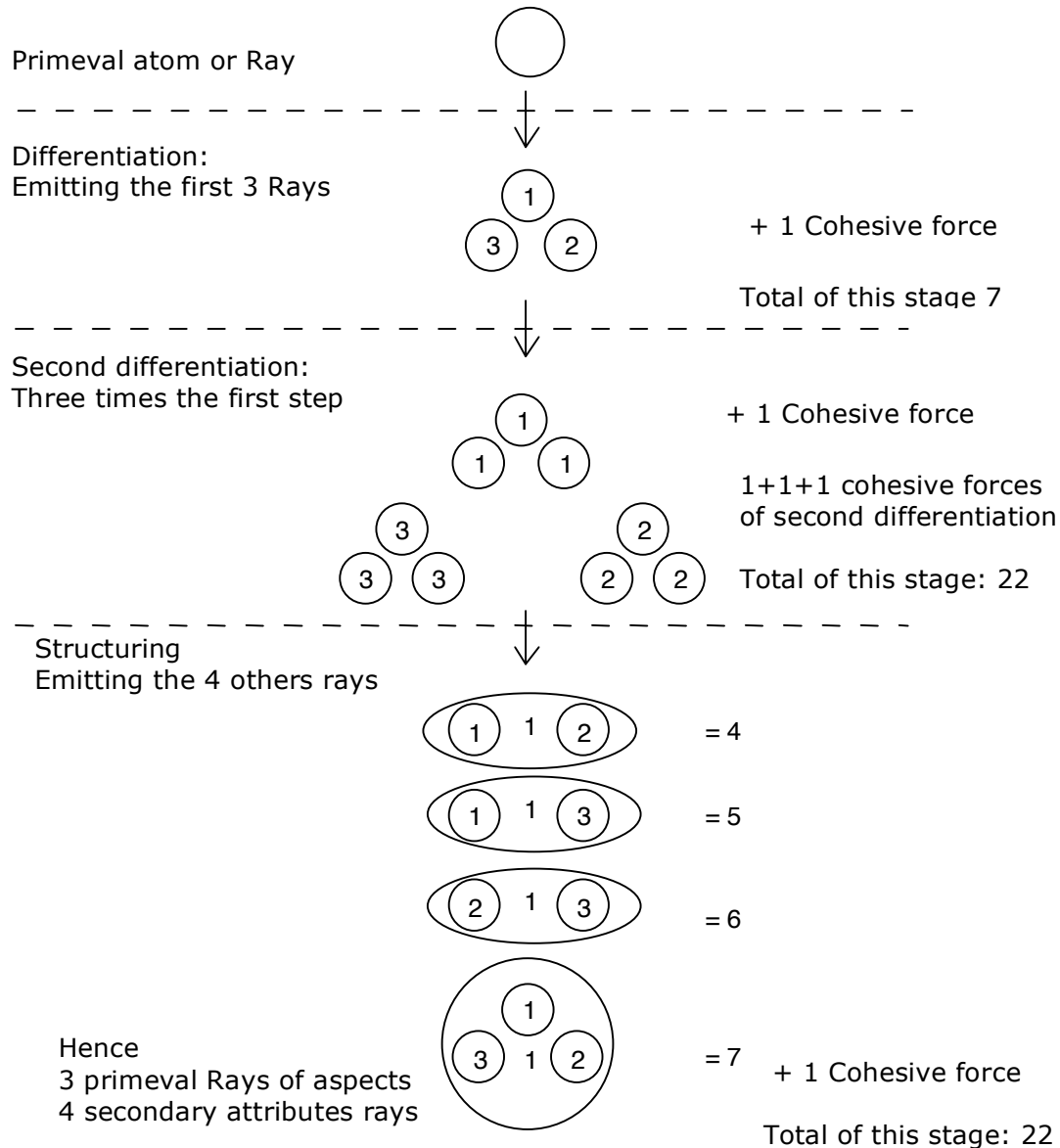
Our group tried to approach this fact

$(1) + (2) = 4$  because + union factor equal to one

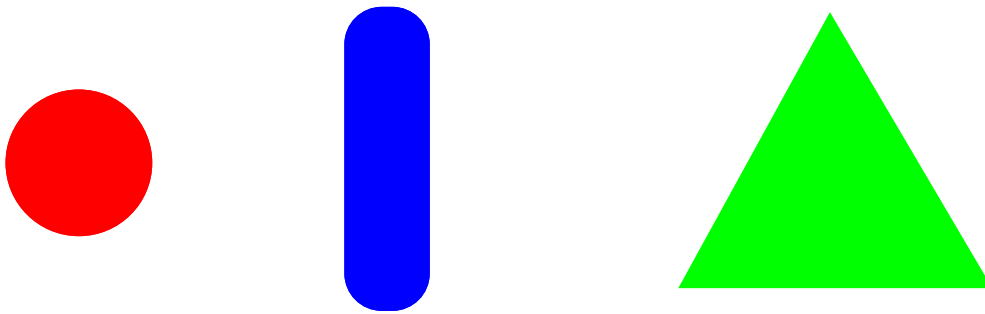
$(1) + (3) = 5$

$(2) + (3) = 6$

$(1) + (2) + (3) = 7$  the union factor still equal to one



For the SYMBOLS, we started with these 3 signs representing the major rays.



The following terms attempt to express the links of each attribute ray with the aspects

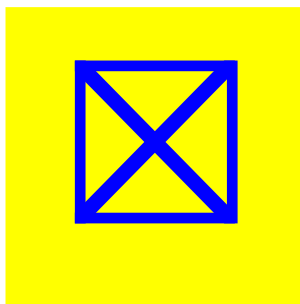
**4, harmony**, translated by

1: incisive, lively, rapid

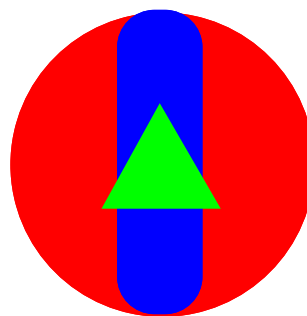
2: joy, contrast, accord

3: in filigree, remains adjacent, totality of the substance

Symbol at the beginning



Reconstituting from the 3 aspects



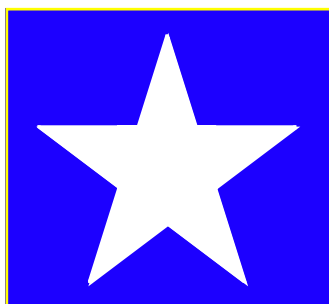
**5, knowledge**, translated by

1: hard, isolated, abrupt

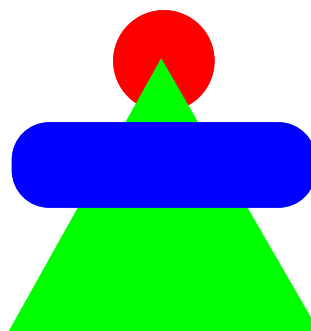
2: remains adjacent, relationship to the object studied

3: intelligent mental, play with matter, concept

Starting symbol



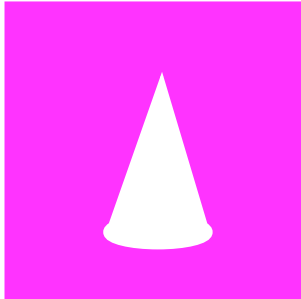
Reconstitution from the 3 aspects



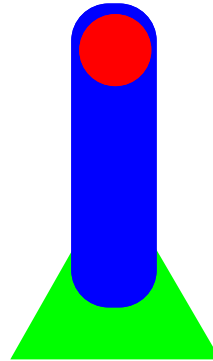
**6, idealism**, translated by

- 1: abstraction, search for the goal
- 2: radiance, attraction through force of conviction
- 3: intelligence made abstract, appears impractical

Starting symbol

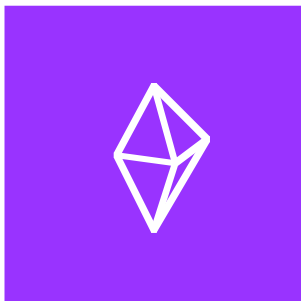


Reconstitution from the 3 aspects

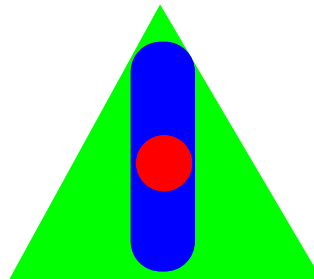
**7, ceremonial order**, translated by

- 1: renewal, breaks established order, gives the rhythm
- 2: links above and below, constructs
- 3: movement, creation

Starting symbol



Reconstitution from the 3 aspects



The reconstituted symbols are not very elegant, maybe you can do better ? What do you propose?

One can also describe the divergences: how does 4 distinguish itself from 1, from 2, from 3 ...



**Exercise: spot the 3 aspects in one of the 4 attributes**

- Chose one of the 4 minor qualities
- Permeate yourself with this quality (with the word designating it, with the symbol or any other way)
- Pass this quality through the prism of the 3 major qualities  
(reflected in the 3 aspects of consciousness)  
pinpoint its 3 components,  
(linked to will, love and intelligence)
- Recompose these 3 components:  
does one obtain again the quality studied?
- Draw an impression of the global quality with its 3 components  
or find a chord, a poem...
- Purify the field of consciousness and send your gratitude
- Exchange before going on to another basic quality  
or go straight on to another.

**Note:**

In order to check, one could also pass the 3 major qualities through the prism of the 3 poles of consciousness. What if will had a component of intelligence and love?

What about you, how do you see this play of the three major qualities, will, love-wisdom, creative intelligence,  
giving the four minor ones:  
harmony, knowledge, abstract idealism, ceremonial magic?

## Emergence and Differentiation

### Introduction

We are looking for the ONE, the sum total, the existing Whole. Yet we are confronted with diversity, with a multiplicity of facets.

We note that our progression goes from the emergence of a new factor to the multiplicity of its contents. The emerging point becomes a space rich with possibilities, therefore with diversity.

Facing all the forces, notions and approaches to life, we turned towards what we really are, the Self, the soul. Then this world of the Self appeared differentiated to us: knowledge, wisdom, will; the quality of the Self, its colour, its fundamental values are not the same for everybody, there are seven basic colours and multiple nuances. Previously, we had distinguished the concept (table for example) and the multiple examples or circumstances of this table. The mental is unifying, but we forgot that fact when faced with the multitude of notions and arguments.

Later, we find ourselves faced with an Intensity of Being, another One, which in turn unfolds in 3 aspects: the spatial mental, intuitive wisdom and stimulating will.

At present, we are faced with another differentiation when we want to live in accordance with our convictions. We want to be useful, serve the world, humanity ... As soon as we start, we chose a mode of action, we enter a field of action, but it is only one amongst others.

We discover this fact: all action is sacrifice, limitation and choice. And another fact follows: perception is vast, action is restraint, since the Spirit permeates other parts of Itself, they need to evolve at their own rhythm.

### Invitation

Observe diversity unfolding when we explore a new field of experience whereas it had seemed to be one. So, an observation grid for the state of mind in the morning, subdivided into 7 Rays, but intensity, brilliance, grade do not exhaust perception. You can therefore – individually or in a group – create other observation grids. They will make description easier and will sharpen our instrument which is consciousness.

Observation sheet

MONTH :

FIRST NAME:

Day	Date	Scale	RAYS							OBSERVATIONS
			1	2	3	4	5	6	7	
	1									
	2									
	3									
	4									
	5									
	6									
	7									
	8									
	9									
	10									
	11									
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	23									
	24									
	25									
	26									
	27									
	28									
	29									
	30									
	31									

### What are these observations for?

These observations will train us to be precise in our impressions, which supposes discipline and keen perception.

And finally, we will be able to work with ease in the world of energies or conscious radiance. We will also become aware that we work more easily with certain rays rather than others.

### How to use this sheet?

The term Scale addresses total perception, some people express it in size (centimetres of radiance, in heat, in intensity, in energy intensity ...) others simply work with a scale of 0 to 10 or a percentage from 0 to 100.

What is important is to have a scale, the size designating the global criteria of measurement.

### What to measure?

We suggest that you measure the quality of the incoming energy or the presence of mind you can perceive on the day. One could think of uniting with a group, with humanity or with a planet and log the resonance of this unit with the rays (qualities of SELF). It is easier at first to log the rush of energy and not the resulting flow retransmitted by the unit.

The term Rays on the sheet designates the presence of a quality of a particular ray, (always with the same scale). One can perceive a residual energy and call it epsilon, or – or ...

The term Observations can refer to everything that seems relevant to you: time of observation, state of the sky (clear, cloudy, rain, storm), your health, the progression of the moon...

The column Day designates the day of the week, but it is preferable to fill it in at the end of the month or at least after the day's observation (to avoid all auto-suggestion).

### How to keep to filling in the sheet?

Such a sheet is only of interest if it is filled in everyday. However, some people find difficulty in maintaining regularity. We advise you to keep the sheet in the place where you meditate each morning; if you do not meditate, you always get dressed or you get washed in the same place. Why not put the sheet somewhere obvious? This will naturally bring you to ask yourself the question, what's happening today? And you will fill in the sheet easily.

### How much time is needed?

Some take less than 15 seconds to perceive the incoming rays of the day, others need several minutes.

What is of course necessary is to check the reference in question, that is, what is a ray. You can fill in the sheet for two months, basing yourself on the number, the name and the colour of the rays then, the third month, re-read the mantram of the ray of the day, the aphorisms (see Treatise on the 7 Rays, vol 1), the associated symbol (first Self-Schooling booklet), all this in order to re-adjust your device.

### What to do with the sheet once it is filled in ?

You should, at the end of the month, know on which days you perceive the energy more easily, note that certain rays give maximum grades and others lower grades, that there remain residual rays, that 3 or 4 rays are discernable each day and not the 7 ... The approach of the full moon and the new moon can also be observed, especially over a period of a few months

### Are these grades true?

They are true within a reference, that is, for a given human system at a given moment. Nothing proves that a device always gives the same grade, (as for a piano in a damp

atmosphere), the device may have grown, become more sensitive ... The history of music shows that the reference note, the A, is sharper today than in the Middle Ages. How can one compare between several instruments? By taking note of the same energy at a given moment. It might be during a meditation together, during a marked point of intensity ...

## THE TWO MELT INTO ONE

The goal of this exercise is to work on polarities, to take hold of them, because they are in us.

It could be called the Sex Law.

"Cosmically speaking, sex is a short term used to express the existing relationship during manifestation, between spirit and matter and between life and form. It is, in the final analysis, an expression of the law of Attraction ...

Sex is essentially an expression of duality, of the separation of a unity into two aspects or halves."

Treatise on the 7 Rays, vol 1, p 278

It is preferable to practice this research on one's own, since it concerns the subtle exploration of our sensitivity. Under no circumstances should one look outside for what is to be found within us.

## Pondering

We are entering the magnetic light, the centre of attraction underlying light, that which made us be born in this body.

Attention is focused on the expression of attraction on the etheric plane and on the following symbol (Law of etheric union):

"A male figure and a female figure standing back to back, the male figure holding above his head what looks like a shield or silver tray, a great reflector, whilst the female figure holds aloft an urn full of oil.

Treatise on Cosmic Fire, p 1031

We subtly perceive the structure of this situation and link it to this symbolic phrase:

"Four sons of God went forth. But only one returned.

Four Saviours merged into two, and then the two became One."

Treatise on the 7 Rays, vol 2, p 192

We look for the significance of the four becoming two, then one. The man unites with the reflector, the woman with the urn of oil, the support below to what is held on high. We ask ourselves:

What does mean the oil?

Of all the experiences, what have I assimilated? What have I harvested? Have I extracted the essential? Do I keep this sap for others?

What does the reflector signify?

What do I transmit? What light does this shield reflect? Do others benefit from this light?

Is my body the depositary of the fruit of experience (of the oil) and ready to reflect the light?

\*\*\*\*\*

When we have assimilated the meaning of the symbol, we descend in imagination to the psychic level which is directly above the etheric level or bio-physical energy. One always works on a plane from the plane situated immediately above.

We maintain the link with the source of attraction, with the illuminated mental, thought alert and free, able to stop the exercise at will.

## Integration

Our attention is directed to the body and especially the skeleton. We sigh deeply several times, expelling all the used air in our lungs.

Then, relaxed, we feel the bones of the skull, and their slight breathing, then the spine and the thoracic cage and finally the pelvic bones.

We are stripped of everything superfluous.

And so we perceive our cellular magnetism.

- soft on the whole, absorbing and maturing in the woman
- hard on the whole, direct and imposing in the man.

We link this perception to the object held above the head in the symbol:

- for a woman, the urn full of oil, representing the essence and wisdom of the fruits of experience

- for a man, the great reflector reflecting the light from above.

When this vertical union is achieved, we turn our attention to the other polarity, our non-manifested double (or at least non-externalised on the bio-physical level).

We think of this other polarity as support and action at the same time.

The figure of our double comes next to us, we call it and it melts into us.

Both magnetic cellular polarities complement each other, enliven each other. Reflection and maturation complement each other, we are One.

The etheric body is then magnetic and reflecting the soul (Self).

Then may begin the true meeting of another one.

### Remark:

Our work follows the outline of a square.

We have united the two vertical sides, the sexual polarities, we will unite the two horizontal sides, poles with different rates of vibration.

## Exercise: the Two are One

Spirit vibrates above the waters of Matter

- Spirit, the One is omnipresent, beyond all perception  
Living vibration

- Matter, receptive Substance, welcoming and multiple  
Universal, concretising support or prop

Fire unites the two poles Spirit-Matter

Living Fire, intangible, interpenetration

Again, the two are One.

The Spirit permeates completely matter

Fire of perfection. AUM

The Om of the Logos concretises itself in a silent OM

Then we exteriorise it by an continuous OM.

## The 4 cardinal points ritual

### Note:

A ritual – or ordered process – is a way of uniting spirit and matter, in space and in time. The simplest rituals are the most significant and each group invents its own rituals. Here is one simply as an example.

### Description of the ritual

Facing North, one hand turned upwards, one hand turned downwards

"We align ourselves on Shambhala."

Facing East, two hands in front at the level of the chest

"We unite with the planetary Heart" (the 1<sup>st</sup> time)

"We participate in the planetary Heart" (the 2<sup>nd</sup> time)

Facing South

"We cooperate with the group of world servers"

Facing West

"We serve humanity"

Turn around towards the outside of the circle

3 OM out-stretching one's arms, coming forward a bit (the 1<sup>st</sup> time)

a continuous OM whilst enlarging the circle (the 2<sup>nd</sup> time)

The ritual is enacted at the beginning then at the end of the ceremony.

## GROUP

"By its very nature, the soul is conscious in three directions. It is God-conscious, it is group-conscious and it is self-conscious." R1:41

Self-conscious seems to be self evident, group-conscious: of both the objective and subjective community, the age of Aquarius works a lot in this direction, God-conscious that is aware of what underlies existence.

Thanks to the communication network, the individual is never alone, he often leaves his mobile on to maintain contact with his tribe, his blog also enables him to share what he is living and feeling. This does not mean that the individual has group-consciousness. It is rather an indication that the individual has a mass-consciousness, as expressed in the large gatherings in stadiums or during concerts.

Individuation is a delicate process which Jung and Rudhyar have described: the person detaches himself, often with difficulty, from the conditioning of his family and his environment. He creates his own bases, finds his own values; as stated by certain authors in a grandiose manner: he creates himself. Thus self-consciousness, given to humankind, calls him to face death, to find a meaning to his life and to assert himself in the world. One could say that the individual focuses on the mental level, because it gives a direction to his life. From another angle, the Self is negative, that which perceives the world and passes through it, as does the pupil of the eye, whereas the world is placed in front, therefore positive. This opposition existed in mass-consciousness, but was hidden by social ritual, here opposition is taken up by the individual.

Group-consciousness is based on individual creativity and recognises community values, meaning that the individual shares with others. In individuation, the Self opposes the world, in the group the Self rejoins the other views of the world. As an image, the causal egg isolates the individual from his surroundings like a diving-suit, the subjective group is a collective vessel in space and here the diving-suit is unnecessary. Self-consciousness expands towards the outside, recognising other seeds germinating: thus group relationships are built up, allowing the individual to create in his own way.

### Concept of the Group

The true group is founded on unity of consciousness, on the solar fire.

In a physical group, the circumstances, appearances, appreciations, sentiments, beliefs, ideas, ... all personal elements veil the group, its reality and its activity.

The group can then go towards two excesses:

- 1/ either it permeates itself with the group dynamic, the mechanisms of consensus and of conflict, no one being able to act without the group's approval or support, nothing can be done alone. The group no longer inspiring, can expire and so disappear.
- 2/ the other excess is dispersal, everyone going their own way, the group then becomes a hollow ideological reference, with no practical inclination.

The group forms, exists and lives when conscious unity is realised – as a fundamental fact –envisioned – as an objective of action – and maintained consciously – during action. Creation or service, it is not so much a question of doing an achieved work – independent –, but of contributing to the Great Work. Great Work because, in this solar system, all units elaborate the One Consciousness; over time, like a necklace of pearls reappearing from cycle to cycle; in space, like units of colour combining and blending.

Each unit of consciousness (blue circle) is a drop in the ocean of the One Consciousness, as each atom of our body is an atom of the One Substance.

It is on this Unit basis – founded in the Spirit – that the group is constructed, coordination (seventh ray) enabling this unit to express itself in the manifold.



[An exercise](#) which can help, inspired from the 7<sup>th</sup> ray mantram

Alignment

In the midnight blue space, 7 lines meet in the Dome of the Spirit. At the summit, the 7 pillars are One.

Vibrate at this level.

Then each of the 7 Brothers internalises the current that passes,

Perceive this simultaneous mutual respect.

Then the 7 externalise, each in his own way, what he has perceived.,

Each taking into account what the others have brought,

Common construction.

#### Variation: THE TEMPLE PILLARS

Visualise the dome of the spirit like a radiant spark.

Visualise the temple pillars, each one aligned on the Spirit.

Each pillar meditates in itself, with a profound respect for its brothers.

Each brings its contribution to the creating work.

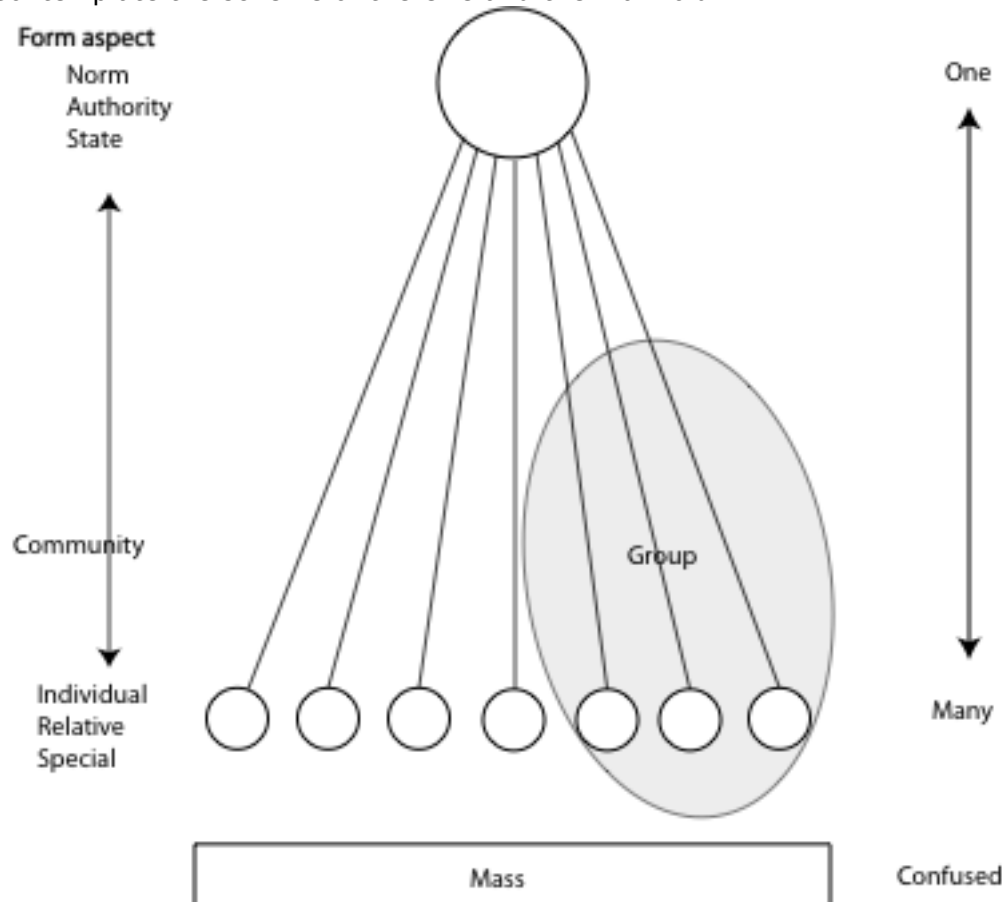
Each magnifies the contribution of the brothers.

The Work is one, sustained by the One.

## Group Consciousness

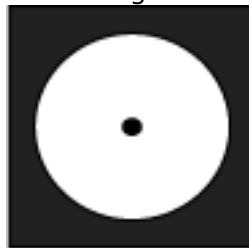
### The manifold sun rays of Akhenaton

Contemplate the scheme of the One and the manifold



Enter into pure consciousness

Imagine this as a white disc on a black background



Visualise yourself on the periphery of the white disc

Visualise the rays which go towards the centre

Envision the black point underlying the Whole

In the Presence, we are one.

Envision the radiant group as an ensemble of rays  
as a section of the disc

The more I unite myself with my brothers, the closer the group is to the centre

Radiate, integrate the proximity

OM

### Magnetic Constellation

Galactic Being, space upholding everything

Solar Being facing the planet

Return to the current of being

In receptivity to this current appear points of light: pure ideas,  
like a constellation

On the cold background of truth, a group of emitter points vibrates  
 They emerge like constellations of stars facing the planet  
 Pure consciousnesses radiate in unison  
 On the cold background of truth, these suns are in magnetic relation  
 The constellation lights the earth and settles  
 The group becomes active, upheld by galactic Being, Truth, pure consciousness  
 On earth, everyone creates according to the inner note of the group

### Matter, nebula and black hole

Observe an object, stone, plant ...  
 Conceive the behaviour of this form, its interactions with the surroundings, its processes  
 It is the domain of matter, guided by the law of minimum action  
 Concentrate on the cohesion, upheld by the electro-magnetic field  
 The exchange of virtual photons enable particles  
     to move or to stay in place  
 It is the domain of light, guided by the law of attraction  
 Penetrate into the black point in the centre;  
 Everything is and is not. Intense vibration.  
 It is the domain of being, guided by the law of synthesis.  
 From the black hole to radiance, we are numerous particles of light.  
 This ray grounds and constructs a Temple of Beauty,  
 Each constituting a pillar, uniting heaven and earth  
 We say "We are radiance and power"  
 And send out an OM

### Dis-identification

Think and speak aloud  
 Am I my body? I have sensations, they change, my body changes, gets used up. My body is my support, a reliable instrument, but I am not my body.  
 Am I my emotions? Emotions go through me, pass, I enter into relationship with the world, it affects me. It is my sensitivity that enables me to adjust to others, but I am not my sensitivity, I use it.  
 Am I my thoughts? My thoughts do not last, they are approximate and they change. My mind enables me to find meaning, it is an instrument, but I am not my mind, I am the Thinker.  
 Am I the only one who thinks? I share this experience with many others, my words are similar to those of others, my reflections are similar to those of many others.  
 We are consciousness in the same world. At the source, consciousness is one as light is one.  
 We light the world and bring quality.

### Unity of concept

Ponder  
 The ocean is vast, the drops of water or molecules of water are innumerable. The H<sub>2</sub>O molecules are alike. The same water permeates the bodies of mammals, only the chemical ingredients change.  
 The air is vast, it permeates itself with perfumes or with dust, but air circulates everywhere.  
 The light is one, it reflects in a multiplicity of points, colours itself in a multiplicity of hues, but the light is one, electromagnetic vibration.  
 Consciousness is one, each receptor colours it in its manner, but the Source is one, the unique Self which unfolds in the world.

### Some questions

Here are some questions we have listed, yet which answer to give to them? Which other questions are hanging?

How, in what way, is group consciousness an intermediate between the One and The Many?  
 How does the group stimulate individuality?  
 For this motive, is the word *group* appropriate?  
 How does the group stimulate creativeness?  
 How is a physical group linked to a subjective?  
 A physical group is composed of many rays How does it manage that variety?

### **Vast question: creating a group**

- 1/ To be oneself a pillar of light and radiance.
- 2/ The radiance, the deeds and words (in this order) will attract people.  
 They will first come to study, then to participate
- 3/ Define in one's meditation (and with the people closest) a project or a leading thought
- 4/ The simplest is a study evening once a week, with exercises. For that, Agni Yoga recommends "heart to heart" exchanges, no judgements. Indicate, if you can, what falls into beliefs and prejudices, ideas, and emotions.
- 5/ Once two, or even better, 3 people, share this activity for a year, then you can create a non-profit making association if you wish.  
 In fact, the leader is necessary in the beginning, like the centre of a circle. But the group gains as it decentralises. This can only happen if the more experienced members start to relay the leader.
- 6/ Other groups have been created.
- 7/ Each group has its note or its style.  
 Everything starts with the purpose and meditation. Also, let us work first of all in the subjective world.

Let us practice Beauty each day.

### **Working in a Group**

#### Reminder of the first stage

For the last ten years, we have been meeting once a month to experiment consciousness energies (towards the source of consciousness).  
 We start by contemplating the blue circle and the 3 colour points. Usually, we do 2 exercises (experiments?) followed by sharing what we have perceived.  
 It was recommended to train each day and two researches (observation of rays and the 7 definitions of love) required more discipline and follow up. The group is open because the exercises are directly accessible, in presence.

#### Requirement at the second stage

This second stage is centred on a conceptual approach (take within oneself) of the symbol. We work in consciousness. Also, we have to experiment with the transformation of perception and of behaviour. Therefore we have to base ourselves on our regular training, and sharing of the results of this continuous exercise.

To work in consciousness also means in the inner group or in the ashram, which one? The one where we are, there is a group of educators to which we contribute and a large ashram. Let us remember that "M is the head of all the esoteric schools." Also, there is unity in this domain too.

### Practical consequences

Since we are following our inner direction, it may become more difficult to unite the physical group. Unity can externalise

- if we show deep love  
(and respect for the perceptions of others),
- if we are connected in the inner group  
which supposes regular work
- if we have a common reference (or an axis)  
this could be a conceptual approach of  
the illumination sign (exercise in the 2<sup>nd</sup> booklet).

Also, we would start by working on this approach, then one person or another describes his path and guides us on it, either by what he says, or by an exercise.

Finally, we would do an exercise from the booklet in unison with the inner group.

### Proposition

In other words, we have to work inwardly more, and so follow more closely our inner direction. More open, more possibilities, but also the risk of scattering, how to re-centre our group? On what central axis? The symbol and the conceptual approach is part of the answer.

Exploring from the 2<sup>nd</sup> booklet also. But it is also a question of finding the inner group, making its note vibrate.

### Basic rules

Each participant commits himself to working regularly within his own consciousness. (on the qualities, currents ... and not only on contents)

He unites with the inner group once a week at least.

At least once a year, he presents his progression.

If he cannot come, he excuses himself and says how he has got on.

He informs himself on the exchange that took place after this meeting.

He keeps a daily logbook or regularly writes his impressions, especially his way of working, at least on his perception of the inner group. Writing is the result of mental work. This will help to prepare the "physical" meetings.

### Observation of our steps

You have understood that the preceding document is an extract of what the pioneer group formulated at one moment on its path. We submit it to you so that you can see whether you can take similar steps.

## 4 TRANSFORMATION

### BASES OF WORK UPON ONESELF

#### Reflective meditation

Aim: Building in mental substance, catching thoughts (and not energy or subtle impressions) is a rare faculty. The process for developing this faculty is laborious and requires time.

It is more pleasant to "feel" the energies, to be transported, exalted and to radiate. This occult part is however the basis of greater service, but like all occultism (uneven rays, study of form) it is austere.

#### Protocol or method

1. Chose a phrase, a word or a symbol
2. Align yourself in the way that seems preferable to you  
(sun above the head, OM, or Presence ...)  
With purpose, bring the soul radiance into the mind  
Ponder on the chosen thought (5 minutes at least, 10 minutes at best)  
Take notes
3. Attune to the soul (by an OM or any other manner)  
As a soul (on the 3rd mental sub-plane)  
contemplate the chosen thought (3 minutes)
4. Note impressions that come (in writing) 2 minutes
5. Greet the soul and the subjective group  
Radiate  
Continuous OM

#### Notes

The chosen thought should be concise, at most one line.

Repeating this exercise over a month brings new understanding.

Let us remember that each symbol has 7 keys; is it not also the case with phrases of wisdom?

Discipleship vol. 2 gives examples: disciples have meditated for a month on words such as Recognition, ashram, contact ...

## Formulating ones reflection

In developing their mental faculties students often have to write; students preparing themselves for service also learn to gather their thoughts and propose a line of action. So they come to the same principles for writing and reflecting that others received at school or at university.

A written reflection corresponds to a cycle consisting of two parts.

1. The growing, exploring phase, where the subject is defined, material gathered.
2. The waning, writing phase, of putting into words, of illustrating, of copy-reading.

### 1. The exploring phase

The growing phase explores first of all the subject, the motives for this research and the resources available. These resources can be books, theories, ideas, quotations. These sources need to be referenced (book, author, year, edition).

Opening is the polar opposite to closing. Opening means asking questions, with question marks; opening is very important in exploring. Closing expresses itself in answers (to these questions), in reasoned views, in theories. Closings are the roofs, walls and floors of the intellectual building. The openings are the doors and windows. Without openings, the work is inaccessible and does not allow the reader to enter into it. Without closing, the subject is swept away by wind and rain. As the work approaches its end, so the closings are adjusted, but the openings remain.

### Finalising exploration

The exploratory stage comes to an end with a script or a seed which consists of a problematic, an approach and a plan.

The problematic includes a context and a central question which can be sub-divided into several questions. The central question often reveals itself after several secondary questions have matured.

The approach is built upon several arches starting with the concrete (facts, statistics), going up into the area of rules, regularities and laws, then up higher into theories, paradigms then coming down towards new theories, and from there towards new rules or experimental procedures, applications and finally towards results, observed facts.

The plan puts into words the approach. The former marks the beginning of the writing phase which is centred on reasoning, on replies or closings.

### 2. The writing phase

The plan starts by an introduction. The latter begins with a general fact and then a question; this presents the problematic: context and central question. Then, straightaway, the whole point of reading is underlined. Why should the reader continue reading? What makes the subject interesting? Once this interest is stated and accepted, the plan can then present itself, that is, the approach which the written text will pursue. This plan can consist of three parts: thesis, antithesis, synthesis or observation, reflections, propositions.

Within the text, images, diagrams or humorous drawings can be inserted. The reasoning is shown, sometimes underlined, but openings remain: the reader wonders where he is going, whether he is going to get anywhere. Questions indicate a closeness to the reader and strengthen the connection with him.

The conclusion summarises the ideas presented, takes up the replies or proposed recommendations and then opens up to new vistas. Sometimes the vistas (extension of research) come before the conclusion.

Usually, the document ends with a bibliography.

Everyone is entitled to his own opinion as are the 6 billion human beings on this planet. But your reflection is within a context, and the reasoning is also within an intellectual context with other thinkers.

### **Coherence**

The question stated at the beginning must have a reply, even if some aspects of the question remain unanswered. A work cannot reply to all aspects. The ideas must be logically coherent and if theories are challenged, questioned, it must be for valid reasons and not by pure accident.

Coherence also concerns your relationship to the subject (your situation regarding the ideas presented) and to the reader. If the recommendations propose not reading anything then why would the reader continue reading? If you write that one should live in the country, do you live in the country?

### **Diversity, originality**

The approach arch already varies the levels, it is also important to vary the style. Examples can follow reasoning, amusing illustrations widen reflection. Poetic quotations make the text more airy, and finally visual diagrams can recapitulate ideas, as can paragraph titles.

Finally, care brought to a text is attention given to the reader. The latter will react in return. Do you care about him? Do you make his life more pleasant? Or does he have to make an effort to put up with you? What kind of gift are you giving him?

### **Bibliography**

The art of thesis



## Reflecting on thoughts

- Chose a subject to reflect on  
from an external subject, a book or the following phrases

- 
- Pure consciousness (access how you wish)
  - Go to the mental level, to the place where things have meaning
  - Bring light to the subject  
by visualising a flood of illumination
  - Let things come ... (for at least 10 minutes)  
reflections, ideas, images, debates, applications ...  
Come back to the source of consciousness, as often as you like  
Centre yourself on the meaning, the concepts, links between ideas
  - Bring all your impressions into the light
  - State the essence of your perception
  - Note the synthesis of your reflection
  - Thank the Forces of illumination
  - Radiate their Light and their blessing on all researchers
- 

Continue on the same subject for at least one week, or one month

By consulting your notes you will then notice variations in your reflections, their deepening, the rhythms relative to the days of the week, to the moon ...

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## List of thoughts

- . the thought is emitted from the centre of the chest
- . the mental plane is attention and perception, looking and registering
- . the base of the mental plane is meaning, significance
- . a concept is a generic fact which reveals itself in a multiplicity of concrete situations
- . What distinguishes the mental plane from the emotional, from the sensory?
- . Mental, Meaning, Conception
- . Reason, Discernment, Conscious, Thought
- . in thought, the intellect discriminates, the mental plane is awakening
- . the thinker thinks himself, he conceives his identity or his identity conceives itself within him
- . the thinker uses his mental faculty as a tool
- . the mental plane is thought content, relationship to Self, spatial attention
- . attention connects all worlds

## PRACTICAL WISDOM

Being present to oneself, to the group of transformers  
 On a note of Joy which embraces everything, 3 OM  
 From one's centre, place the seed-thought in the light  
 reflect on its meaning, its practical implications  
 for oneself in life, for humanity today

Re-centre in the open heart

Express one's gratitude for everything that has been offered and perceived	OM
one's will to apply it	OM
one's vision of the successful deed	OM

In the total assertion of Existence  
 stand in the outpouring of Spirit, of Light, of Love,  
 pronounce purposefully the final formula

Note in a notebook impressions received during reflection (or after meditation)

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The seed-thoughts (the object of reflection) are chosen for their acknowledged Beauty,  
 their positive aspect, their practical application;  
 it might be:

- Light overcomes darkness
- Humility comes from a right sense of proportion
- Conflict is resolved by balanced comprehension
- Joy is a special wisdom

...

- extracts from the Ancient Commentary, the aphorisms for the 7 rays in the Treatise of the Seven Rays vol.1 p 82 – 107

- phrases from the Agni Yoga, especially in the books The CALL, COMMUNITY, HEART

...

The final formula can be an OM, a known mantra (Great Invocation, Creative Assertion) or a formulation that you have chosen. What is important is to assert what you think. This formula addresses everyone and enables participation in Unity and in evolution.

## 14 RULES FOR RESEARCHERS

See Human and Solar Initiation, p 192  
You can complete the commentaries.

### Rule 1.

"Let the disciple search within the heart's deep cave. If there the fire burns bright, warming his brother yet heating not himself, the hour has come for making an application to stand before the door."

If the disciple's fire were to warm him, it would be narcissism or self-pity. This reminds one of the Light on the Path: "before the eyes can see, they must be incapable of tears".

### Rule 2.

"When application has been made in triple form, then let the disciple withdraw that application, and forget it has been made."

The desire to advance in recognition or initiation is still egocentric and impedes further work. This desire is a heavy weight, it should therefore be abandoned during work in progress.

### Rule 3.

"Triple the call must be, and long it takes to sound it forth. Let the disciple sound the cry across the desert, over the sea, and through the fires which separate him from the veiled and hidden door."

The door is always there.

The call is sounded during the work, ask for inspiration, strength and love for the work.

### Rule 4.

"Let the disciple tend the evolution of the fire; nourish the lesser lives, and thus keep the wheel revolving."

The body is an animal which has to be taken care of. Sport, fun, relaxation, culture are part of human life and should not be looked down on or allowed to atrophy.

### Rule 5.

"Let the applicant see to it that the solar angel dims the light of the lunar angels, remaining the sole luminary in the microcosmic sky."

This rule balances the previous one; the instrument does not hold the reins, it serves the One who guides.

### Rule 6

"The purifying fires burn dim and low when the third is sacrificed to the fourth. Therefore let the disciple refrain from taking life, and let him nourish that which is lowest with the produce of the second."

Clogging up with meat, alcohol or smoke rapidly becomes obvious.

The impression of ease, of lightness of radiation is to be cultivated, it enables obstacles to be overcome.

Even though the third (animal) serves (and not "is sacrificed") the human, mobility (3<sup>rd</sup> kingdom) serves creativity (4<sup>th</sup> kingdom).

### Rule 7.

"Let the disciple turn his attention to the enunciating of those sounds which echo in the halls where walks the Master. Let him not sound the lesser notes which awaken vibration within the halls of Maya."

The ups and downs of personal life are taken in hand by the disciple and do not impinge except to contribute or facilitate the work. Any desire must emanate from total purity.

**Rule 8.**

"When the disciple nears the portal, the Greater Seven must awaken and bring forth response from the lesser seven upon the double circle."

The centres awaken in response to the impact and recognition of the seven rays or qualities. The disciple emits them according to the need felt.

**Rule 9.**

"Let the disciple merge himself within the circle of his other selves. Let but one colour blend them and their unity appear. Only when the group is known and sensed can energy be wisely emanated."

Everyone incarnates in order to express a ray or quality. When this quality is recognised it radiates clearly and strongly. The group is created by this inner key, physical groups are only partial and mixed expressions of the fundamental subjective colour.

**Rule 10.**

"The Army of the Voice, the devas in their serried ranks, work ceaselessly. Let the disciple apply himself to the consideration of their methods; let him learn the rules whereby that Army works within the veils of Maya."

Maya or appearance is woven out of forms produced by the builders according to structure of form fields. All conditioning, beliefs, sensations, emotions are devas of form fields (content expressed in space). The disciple as solar Angel and its reflection, the personality, construct the causal body. Humans use forms and free themselves, devas grow through sensation.

**Rule 11.**

"Let the disciple transfer the fire from the lower triangle to the higher, and preserve that which is created through the fire of the midway point."

The middle point is the heart, organ of love which preserves and maintains. The lower triangle concerns the three centres below the diaphragm, the higher triangle, those above : head, heart, throat.

The comment in Initiation solar and Human is complete.

**Rule 12.**

"Let the disciple learn the use of the hand in service; let him seek the mark of the messenger in his feet, and let him learn to see with the eye that looks out from between the two."

The hand is the instrument of the heart, therefore of love.

**Rule 13.**

"There are four things the disciple must learn and comprehend before he can be shown that inmost mystery:

- a) the laws governing that which radiates
- b) the five meanings of magnetisation
- c) transmutation, this lost alchemical secret
- d) the first letter of the Word which has been given to him, or the hidden name egoic".

Radiating implies a source and an exchange with the surrounding space.

It is a question of potential. That which radiates attracts that which has an affinity with this source. Sound, warmth, light are such irradiations.

Magnetising refers to both the water that one lays hands on, the work group that one supports as well as the ashram one is part of.

To transmute means to raise the frequency of the vibratory activity.

The Self has a colour, a musical note and a key: the Word. What is yours?

**Rule 14.**

"Listen, touch, see, apply, know."

The first three words are about awakening. Application shows evidence of perception and grounds understanding. A further rule says: the initiate knows because he works

and application is the premise for that. To know synthesizes all these kinds of relationship.

Extracted and commented from IHS:192-208

## INTEGRATING

### Integrating Values

TA (Transactional Analysis) and NLP (Neuro-Linguistic Programming) techniques enable exploration of one's beliefs and values, their modification and thus one's detachment from them. The following exercise concerns the 5 basic TA precepts (Be perfect, Be strong, Give pleasure, Be quick, Make the effort); you can work with other precepts such as, Be good, Have fun, Be gentle, Be yourself. It is important however to only work with 5 precepts at a time, as there is also the "meta" position of the observer or lucid vision and the final re-centring.

[The exercise](#) can be done alone (going through the "meta" after each position) or in pairs, the second one then being the observer and taking notes.

- 1/ Chose the colours appropriate for each precept
- 2/ Write the precepts on the colours
- 3/ Chose one of the five to begin with  
(the least known apparently)

Place it on the floor, stand on the paper to explore the energy you are in when you live in this precept.

- What do you see?
- What do you feel?
- What do you say to yourself?
- What questions come up?
- What life situation does it connect you to?

- 4/ (Variation) Explore the Involution-Evolution axis  
What happens when it breaks down, disintegrates?  
What happens when it improves, is enriched?
- 5/ Continue with the other injunctions

...

- 6/ Go to the "meta" position

What relationship do these different sheets have between them?

How do I see them from the outside?

- 7/ Re-centre by identifying with a balancing form or symbol or a base reference (called resource-base).

Visualise it, project it onto the floor, go to it, emit a sound.

Note: If I do the exercise on my own, I make a note of the impression after each sheet by passing into the "meta" position where I observe the experiment.

If we do the exercise in pairs, the first one (to play) goes to the "meta" position after the five sheets; then the roles are reversed.

Note where the sheets are relative to the entrance, the windows, the North, the East ...

## **Integrating qualities**

The same exercise can be done with 5 basic qualities or with the 7 rays:

- 1 Will-power
- 2 Love-wisdom
- 3 Active Intelligence
- 4 Harmony, Beauty
- 5 Concrete knowledge, Science
- 6 Devotion, Idealism
- 7 Ritual, ceremonial Magic, orderly process

- 1/ Give a name (a verb) to each quality
- 2/ Chose a colour (visualise it precisely, take some coloured paper or colour a sheet of paper)
- 3/ Write the verb of the quality on the sheet
- 4/ Take one of the sheets and place it on the ground

Stand on the sheet and explore the state felt

What do you see?

What do you feel?

What do you say to yourself?

What questions come up?

What life situation does it connect you to?

- 5/ Explore the concrete-abstract axis
- more concrete, more in the form, in daily life  
or more abstract, radiating, long term

6/ Go to the "meta" position or observer of the whole game: how do the qualities play with each other?

7/ Re-centre by identifying with a base reference (it can be a symbol, a sound ...). What is it that comes?

## **Integrating activities**

Choose activities full of meaning for you (linked to a job, to your tastes ...)

Symbolise the forces, draw a map of the various contacts.

## **Integrating NLP levels** (Neuro-Linguistic Programming)

NLP offers a recent tool for describing the functioning of the personality. Without agreeing with its axioms, we can use it.

In the logical levels described by Gregory Bateson (See "L'esprit de la magie" by Josiane de Saint Paul and Sylvie Tenenbaum, Interéditions 1999), we can find elements relating to the personality and some which are more linked to the soul or the subjective world.

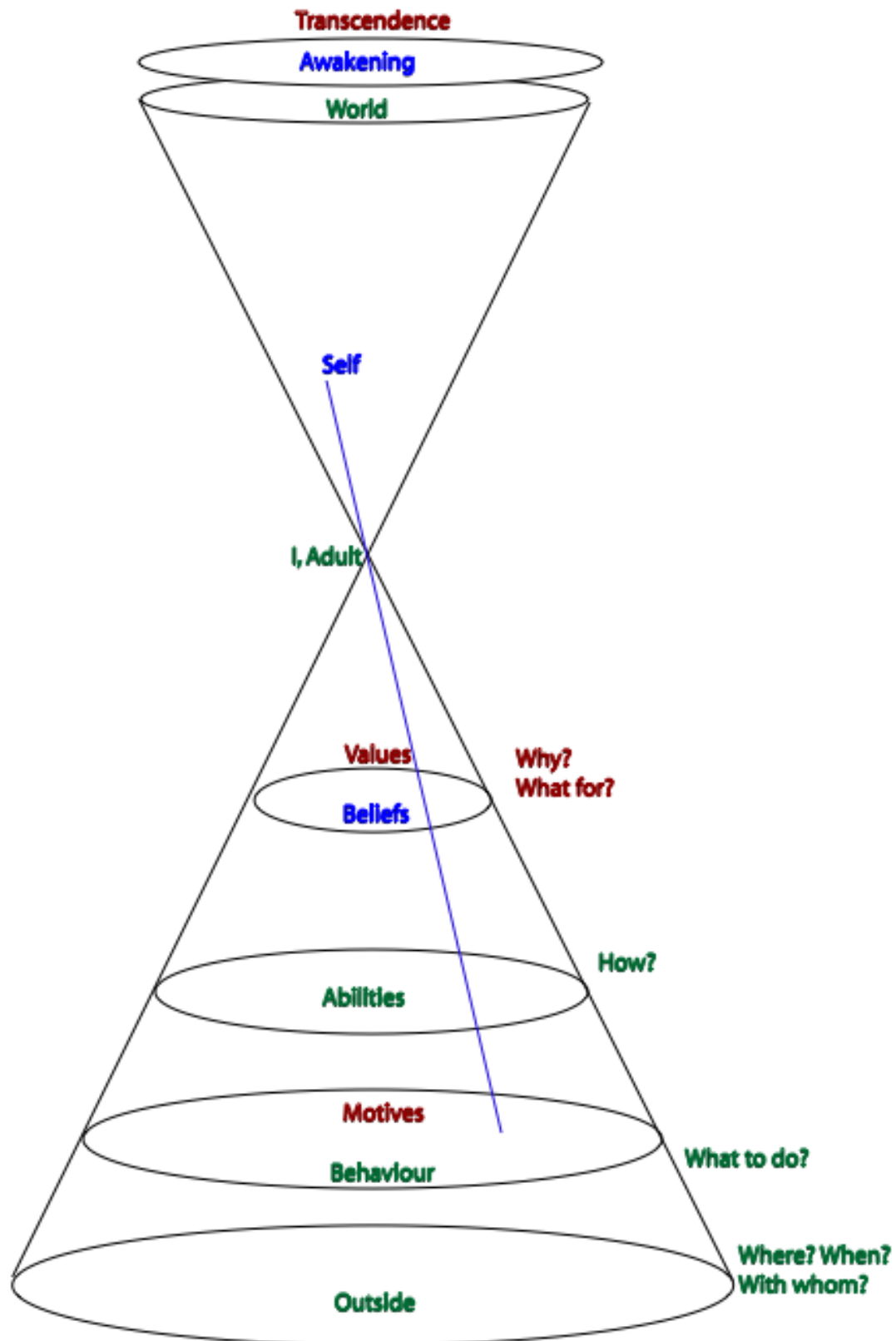
Beliefs constitute an understanding of the world and thus form a reference for actions, whereas values are the structuring pole of motivation. Values function on a personal level, but can also be presented, recognised and accepted by the soul. Motives uphold behaviour and reflect conscious coherence at this level, hence the injunction: "watch your motives".

Knowing how to align oneself, to emit radiation, to have open (awake) centres are faculties indicating the activity of the soul within the personality. Certain behavioural terms could therefore be added to describe the aligned personality.

The central point of the cone is identity (therefore the personality) and the upper levels are described by NLP as belonging or spiritual levels. One could think of the family level, of the subjective group, of the ego ray, of the ashram, then of planetary manifestation and of the world.

In the diagram below, green represents the personality ray and blue the ego ray. The soul ray upholds the personality ray and maintains it in incarnation – blue upholds green. Also, the blue ray below simply represents a line of subjective coherence.

Of course, this is only a rough sketch which you can complete and correct.





## INTEGRATING THE PERSONALITY INTO THE SOUL

### PREAMBLE

Personality is a psychological term which comes from persona: the mask. It usually indicates the totality of acquired reactions; it is a behavioural reaction to the environment.

At a certain stage we tend to fight it, it blocks and prevents advancement.

At another stage, the personality is seen as an expression or exteriorisation of being.

Some would say it is the third aspect of the ONE

- . the first being the unique Eye which identifies with everything
- . the second aspect being pure consciousness.

The personality can therefore be seen as

- the negative pole of the magnet Consciousness-concretisation  
the Self acts by attraction or magnetism
- the animal in the rider-horse couple  
sometimes the horse leads the rider
- the limited horizon of the road in the metaphor of the driver (we are in an "Auto-Ecole", a play on words in French on Self-Schooling and Driving School)  
That which goes beyond the activity of the car (and the driver) is not envisaged.

### INDIVIDUALISATION

Everyone thinks they are a complete individual.

That is to forget that we share the air, the nourishment, the molecules of the planet. Our behaviour also is learnt and shared by many beings of the same family (certain intonations, sense of humour ...) and other species (defence of territory, seduction rituals, approaching those close to us ...).

We see ourselves as an original and unique being, and we are often inhabited by "instinctive", inherited reactions; we are conditioned.

Roles and attitudes dictate our behaviour without our knowledge, and we play at parent, at child, at being well-brought up, at being active, at being a perfectionist, at being gentle, at the aspiring disciple ...

These roles or sub-personalities are parts of ourselves which, at some moment, take over the reins but which are only established programmes, orderly forms which had their use and continue functioning (see Assagioli, Dr Hal and Sidra Stone for the sub-personalities, transactional analysis, NLP and beliefs ...).

The integration of the personality is not given, it takes place under the influence of the soul.

**EXERCISE**

Look for the point or the being who decides.

He frees himself from roles, attitudes, character traits.

We are an adult human being.

Acknowledge that the personality consists of a

- coordinating, executive function
  - it chooses the deeds, makes the effort, establishes relationships  
(green dot, activity person)
- lucid vision, a witness
  - cerebral and corporal consciousness  
(blue dot, person consciousness)
- proximity of the psychic imprint
  - original Source or Intention (why we are here)  
(red dot, will person)

These three aspects can express all the qualities

Visualize the chromatic circle (including all the saturated colours)

Install in this circle

the activity person

lucid vision

proximity of the psychic imprint

UNITY OF ACTION, **RADIANCE**

On the chromatic circle with the 3 dots, green, ultramarine and red

are super-imposed

the blue circle of the illumination emblem

the red circle of the Peace sign

The 3 super-imposed circles

Peace sign, 3 red dots

Blue circle, 3 red, blue, green dots

Chromatic circle, 3 red, blue, green dots

permeate all activities.

1 OM which connects to all human beings.

**Some questions**

How does one live the innovation function?

How does one feel at that moment?

How is that registered in the body?

What vibration is there?

And for the function of opening? adapting?

The reference blue in the chromatic circle is ultramarine (international norm). Note how one goes from sky blue (or luminous blue) of the illumination emblem to the midnight blue (ultramarine) of the chromatic circle.

As Martin Muller says, the child reacts to the environment as if the latter were responsible for its well-being. Then the relationship balances out. The person is adult when he uses his personality to contribute to the world, he is responsible for his affinities, (for what he connects to and directs his attention) and becomes an emitter. Of course the adult receives material elements (perceptible and mental), but facing them the adult emits and does not wait to receive.

### **The 3 aspects of the personality**

Drs Stone speak of the executive function, of lucid vision and of the psychic imprint (translated here as proximity to the Source).

Gestalt distinguishes three functions:

- that-function, "It's like that", emergence of need, sensation, linked to the 1st aspect
- personality-function, self representation, assimilation of experience, subjectivity from the perspective of experience, 2nd aspect
- me-function, active mode which chooses and discerns, 3rd aspect

Gestalt appears to be more orientated towards the present, the here and now, placing reflection in the personality.

And you, how do you see the 3 aspects?

The aspects are essentially relative, however these poles exist behind the words and the approach.

## INTEGRATING THE 4 SYMBOLS

### Illumination emblem

Note that the blue dot has a different function from the blue circle.

Blue symbolises relationship; the blue dot creates links between the 3 aspects; the blue circle links the inside and the outside, spirit and matter, the Self and substance.

The three dots (inside the circle) symbolise therefore the three aspects of Self: intelligence, love, will.

Active intelligence characterises the relationship of Self with matter, will characterises the relationship of Self with Life-Spirit, Love-Wisdom characterises the relationship between Selves.

### Peace sign

What is its conceptual significance, since this conceptual approach is at the base of this second textbook?

A reply is the triple intention in the manifestation cycle. The chapter Visualising in the book "Peace is action" describes this way of working.

Triple intention because man creates, unites and transcends.

Nicolas Roerich presented the symbol at this level: Art, Science and Religion are the three poles of Culture. Culture here is the work of humanity which develops Nature. Art represents Beauty, Science Knowledge and Religion the inner Link, the meaning.

What difference in level is there in the triple logic of the exercise "Crossing to the blue of mental-love" and the triple intention associated with the Peace sign?

The intention, or that which the author proposes to accomplish, refers to the objectives of the author; logic relates to the active principle in substance. One refers to the view from without – why this cycle of manifestation, the other to the inner vision of this manifestation.

Intention refers to the reason for existence, the logic of evolution.

Can one look more into this distinction?

### Chromatic circle

Each being offers his quality to the world, since it plays in his relationship to the world. The circle of saturated colours (the most intense) illustrates the qualities of all form. The circle shows therefore the optimal qualities and any form can be placed (in the inner eye) in the centre of the circle. Up to what point will the dynamic quality (red) radiate? Up to the maximum, 100%? At what point does the colour blue (openness or love) express itself?

A software has been based on this principle and can be downloaded from [www.qualitecouleur.com](http://www.qualitecouleur.com)

See also on this subject "La qualité au-delà des mots", Hermès-Science, 2006

Even without equipment, we can estimate the qualities of a form (individual, team, company, project) and note this outline as a closed curve within a circle. It is also a way of helping or of healing.

Intellectual reasoning can be an obstacle: a body is on a ray, it is therefore coloured by this ray. But it is only its predominant colouring. Does one wait to have a ray 2 personality in order to love? A ray 3 personality to create? The further we advance in evolution, ourselves and others, the more the stones radiate in a multicoloured shimmering. The ray vibrates from within, but the stone irradiates a thousand lights, reaching the splendour of the diamond.

## 5 pointed star

To get hold of this star conceptually means being interested in the 3 levels, which we looked at rapidly in the first textbook. Arms out horizontally symbolise radiance, feet anchoring in duality, and the top the head or purpose.

Thus arms out horizontally question the individual's link to the community or to the group: what does he share? What does he receive and what does he give? Feet question facts: what basis for expression, what impact, what resources? And the summit questions the *raison d'être*: Why does he exist? What is his cycle?

The book "La Qualité au-delà des mots " based quality on this star: conforming quality (to a standard or a general view) or intentional quality: what is the hidden purpose of a form and what result is aimed at by a project? The connection to the purpose is associated with dynamism, illustrated by the colour Red. The link to activity and to the environment is associated with adaptation, illustrated by the colour Green. The link between the goal and the activity at various moments of the cycle and at different levels is associated with coherence, illustrated by the colour Blue. Thus the five-pointed star with its three levels enters into correspondence with the three basic colours of the chromatic circle.

## LEARNING TO CREATE

### To help the world TO CHANGE

With the aim of helping humanity to change, we can

- choose 3 aphorisms from the following seven
- sound 3 OM (one loud, one mezzo voce, one silent)
- unite with the world subjective group
  - unite with the Guides who inspire us
- hold each chosen aphorism for one minute
  - sound first of all the aphorism itself then the three descriptive phrases
  - then take up the aphorism alone
- note the kind of energy produced
  - the perceived and radiated quality
  - the mental evocation, idea associations ...
- install it in human consciousness
- draw back in silence to enable the quality to diffuse
- end the exercise with 3 OM
- share impressions
- then each student may deepen the implications of the aphorisms.

### Aphorisms for change

#### 1. INSCRIBE IN LIFE

Inscribe the change in daily deeds.

You too, inscribe yourself in life.

Everything renews itself.

#### 2. WELCOME

Change does not happen alone.

Welcome ideas, fellow-workers, values, propositions, procedures ...

If the details are foreseen, it is no longer a change but a mechanical application, deaf and blind. Welcome!

#### 3. REMAIN IN THE CENTRE

Coordinate, express your thoughts, conceive, develop, suggest, participate with others,  
...

but, within yourself, remain in the centre of movement.

#### 4. SPREAD HARMONY

Underline contributions.

That they may shine, in balance and beauty.

Enlarge possibilities.

#### 5. SEE THE ROLE TO BE PLAYED (theirs then yours)

See the overall dynamic.

That is where the power to create is.

What stone can be brought to the construction? What quality?

#### 6. ATTRACT, INCITE, INSPIRE

Example convinces, inspire them then.

Attract by giving, listening, understanding.

By words in accordance with deeds, breath enlivens.

#### 7. LET US BUILD FOR THE FUTURE

Base, Aim, Means.

Let us study thoroughly the aim, - beyond the superficial -

Let us enlarge the base,  
- the smallest, the most ordinary is the most effective –  
Let us invent the means, together.

These aphorisms are transcribed from aphorisms of the 7th ray, Treaty of the 7 Rays  
vol 1:86-87

## **Transfer to Blue (of Mental - Love)**

All experience is matter for learning, is expression of Soul or Consciousness.  
What is the play of Consciousness in this experience?

Let us work in a more reflective manner in experiencing.  
For example, in a group, a meeting, a problem at work ...

### **PRATICE**

Chose a form (a situation, an activity ...)  
Perceive it in its generic form (concept level)  
Perceive it as an expression of Spirit in Matter  
Through it, a form of Consciousness presents itself

Perceive the logic, the dynamic, the principle of its evolution.  
Perceive the quality, the impression made in the field of consciousness, the affinities connecting the actors.  
Perceive the motive, the causal plan, that which founds this form, the renewed current or source.  
What can I do to extend, to express this coherence?

### **Variation:**

Chose a form.  
Perceive its link with the environment, its capacity to adapt, to evolve  
Perceive its inner coherence, its logic  
Perceive its renewal, its link with what makes it exist, with its reason for existing  
Hold this, see this reason diffusing through the form; then expressing itself in the environment

### **OVER TIME**

Progressively the level of work will integrate itself in our life and our deeds will become more useful.



## THE SUN ON THE SQUARE

### "Lead us from chaos to Beauty...."

"There lies before the investigator a square or oblong, composed of a kaleidoscopic mass of inchoate colours, moving, pulsating and in constant indescribable confusion. Superimposed upon this square is a radiant sun with a penumbra composed of the seven prismatic colours; these radiate from the sun in regular rhythmic bands and produce a marvellous blaze of colour.

The background of the square appears to have its confusion of colours shown of a heavy, brilliant kind and quality; the scheme of beauty emerging (even if it appears as superimposed) is translucent and delicate and radiantly living in hue. The heavier background can be distinctly seen through the translucence. ..."

DINA 2:305

"... This formula, if carefully considered and studied for a number of years, will become a key form by means of which aspects of the creative process will come to the attention of the student, plus revelation as to some of the divine objectives which are wider and of greater and richer implication than has yet been realised.

... Therefore, they are not easy to grasp and interpret, because it is only the activity of the intuition which will enable you to understand and move forward into the new impulsive causal area".

DINA 2:306

## **FIFTEEN RULES FOR CONSCIOUS CREATION**

Take one rule per month to study. You will then know better what creates your life project and how you in turn can create. The Treaty on Cosmic Fire (p. 997 onwards) gives these rules and provides very helpful commentaries. The Treaty on White Magic is constructed around these rules, but do not get lost in reading. Here it is about, not acquiring knowledge, but about meditating and finding in oneself the springs of creation.

This will enable the anchoring of this energy circuit in you, of refining your perception of cohesion of all form, of facilitating this approach for other future researchers.

### **Six rules for the mental plane**

Conception stage of the project.

Rule 1 : The Solar Angel (a being of pure consciousness) collects himself, scatters not his force, but in meditation deep communicates with his reflection.

Rule 2 : When the shadow hath responded, in meditation deep the work proceedeth. The lower light is thrown upward; the greater light illuminates the three, and the work of the four proceedeth.

Rule 3 : The Energy circulates. The point of light, the product of the labours of the Four, waxeth and groweth. The myriads gather round its glowing warmth until its light recedes. Its fire grows dim. Then shall the second sound go forth.

Rule 4 : Sound, light, vibration, and the form blend and merge, and thus the work is one. It proceedeth under the law, and naught can hinder now the work from going forward. The man breathes deeply. He concentrates his forces, and drives the thought-form from him.

Rule 5 : Three things engage the solar Angel before the sheath created passes downward: the condition of the waters, the safety of the one who thus creates, and steady contemplation. Thus are the heart, the throat, and the eye, allied for triple service.

Rule 6 : The devas of the lower four feel the force when the eye opens; they are driven forth and lose their master.

### **Five rules for the emotional plane**

This plane is the totality of the attracting tendencies and reactions to the environment. Sensitizing and motivation phase.

Rule 7 : The dual forces on the plane whereon the vital power must be sought, are seen; the two paths face the Solar Angel; the poles vibrate. A choice confronts the one who meditates.

Rule 8 : The builders of sensitivity [forces of sensitive heat or forces symbolised by the water element, essence of the fire of Buddhi of which the lowest manifestation is the affective plane CF:68] respond to the sound. The waters ebb and flow. Let the magician guard himself from drowning at the point where land and water meet. The midway spot which is neither dry nor wet must provide the standing place whereon his feet are set. When water, land and air meet there is the place for magic to be wrought.

The Old Commentary points out:

"When the fire is drawn from the inmost point within the heart the waters suffice not to subdue it. Like a stream of flame it issues forth, and traverses the waters, which disappear before it. Thus the goal is found."

"When the fire descends from the One Who watches above, the wind suffices not to blow it out. The very winds protect, shield and aid the work guiding the failing fire unto the point of entrance."

"When the fire emanates from the mouth of the one who thinks and sees, then the earth sufficeth not to hide or kill the flame. It feeds the flame, causing a growth and magnitude of fire which reaches to the narrow door of entrance."

**Rule 9 :** Condensation next ensues. The fire and waters meet, the form swells and grows. Let the magician set his form upon the proper path.

**Rule 10 :** As the waters bathe the form created, they are absorbed and used. The form increases in its strength; let the magician thus continue until the work suffices. Let the outer builders cease their labours then, and let the inner workers enter on their cycle.

**Rule 11 :** Three things the worker with the law must now accomplish. First, ascertain the formula which will confine these lives within the sphere wall; next, pronounce the words which will tell them what to do and where to carry that which has been made; and finally, to utter forth the mystic phrase which will save him from their work.

## **Four rules for the physical plane**

Realisation stage of the project.

**Rule 12 :** The web pulsates. It contracts and expands. Let the magician seize the midway point and thus release those "prisoners of the planet" whose note is right and justly tuned to that which must be made.

**Rule 13 :** The magician must recognise the four; note in his work the shade of violet which they evidence, and thus construct the shadow. When this is so, the shadow clothes itself, and the four become the seven.

**Rule 14 :** The sound swells out. The hour of danger to the soul courageous draweth near. The waters have not hurt the white creator and naught could drown nor drench him. Danger from fire and flame [Page 1025] menaces now, and dimly yet the rising smoke is seen. Let him again, after the cycle of peace, call on the being of pure consciousness (the solar Angel)

**Rule 15 :** The fires approach the shadow, yet burn it not. The fire sheath is completed. Let the magician chant the words that blend the fire and water.

**Note 1:** The sanskrit terms have been replaced by more modern terms, and 'création' seemed the appropriate word to describe the whole process. The reader can access the original terms in the works cited.

**Note 2 :** If one month seems too long for each rule, try one week. However, remember that your physical conception lasted 9 months and the creator knew what he was doing! We need to discover the rules of conscious creation – including in this term rational aspects and the irrational or that which does not usually come to the surface of wide-awake consciousness.

### **AN OPERATIONAL MODE**

The following operational mode could help you; as illuminated mental plane, reflect on these rules

#### Preliminary stage: contact

Make contact with the Source of Consciousness

(by visualising a sun, with the illumination emblem, or any other means that suits you)

#### Intermediary stage: reflection

Turn this light towards the term chosen

Register the examples, reflections

Read references

#### Retreat stage: gratitude

Express thanks for the perception received, and thus become free of it

Sound an OM

### **SECOND METHOD PROPOSED**

With 3 OM align yourself on the conscious Creator, unite with Him.

1. The conscious creator turns his light towards our mental plane and our brain. We become receptive to the rules he uses.

Look for the meaning of the rule and

perceive the energetic path of the rule studied (15 mins)

2. Looking at our professional or personal experience find the application of this rule or its equivalent (5 mins)

3. Apply this rule to a project of service.

End by sending our gratitude to the conscious creators and radiating on the world the light of comprehension.

3 OM

This meditation is structured in 3 parts: Self, non-self and the relationship between the two. The service project resulting from the study of the 15 rules will have begun previously and will be strengthened thanks to this study. The service project can also emerge from a widened vision and lead to another kind of activity.

## 5 CONTRIBUTING TO EVOLUTION

### KNOWING ONESELF IN ORDER TO BE USEFUL

Contact with the real Self gives the individual a sense of identity, of confidence and encourages him to become useful. Often, this energy expresses itself first of all as presence in everyday life, then in the launching of a project, then as presence throughout the whole of daily life. The sky seems so vast to the aspirant that anything is possible and, hence, anything is possible. But he has to focus himself, concentrate his efforts and chose a direction, a field or method of working. The usefulness of the disciple depends on his abilities and therefore on the fit between his equipment and the area of service he is attracted to. Time, detached study and a knowledge of humanity is necessary for the apprentice server to find his way and to start out on a path. But it is precisely this detached study of himself which is difficult, since service has not yet helped the aspirant turn towards the outside. Attentive study of his mechanisms will help him become aware of his instinctive reactions, therefore to act more intelligently and finally be a real help to his fellowmen and to the work.

### LIFE PROJECT

The life project can be discovered or outlined in at least three ways.

3/ through astrology, by studying the axes of the chart, the place of the Sun, of the Moon, of the moon nodes, conjunctions, etc.

2/ by studying character traits attentively.

For example, on the subject of the rays or using NLP, in order to draw the map of the world and spot the criteria, values and fundamental direction of the self ...

1/ by approaching directly the energy centre in question.

Or else by combining these three types of approach.

Be careful not to aim too high (aspiration of the soul), be sure to take into account the choices made on earth, in order to find happiness, to succeed in life ...

It is important to distinguish between (rational) visions given by the tools, by techniques ... and the central tendency or central movement, is that not the purpose of yoga?

### Meditation

1/ Align yourself on the soul by 3 OM, medium, soft, silent

Feel the divine spark underlying pure consciousness

Consciousness turns towards our incarnated Self

2/ Make the incarnated organism vibrate (the individual personality, the instrument of activity)

3/ What is its fundamental direction?

"Succeed in life", what is that? What is our goal in life?

What is happiness for us? What are our basic values?

Ask for inspiration in 3 words or a phrase.

4/ (Facts) What choice have we made to succeed in life?

In what context? During adolescence, youth, later?

5/ Offer up the personality in service of pure consciousness, upheld by the Spirit.

## WORKING WITH THE ENERGIES

"We enter now the field of practical occultism. This is not the field of aspiration nor the sphere of a planned moving forward towards that which is higher and desirable. It is, in some ways, a reverse activity. From the point reached upon the ladder of evolution, the disciple "stands in spiritual Being" (as far as he is able) and, consciously, deliberately works with the energies in the three worlds. He directs them into the etheric body from whatever level he chooses to work—mental, emotional, or from the vital plane itself. He does this in conformity with some envisioned idea, some cherished ideal, some sensed divine pattern, some spiritual hope, some consecrated ambition or some dedicated desire.

### **a. Force distribution and manipulation upon the etheric plane.**

We will now assume that the aspirant is aware of the need for him to establish a new and higher rhythm in his physical plane life, to organise his time in obedience with the precept of his higher self, and to produce, consciously and scientifically, those effects which—in his highest moments—are presented to him as desirable. He has now a certain amount of knowledge as to the equipment available for his task and has mastered some facts anent the etheric vehicle. The pairs of opposites are clearly seen by him, even if he is as yet influenced by one or other of them; he is aware of a basic disagreement between his vision of goodness and his expression of that goodness. He has learnt that he is a triple reflection of a higher Trinity and that this Trinity is—for him—Reality. He knows that if that intermediate aspect of himself - the etheric body - can be controlled and rightly directed, then vision and expression will finally coincide.

He is also aware that the dense physical body, the outer tangible appearance, is only an automaton, obedient to whatever forces and energies that can be controlling subjective factors conditioning man. Is that physical body to be controlled by emotional force, pouring through the sacral centre and producing desire for the satisfaction of the physical appetites, or through the solar plexus leading to emotional satisfaction of some kind? Is it perhaps to be directed by an energy greater than any of these but hitherto apparently impotent, the energy of the soul as an expression of pure Being? Is it to be swept into action under the impulse of sentient reactions, ideas and thoughts, emanating from other human beings or is it to be motivated and spurred into activity under the direction of the spiritual Hierarchy? Such are some of the questions to which answers must be found. The stage of aspiring, dreaming and of wishful thinking must now be superseded by direct action and by the carefully planned use of the available forces, swept into activity by the breath, under the direction of the inner eye and controlled by the spiritual man.

Which energies can and must be thus used?

What forces must be brought under direction?

In what manner can they be controlled?

Should they be ignored and so rendered futile by that ignoring, or are they forces which are needed in the great creative work?

It will be apparent to you that the first step the spiritual investigator has to take is to ascertain—truly and in the light of his soul—where exactly is his focus of identification.

By that I mean:

Is his major use of energy to be found upon the mental plane?

Everyone thinks and believes that they are in charge of their thoughts, is that so? To direct one's life according to a leading thought, to test ideas, thinking or believing, pursuing with others.

Exercise: write and explain why the choices made are logical, spot the hypotheses.

Is he predominantly emotional and utilising forces from the astral plane the greater part of the time?

The emotional or relationship plane uses enthusiasm to convince, to please. In Jung's, Myers Brigg's terms, is it a question of choosing according to feelings or thoughts?

Can he contact the soul and bring in soul energy in such a manner that it negates or offsets his personality force?

Can he thus live as a soul upon the physical plane, via the etheric body?

If he earnestly studies this problem, he will in time discover which forces are dominant in the etheric body and will become consciously aware of the times and experience which call for the expenditure of soul energy. This will take time and will be the result of prolonged observation and a close analysis of acts and sentient reactions, of words and thoughts. We are here concerned, as you can see, with an intensely practical problem which is at the same time an intrinsic part of our study and which will be evocative of basic changes in the life of the disciple.

He will add to this observation and analysis of the strength of the force or the forces engaged, the conditions which will swing them into action, the frequency of their appearance, indicating to him novelty or habit, and likewise the nature of their expression. In this way, he will arrive at a new understanding of the conditioning factors which work through his vital body and make him—upon the physical plane—what he essentially is. This will prove to him of deep spiritual and significant help.

This period of observation is, however, confined to mental and intelligent observation. It forms the background of the work to be done, giving assurance and knowledge but leaving the situation as it was. His next step is to become aware of the quality of the forces applied; in ascertaining this, he will find it necessary to discover not only his soul ray and his personality ray but to know also the rays of his mental apparatus, and his emotional nature. This will lead necessarily to another period of investigation and careful observation, if he is not already aware of them. When I tell you that to this information he must add a close consideration of the potencies of the forces and energies reaching him astrologically, you will see what a stern task he has set himself. Not only has he to isolate his five ray energies, but he has to allow for the energy of his sun sign as it conditions his personality, and of his rising sign as it seeks to stimulate that personality into soul responsiveness, thus working out soul purpose through personality cooperation.

There are, therefore, seven factors which condition the quality of the forces which seek expression through the etheric body:

1. The ray of the soul.
2. The ray of the personality.
3. The ray of the mind.
4. The ray of the emotional nature.
5. The ray of the physical vehicle.
6. The energy of the sun sign.
7. The influence of the rising sign.

Once these are ascertained and there is some assurance as to their factual truth, the entire problem begins to clarify and the disciple can work with knowledge and understanding. He becomes a scientific worker in the field of hidden forces. He knows then what he is doing, with what energies he must work, and he begins to feel these energies as they find their way into the etheric vehicle..."

GWP: 246-249

## Observation of our mechanisms

### Meditation

Alignment on the real Self

Confidence in the loving all-accepting Source (blue pole)

Realising that the Self upholds lucid vision (blue pole of the personality)

The latter maintains the mental plane illuminated

We appeal to the will of the soul to observe our mechanisms,

Observation of forces and reflexes.

One question each evening or the whole series of questions once a week, preferably on Thursday or on the day of the soul ray.

Once a month, take up the questions on the 7 conditioning Factors.

You can also re-read this passage in Glamour, a World Problem.

List of questions:

- what was my life of thought to-day, the subjects of reflection?
  - what is the process when I have a thought on my own
  - emotional mechanisms relative to an event, to a person
  - coordinated behaviour relative to a project, relative to difficulties
  - quality brought, directive value of my actions
  - phrases or sayings hovering just below consciousness
  - at what moment did I use a centre?
  - at various periods of the day, which centres supported the activity?
  - which types of reaction appear most often?
-



## What is a Ray

Let us admit that a form is created by an inner tension which makes an impact on substance, from a central pole. The form is in relation to itself from the outside - it can become other - that depicts a rotation. The pole is in relation to itself - it remains itself - that depicts a pulsation.

Let us admit that the form is composed of parts, created by sub-poles. Rays which are pulsating from pole to sub-poles draw a tree which is called a Ray.

Rays lead - on the plane of values - to dynamism, firmness, will or love, opening, listening ... and on the intellectual level to questions such as why, what for, or with whom, with what.



A Ray is thus

- the extension of an energy source (star, lamp) into the surrounding space;
- one of the qualities of Divine Consciousness
- one of the seven aspects of Self
- "a particular force or type of energy, putting the accent on the quality that this force shows and not on the form aspect that it creates. This is an exact definition of a ray."

Rays 1 p 316

The term "quality" refers to the second aspect, contact or relationship between the fundamental, Life aspect and the creator aspect, the intelligence of matter.

In other words, in a lamp, there is tension (1st aspect), the filament and the lamp (3rd aspect) and the brightness or radiating of the light (2<sup>nd</sup> aspect).

Quality can be defined as "relationship of a unity with itself", relationship with matter, relationship with the other constituent parts, relationship with the greater whole.

The law "one Life, seven rays and a myriad of forms" summarises the perception, but as the colour circle shows, the distinction between 7 rays is a choice, reality can be greater, even though it is constructed on the 7 basis.

## ANALYSIS OF CONDITIONING FACTORS

"It should be borne in mind that the pure ray type does not as yet exist, for there is not to be found that perfect form, mechanism or expression of the ray quality ... The rays concern energy and consciousness and determine expression, but where the matter utilised and the vehicle informed is as yet imperfectly evolved, there is then limitation and the "tuning out" automatically of much of the energy."

Ray 1 p 73

All form, being animated by the Self, is receptive to the 7 qualities of the Self, but it is itself guided, animated by one of the 7, which is its principal line, its base note. From the qualitative point of view, all bodies in a given substance (at a given level therefore) is principally coloured by one of the seven colours, animated by one of the seven notes.

OBSERVATION OF ONESELF as proposed in Glamour, a World Problem (p 247-249) enables us to learn a lot.

This extract also tells us **WHY** this knowledge is useful. It is about "distributing and handling the force on the etheric plane".

As soon as we perceive the radiation, we have to live and radiate. If the student is master of his mechanism, "vision and expression will finally coincide" and life on the physical plane will be truly useful.

Let us look for simplicity and work with hypotheses, firm beliefs may appear but let us not put into rigid concepts what is essentially self-conscious quality.

The mental plane enables one to unify phenomena and come to a synthesis. Knowledge of the ray of the equipment enables one to unify the values which are important to this individual, the difficulties and abilities he has, the ways of serving or immediately available contact.

The algebraic formula such as THREE, 2, 1 (5, 6, 7)

for Monad, Soul, Personality (mental, emotional, etheric)

summarises a band of qualities.

Translating this formula into colours and sounds enables us to go beyond intellectuality and approach these qualities from inside.

In this whole field of ANALYSING THE RAYS, we are simply taking up and interpreting elements coming from Alice Bailey, from the 7 Rays Institute (and the articles published in its revue, USA) or from the Psychanimie Institute (France).

Themes and questionnaires come from there.

### Be careful

There are millions of colours in nature, on screens too there are millions, they all come from 3 colours. To facilitate intellectual understanding, the energy colours are divided into seven, which come from three fundamental colours. But the labels should not mask the energy flow operating, therefore attributing a ray to a piece of equipment does not limit it.

One can come to the colouring of a being

1. by energy contact
2. by qualitative assimilation
3. by analysis of the effects

The first approach requires great purity, the second requires time and true listening (outer and inner), the third great discrimination.

In this area particularly, any desire to see one ray rather than another falsifies perception, one has also to widen one's understanding of existing qualities in order to respect a being.

## **Soul ray (Self)**

Any soul is love, the Self is relationship, but this relationship, this love is coloured by one of the 7.

Perception of this quality appears easily in mediation and (to others) in a spiritual group meeting on the physical plane.

The following themes help perception of the outline of the 7 egoic rays, the one relating to my group soul and also the one of the other colours.

### **My contribution to a group**

1. A firm power, the will to liberate  
I emphasize purpose.
2. Listening and understanding.  
I try to unify the group.
3. Intelligence and subtleness  
I show underlying ideas.
4. Harmony and relief  
I grasp contrast and push things further.
5. Clarity and precision.  
I look for thought methods or means.
6. Idealism and perfecting  
I try to uplift and go higher.
7. Rhythm and coordination  
I help the group to express all its richness by finding its rhythm.

### **Teenager dreams**

What shall I do with my life?

1. I'd like to be a dynamic, powerful and benevolent leader, serving the greater good.
2. I'd like to have a deep intuitive loving-understanding of people, and the intuition to help them develop their whole potential.
3. I'd like to develop an extremely resourceful and versatile mentality that can be applied creatively to numerous intellectual challenges. There is so much to do!
4. I'd like to express art in every aspect of my life, and thus inspiring others to increase their sensitivity to Beauty and to harmony.
5. I'd like to discover the mysteries of Nature through scientific research and experimentation.
6. I'd like to live with ardent aspiration and passionate commitment - according to my highest "Vision of the Good".
7. I'd like to bring rhythmic order to the chaos of human living by "grounding" progressive ideas, by putting them into practice and seeing their accomplished expression.
- 1'. I'd like to liberate people from all forms of bondage.
- 2'. I'd like to come to a wise and total understanding of life in order to teach and enlighten others.
- 3'. I'd like to come to the Truth through the power of deep thinking and perfect reasoning.
- 4'. I'd like to be a mediator, to reconcile human conflicts and be an instrument of peace.
- 5'. I'd like to invent or develop those mechanisms, instruments or techniques which will transform and uplift the quality of human life.
- 6'. I'd like to serve God, or the highest ideal, in complete faith and unflinching devotion.
- 7'. I'd like to have a practical, efficient role in order to re-design and transform the patterns of human civilisation, so that another Order emerges.

### **Self experience**

I perceive my Self (my supra-conscious being) as

1. A dynamic charge of spiritual will and power
2. A glowing suffusion of loving wisdom
3. A stimulating inflow of creative, versatile, active and acute intelligence reflecting the Divine Plan.
4. Inner urge to bring harmony and beauty.
5. Unremitting urge to penetrate the veils of matter and form, and reveal the secret.
6. Unrelenting urge to find and follow someone to whom total devotion can be given.
7. Urge to manifest divine ideas in perfect forms.

### **Most joyous activity**

1. Pure unqualified being. Being totally free.
2. "Being in love" or loving, looking for and distributing the light of intuitive understanding.
3. Activity itself and theorization. Thinking, creating, adapting.
4. Mixing, blending and harmonizing.
5. Discovering. Being on the point of finding.
6. Lavishing love on someone and receiving his total love. Seeking salvation from beyond that which is imperfect.
7. Bringing order out of chaos. The creation of forms expressing inner order.

### **Greatest sense of meaningfulness**

1. Immortal continuity in a state of identification with the One Life.
2. Relating everything to everything else.
3. Intelligent comprehension and coordination of the many interwoven strands of energy, thought or action.
4. Harmonious consummation of any circumstance, relationship or project.
5. Mysterious nature of reality. Solution to the question.
6. Connection to the object of devotion (extraordinary one-pointedness).
7. Union of the archetype with form. Order in conformity with the Idea.

### **Greatest sense of the sacred**

1. Identification with the One identity, the One Life, the ONE SELF.  
Being in the presence of the might of the Divine inspires a sacred exhilaration, a solemn rejoicing in the majesty and omnipotence of the SELF.
2. Divine Love. Wonder at the spiritual intimacy of all apparently separated things.  
Intimations of inseparability.
3. Much agnosticism, but coherent thought systems, elegant theories arouse a sense of the sacred. Also, the game of energies at work.
4. Beauty.
5. Mystery of the world as it is.
6. The object of devotion, the form of their ideals.
7. Contemplation of forms which perfectly embody some aspect of the Universal Design.

### **Heart's desire**

1. To be the One and Only.  
This is a condition of utter synthesis and indivisibility.
2. To be in love or to love everything – at one with all.
3. "To plan with God and the All" or to make the moves which manifest the Plan.
4. To live in Beauty and to become beauty itself.
5. To know the truth. To penetrate the Mystery.
6. To love and be totally loved by the "beloved" who attains and expresses the highest ideal.
7. To achieve a perfect expression of the divine archetype. Consummation. To see the tangible results of their thought and labour.

## Personality Ray

The personality comprises the totality of intelligent and coordinated behaviour. Its ray is easy to perceive, in several ways:

- in the way of meeting obstacles (usual way of reacting, and the way of creating difficulties),
- in the choice of activity in the twenties (usually a reflection of personal forces),
- in the traits to be transformed ... however, even the soul ray can induce excesses which also need to be transformed.

Let us remain modest and ask ourselves which natural qualities express my behaviour.

### TRAITS TO BE TRANSFORMED

Choose three traits (only) from the following list

- Obsession with rules and regulations
- Uncontrolled enthusiasm
- Excessive scepticism
- Too many ups and downs
- Energy wasted by hyperactivity and agitation
- Headstrong
- Wanting to dominate and control others
- Fear because of excessive sensitivity
- Manipulation and settlements
- Looking for compromise at all costs
- Intolerant of ideas which do not conform to established knowledge
- Exaggerated eagerness to believe and trust
- Submission to habit and routine
- Too preoccupied with order and details
- Excessive dependence on others
- Too much analysis and intellectual dissection
- Tendency to fight and oppose
- Intellectual pride
- Much too much study without action
- Unlimited ambition for power

### OTHER OBSERVATION THEMES

Which observation themes enable one to perceive the personality ray? This means discerning and defining the personality:

expression of the Spirit, Being anchorage in matter, incarnated consciousness, intelligent behaviour, personal identity.

The following can be themes:

- main pleasure ("one feels good when ...")
- way of working or preferred activity
- way of meeting a problem
- main fault (including the principal illusion)
- zodiacal sign

Michael Robbins also gives the following elements (The tapestry of the Gods):

Instrument of the soul's expression

Way of integrating the mental, sensitive and vital areas

Way of directing and coordinating physical activity

Way of establishing a unique personal identity

Way of distinguishing oneself and relying on oneself

Way of choosing one's first vocation

and also

Way of opposing the Self  
 Way of escaping the higher voice  
 Way of limiting expansion of consciousness  
 Way of expressing separateness  
 Way of attracting attention to oneself

"[The zodiacal sign](#) determines the personality ray" Alice Bailey

One can connect a sign to the rays coming from the constellation or to the ray of the traditional ruler of the sign, this remains a hypothesis, and enables one to initially limit the choice and explore more easily; this hypothesis requires validation.

Aries	1,7,6	Taurus	4,1	Gemini	2,5
Cancer	3,7,4	Leo	1,5,3	Virgo	2,6,4
Libra	3,5	Scorpio	4,6	Sagittarius	4,5,6,2
Capricorn	1,3,7,5	Aquarius	5,2,(7?)	Pisces	2,6

## PERSONALITY SUB-RAYS

The Tibetan indicates that, except for exceptional cases such as disciples for example, humanity has its bodies on the following rays: 1, 4, 5 for the mental, 2 or 6 for the emotional, 3 or 7 for the etheric-physical.

We are, quite probably, in the category of the majority of humans. There would have to be a convergence of signs or pretty strong assumptions to envision other hypotheses. This modesty has also the advantage of limiting possible choices.

### The mental body

The mental body is the equipment which enables us to read meaning and to unfold thinking. This ray is therefore perceptible in the way of learning a subject, of memorising it, of constituting or expressing a reflection, in a letter ...

The mind on the first ray is direct, concise, brief, synthetic, retains the essential, concepts.

The mind on the fourth ray has images, is rich in colours and metaphors, in associations or analogies, it compares, illustrates.

The mind on the fifth ray is rigorous, precise, detailed, logical, it reasons.

So, observe your style in your letters, the way you open a book ...

Do you read the contents page, the summary, the edition date, or the diagrams, pages at random ...

Michael ROBBINS in THE TAPESTRY OF THE GODS Vol 1 p 390 lists certain attributes to do with the ray of the mental body. They are the way of moving (of the mental), precision and clearness, firmness, flexibility, ability to make decisions, attention to details, analysis and synthesis, width of view, fertility, maintaining a direction, convergence or divergence, concretion or abstraction, rationality or intuition, creativity, organisation (of notions), rapidity of thinking, spacing or rhythm of thinking, preferred sensory mode. These attributes are influenced by this ray and, in return, enable detection of the mental body ray.

NLP distinguishes sensory predominance in the system known as VAKOG. Visual predominance is expressed in terms of light or colour, it is linked to a synthetic memory. Kinesthetic predominance (touch, regrouping Smell and Taste) expresses itself in terms of sensations, warmth, weight, ... it is linked to an associative memory. Hearing predominance expresses itself in sounds, speech, it is linked to a linear memory. Research is required to see whether these three predominances are linked to the three mental rays 1, 4, 5.

### The emotional body

The emotional body is the equipment enabling expression of emotions, its inclinations, of being influenced and of motivating oneself.

An emotional body on the sixth ray is upheld, becomes easily enthusiastic, communicates the joy of life, has very definite tastes, choices are quickly and easily made whether in music, in reading, values, religions, ...

An emotional body on the second ray is very open, tends to be eclectic, assimilates a lot of things but is also more fragile because it is more receptive on a wide range.

The passage from pink to blue can often be observed in meditators, linked to work during the night on the emotional bodies.

One can sometimes observe emotional bodies on the first and fourth rays, but one finds more often real neuroses or disorders, particularly approaching the second initiation.

## The etheric body

The etheric body is the vehicle conditioning vitality, motor activity particularly of the brain.

It is particularly easy to distinguish bodies on the third ray from those on the seventh ray.

Etheric equipment on the third ray favours activity, movement, dispersion, hence great activity with peaks (almost frenetic) and long periods of rest (doing nothing). In space, the agitation shows by a friendly mess or apparent disorder where the person nevertheless finds his things.

Etheric equipment on the seventh ray favours order, rhythm, habits, hence regular cycles of work and play. In space, things are in relative order, neat; the person is upset by disorder, and has difficulty changing his rhythm to accommodate the unexpected, he needs time to recuperate whereas an etheric body on the third ray seems to handle tiredness more easily. On the contrary, a seventh ray likes to be busy and does not like to remain idle for long.

There are a few cases of etheric equipment on the first and second rays, even on the fifth ray, seemingly.

## Astrology in order to serve

### Introduction

In the future schools of meditation, the student will be placed in front of a curtain the colour of his ray and the chart will be attached to this curtain (LMO:324). It will thus be carefully studied. What follows is meant to discover the intention of the incarnation and the possibilities of the student. It is in no way a lesson in astrology. One will be particularly careful not to make any hasty judgement or come to a definite conclusion regarding oneself and even more so, others.

One can briefly describe three levels of astrology

1/ The vital or cultural level. Individuals are characterised by the position of the planets at their birth. A puppy born in spring is more exuberant than a puppy born in winter.

This astrology speaks of signs, and describes a conditioning deriving the subject in a static manner. This is mass astrology, supposing implicitly that the stars influence the subject directly.

2/ The psychological, individual level. Rudhyar and Ruperti used in depth psychology, one supposes here that the subject has individualised himself relative to his context and is no longer a reflection of it. The houses (areas of interest) become more important than the signs, and firstly the horizon, with the Ascendant. This astrology proposes a transformation of the personality: the subject observes his evolution which corresponds to the clock that the stars constitute in the sky. The stars here have no influence (in accordance with the precession of the equinoxes: the constellations do not face the signs), but present an analogy with psychological processes (see especially "The wheel of individual experience").

3/ The energy or qualitative level of the psyche. This corresponds, in contemplation, not to the sensory level nor to the association of ideas (intellectual level) but to the qualitative level. This astrology is known as esoteric. In order to be able to speak of currents of energy, we make the hypothesis that, as in a magnetic cycle, every being polarises at birth, whether it be a planet or a human. Hence, the newborn polarises according to the atmosphere (atma-sphere) at that moment. This astrology deals with the rays of the constellations, planets and keywords (for the disciple) associated with the signs.

Here we look at the elements of the personality (2<sup>nd</sup> level) to envisage the service that the individual can undertake. Astrology being a science of the third ray is very involved and offers many propositions. We will remain at the beginning.



### The sun

It is the centre of vital energy. Its sign determines the personality ray (GWP: 249) and suggests several hypotheses. The seed-thought of this sign indicates the type of work that the personality has to accomplish in this life cycle.

The sun sign is the projection of the sun onto the zodiacal wheel of the 12 signs, it is the view of the star from the field of experience, (personality). From the opposite direction, the sun-Self sees the planet-experience projected onto the sign opposite the sun sign, this is the sign of accomplishment. A successful life expresses concretisation defined by this latter sign.

The sign of accomplishment of a Libra native is Aries and should, by achieving a balance, end up engendering new beginnings (on the mental plane). A Leo native has Aquarius as a sign of accomplishment, the individual born in Pisces (with a diffuse and inclusive receptivity) should move to the intellectual analysis and discernment of the Virgo.

This accomplishment takes place spontaneously at the end of a life lived in rectitude and service. But this knowledge can indicate the path to which we already commit ourselves unknowingly and enables us to accentuate our effort.

### The ascendant

It is the direction of the rising sky. The earthly horizon plunges constantly to the East discovering new stars, it announces therefore new possibilities. The ascendant sign depends on the hour of birth and changes one degree every 4 minutes.

The ascendant is the direction indicated by the soul (since the latter permeates the whole cycle).

The ascendant draws a triangle with the sun sign and the sign of accomplishment; it is the ascendant which enables the passage from one to the other.

The ascendant has the descendant opposite it, this is where the stars set, where the earth hails the beings it has encountered, the direction of giving and of abandonment. The descendant shows how we meet the other, or how the other perceives us; whereas the ascendant is inner perception. This West orientation involves therefore the personality and service.

The hour of birth also gives the Nadir (roots) and the Zenith, where power is exteriorised. This is what matters for expression in social life.

### The moon

The moon concerns form and comes from the past (R3:13), these often having a derogatory meaning. Let us remember, if we did not have a form, we would not be on earth. The moon indicates the manner in which the individual goes into action, which concerns the lucid servant.

The moon phase, that is the relationship of the moon to the sun, is significant. A whole book by Rudhyar (The moon cycle) describes eight phases. This position of the moon will affect the individual all his life (although it leaves a certain freedom). To summarise, an individual born with a rising moon goes into the experience and then reflects, the individual born at full moon sees clearly what he has to do, and those born at the end of the moon cycle (before the new moon) evaluate the past.

Interpreting is delicate here because the moon takes 28 days to go round, which by analogy (2<sup>nd</sup> level of astrology = personality) means that the progressed moon takes 28 years.

So each one of us will go sometimes into the dark night (darkness of the new moon) then advance by feeling our way, looking and deciding on a direction (at the first quarter 7 years on), seeing with clarity what one wants to do during the progressed full moon, puts one's plans into action, then decides consciously what has value (last quarter), broadcasts the perceived ideas and evaluates. However, the moon phase at birth remains the base-key like a symphony in E, the Ds and the As abound, whilst remaining in the tonality of E major.

### Moon nodes

The moon orbits around the earth but not in the plane (called the ecliptic) that the earth orbits around the sun. The moon orbit therefore meets this plane at two points: the North moon node where the moon passes over the ecliptic (which represents the conscious field), it is the point of maximum effort where hidden possibilities are discovered and must be appropriated, and the South moon node where the orbit goes into the unconscious and where the fruits of conscious experience have been stored, called the point of ease.

During his youth the individual lives on the point of ease, and then progressively moves towards the point of effort, the effort being to do with the personality. Ruperti and Cavaignac (The multiple faces of the moon) underlined the importance of the latitude: if the moon is faraway between the North moon node and South moon node, it has a strong North latitude and the person remains more easily true to his principles in a specific and original manner. If the moon is situated opposite between the South and North moon nodes and far from them (large south latitude), the person incarnates an archetype; in both cases, external circumstances have little influence on the long term. On the contrary, if the moon is near to the nodes (one or the other) it is quite sensitive to experiences and principles will evolve with circumstances over several years.

### Mercury

Mercury is the god of trade and communication, of direct intelligence (as compared to reflection associated with Saturn). Esoterically Mercury is a planet on the fourth ray, and so linked to intuition.

If Mercury rises before the sun (day direction, hence opposite to the signs) then the subject has a tendency to anticipate, to think ahead. For example, if Mercury is in Gemini, for the Cancer native, Mercury is rising before (as if the wheel turned and crossed the East horizon). If Mercury rises after the sun, (Mercury in Capricorn for a Sagittarius Sun for example) the subject thinks afterwards, he tends to analyse the experience in order to extract the lesson. If Mercury is conjunct with the sun (therefore very near), the subject thinks in the moment and tends not to be preoccupied with the future or the past. You can see here that it is a question relating to the personality, but this observation enables us to understand better our fellow travellers.

### Venus

Venus is the focal point of what we value or appreciate. Esoterically, energetically, it is the mental or intelligent love, 5<sup>th</sup> ray. The phase with the sun applies here too. If Venus rises before the sun, the person is happy in anticipation of what is going to be happening; if Venus rises after the sun, the experience is appreciated after the event and lived in memories.

### Saturn and Uranus

Uranus (from the Greek Ouranos = Sky) is the focal point of the electric fire (7<sup>th</sup> ray) and in humanist or psychological astrology represents lightning which strikes the saturnine structure. The analogy is illustrated by the discovery of Uranus in 1787, about the same time as Franklin studied thunder and invented the lightning-rod.

Saturn (3<sup>rd</sup> ray) is the god Time who according to mythology ate his children, he represents thinking and therefore the incarnation programme. Catherine Castanier (Chiron and the axes of the gates) has developed this study, showing that between these 2 planets, the individual feels a metaphysical lack, there where the immensity of the possibilities of the heavens is reduced in order to conceive a plan of incarnation, and this plan therefore holds back possibilities that the causal body keeps buried. It makes us be born with the moon in such and such a place, if such a planet must be in conjunction or at such an angle with another. The mid-point between Uranus and Saturn (in that order, following the zodiac in the direction of the signs) is called the Invisible Door, where the absent possibilities are felt. The mid-point opposite (from Saturn to Uranus) is called the Visible Door, the point where abilities created during incarnation can be freed into the world. This study is really significant but goes beyond the limits of this first approach. Those who wish can study her book, since the asteroid

Chiron (a centaur in mythology who decides to become mortal in order to heal his wound) in triangle with these two gates, indicates a mode of sacrifice and the point of liberation of abilities, therefore of efficient service. This triangle, Invisible Door – Chiron – Visible Door is analogous to the triangle sun Sign – Ascendant – Sign of accomplishment; if one wants to study it, it is drawn as a vertical line and a point to the right.

### Conclusion

This is a first approach and the reader can see therefore, by the length of the text, that astrology, a science of the 3<sup>rd</sup> ray, requires time and a wide vocabulary to develop. He will understand also, we hope, why the natal chart is the fruit of recurring meditation, since language indicates but deforms. The possibilities are in us, they move in cycles and spirals. So, let us read, listen, but let us not take literally what is said or written. It is up to us to interpret, to use or to leave.

Don't forget to experiment, as stated above: Observe the sky (page 39)

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## FINDING ONE'S FIELD OF SERVICE

### Definition:

The soul is universal, it offers conscious contact between the spirit and the many facets of substance, between pure Life and the myriad forms.

However the soul is coloured by one of the 7 rays and so radiates one of the 7 qualities, asserts one of the 7 values ...

In practical activity, it shows itself in the personality ray and in acquired experience. It turns therefore towards a preferred area where it can be useful and can pursue its apprenticeship.

This path of conscious activity or field of service is recognised and not chosen intellectually.

This perspective can be connected to our job or not.

We can therefore classify fields of service in several ways

- according to the ray
- according to the level (physical, relational or emotional, mental or intellectual)
- according to the 10 seed-groups of servers, these are listed below (Upholding Evolution p 116)

The 10 seed-groups correspond to the 2<sup>nd</sup> ray vision, other rays enable a different reading: music, astrology, architecture, tellurian ...

Each group is focussed on one level even if it uses the others:

- physical to reserve a room, print brochures, lend books, distribute meals, recopy letters.
- relational to contact people, listen to them, talk to them, exchange.
- intellectual to study, send a thought, write a book.

Whilst reading or in a moment of relaxation one perceives (an inner voice speaks to us) that's it, this is what has to be done. A door opens for us onto a view of work. This discovery can take place during a meditation, but it is more usual that it happens at another moment. The meditation that follows enables one to reflect on the question and so call up an answer, which will come in its own time.

### Meditation:

Fusion with the Self, the real Being.

Take in the world with all its expectations (needs).

Take one or other of the following questions.

Which quality or reply to a need seems the most necessary to you?

What attracts you in your innermost depths?

With your conscious equipment, what can you do for it?

What is the work of the subjective group?

What are the paths of activity of the Ashram?

What signs make you think that you have to work in this direction?

Question this activity.

Find the motivating impulse, the active cause, the Source.

Strengthen this Source by anchoring the energy.

Ground the necessary qualities.

Visualise the future activity of the work group.

### Reflection: What to do?

The problems or causes of the disorders in the world seem immense.

Here are some for example:

lack of love, egoism, attraction of power, money

Let us look at what we can do by using an observation grid.

What is the problem? What makes it a problem?

On what facts (criteria) are we basing ourselves to say that it is a problem?

What makes it a problem for us? For our sensitivity, our values, hopes and expectations?

What will show that the problem has been resolved? What kind of fact, or manifestation?

What exists is useful in some way, what is the reason for the present state?

What was the use of what we observe now?

Why does what exist no longer seem useful?

What are the possible paths of evolution?

Who shows these possible evolutions?

Can we help them? Support them? How?

Are these possible evolutions realistic? How can one make them practicable?

How can one conceive or imagine other paths of evolution?

What am I willing to do for that?

I cannot transform the whole of existence, but I can commit myself to a practical area which will enable me to act practically and make practical efforts. To choose is to take a risk, to advance.

Who is already working on this problem? Can I join them?

See also *Peace in Action*, chap 3.1, Creating together

Recent usefulness

In what way have I been useful recently?

- What have I brought to others?
- In terms of levels of consciousness or of qualities (rays), how can I describe the deeds done?
- To what need in their being did it reply?
- Is this need shared by the whole of humanity?
- How can I reply to this more vast need? Am I capable of it?
- How can I contribute? (widen the sphere of service)

Another exercise

Think "When did we feel that we were doing that for which we were of earth for?"

Have we approached this perception?

If not, visualise, with soul contact, the path that it indicates.

It can be very modest, even surprising, for example "being present", "accepting the gift" ...

The question repeated, followed by action, will bring its reply which will reveal the Path of illuminated Matter. It is in service that the Spirit weds Substance and this taking care of, this growing responsibility, this consecration, is called sacrifice.

To sacrifice oneself is to concentrate ones forces, assume a responsibility, and finally to be afire for the Whole. But this fire is cold, calm, unalterable and joyful. It is peaceful certitude, anchored in conviction and then in communion with the One.

Great is the Path, varied are the courses and simple the Goal, the One.

## **Dedicating oneself to Service**

This meditation suggested by DK to a particular disciple can help all meditants put off by the difficulties of life, who are discouraged and depressed. This call to dedication and idealism should however remain moderate, and the results are to be supervised to avoid all exaltation or blind enthusiasm. The times require more expression than enthusiasm.

The following text is slightly modified (but you can refer to the original DINA 2:478)

"A study of these three phrases – the diadem, the robe of rose and the sandals on the feet - will carry you into the realm of quality, and not simply of symbolism; the concept of heart radiation, attractive power, and the responsibility of preparation emerge clearly in the three ideas underlying the meditation suggested below. My proposal to you is that you do this meditation twice a week: on Sunday and on one day in the middle of the week. ... Will you try out this plan, my brother?"

### Stage I. The Diadem

1. Establish a relation between:

- the heart centre and the crown centre.
- the heart centre in the head and the ajna centre.  
this draws a minor triangle.
- the personality and the soul.  
hence the triangle: soul, head and heart.

Imagine that the mid-point between the soul and the personality is the Diadem, without concentrating on the physical point.

2. Reflect quietly upon the directive power of the soul:

- within the "diadem of attainment."
- using the directing agent, the ajna centre
- Then say the following words with full intent:

"Let that soul of mine whose nature is love and wisdom, direct events, impel to action, and guide my every word, my every deed."

### Stage 2. The Robe of Rose

1. Establish a relationship with others

- by focussing the power of devotion within yourself so that it becomes  
a radiation affecting others  
an attractive force linking them to you  
a magnetic influence stimulating their own souls
- by visualising a stream of warm pink light going out towards those you seek to help.  
This flow will lead them to their souls and not to you.

2. Say, whilst outpouring as much love as you are capable:

"Let the love of the soul attract and the light of the soul direct all whom I seek to help.  
Thus will humanity be saved by all those linked to the planetary Heart."

### Stage 3. The Sandals on the Feet

1. This reflection concerns you particularly, ponder upon the Path in three ways:

- as the path of service which you seek to travel, the result of your abilities and knowledge, fruit of the Past
- as the path of relationship to the ashram, as you are outpouring its love. This involves the Present.
- the path of initiation for which you are being prepared. This involves the Future.

2. Then in your own words, and aloud, dedicate yourself in a threefold manner to increased conscious activity as an accepted disciple.

3. Seek now - deliberately and quietly and with a spirit of expectation - to contact your inner Guide, the realised Being within you.  
Expect results, but not at the time that you anticipate them.
4. Sound the OM softly seven times.

If we have modified slightly the outline it is in order to adapt it to the present time. Do not hesitate to also adapt it in turn, to the group that you are working with or to your preferences. Simply watch your intention and observe results.

### Widening our field of service

When we have learnt to create, we can use it for the evolution of our consciousness, for our activity, for that of a group ...

We can therefore use the **15 rules of creation** to widen (or help to discover) our field of service by using a **seed as a base** for our reflection (it will be the germ of the third point, as rule 3).

For example – what life of service, initiate what activity, adopt what attitude relative to a problem ...

The thought-form created by the individual will rejoin the groups concerned and progressively humanity.

Creation can also be for the group and in a group: what is the next phase, how to radiate love, transmit the electric fire by the triangles ...

### Deepening the intention to serve

Depending on the field of service, reflect on the conceptual aspects; on the rules of the soul, on the rules of this service group.

See the books Peace in Action, Esoteric healing ...

The Tibetan suggests deepening intention in this way:

1. Orient yourself dynamically towards the Ashram (the subjective group) and towards me, your Master, and ponder for a while upon your relationship with me and its various implications.
2. Orient yourself towards the spiritual enterprises (for there are several) which emanate from the Ashram, under the direction of the master; reflect upon your responsibility to them.
3. Orient yourself to your chosen daily work and consider where opportunities arise which can be fitted into the spiritual vision which all disciples carry with them.
4. Orient yourself to your own soul and consider what are the duties and responsibilities and relations of that soul in the three worlds of experience [senses, emotions, mind].
5. Then sound the OM three times in order to clarify the mind; quiet all emotional reaction and endeavour to make your brain receptive to the higher spiritual impression.
6. Then, as soul, in your own words, speak to me and discuss with me your life and spiritual intention. I shall not respond to you; bear in mind that which has the power to penetrate into the Ashram will be recorded.
7. Say the New Invocation, sounding the OM after each stanza.
8. Close your meditation by saying - as the personality and with emphasis - "May I do my whole duty as I journey towards Thy sacred feet." DINA 2:639

## Service groups

Christophe MIDLER (in L'auto qui n'existait pas, Intereditions, 1993, p 118) speaks of "recommending professional developmental forms by alternating responsibility for projects and jobs."

In companies, the question came up whether to consider the project actors as a new profession or as a phase of activity or ...

It is asking oneself in other words, whether the 7<sup>th</sup> ray (of coordination, ritual) requires specialised magicians or if this quality permeates all the "actors".

Projects represent the phase of change, of new expression and corresponds to the Will to expression (7<sup>th</sup> ray) or to service, to the activity of the physical group.

Professions are constitutive know-how and correspond to constitutive qualities, thus to the rays of the equipment (egoic, personal, mind rays ...)

What Midler says further on (p 144), is that projects test the technical competence of professions. Is it not so in service? Activity in the field unites beings and people of different abilities and qualities, in the fire of action they reveal the qualities acquired. However the constitutive quality (egoic ray, colour circle, see rule 9 for postulants IHS) should not be abandoned, it constitutes the "vertical" thread, the primordial link, the base quality.

Service is a concretising activity in the 3 worlds (physical, emotional, mind) and gathers, in a specific manner of working, "specialists" on different rays.

One must therefore envisage two types of groups and "meetings":

- [project meetings or organised activity](#) where one checks the advancement of the work
- ["profession" meetings](#) where acquired experience is checked and targeted abilities in one's ray developed.

Up until now, colour attuning took place inwardly, with an occasional heightened sparkle.

We could benefit greatly by distinguishing the qualities radiated and the creative activity in progress, professions and projects.



## VISION OF THE NEED

Sometimes it is necessary to look for the true need that is present in the field of service or to re-centre the activity followed by the group.

In this respect, the SELF-SCHOOLING group has looked for (often twice a year) the path to be followed for the coming months. Other service groups, such as the observers can do this research in other ways.

The outline suggested here depends on perception by vision and so uses the three eyes.

### Three eyes

"A line of fire between two blazing points.

A stream of blue water - again a line - emerging from the earth and ending in the ocean.

A tree with roots above and flowers below.

Out of the fire, and always at the midway point, appears the eye of God (Shiva). Upon the stream, between the two extremes, there floats the eye of vision, a thread of light unites the two.

In the depths of the tree, between the roots and flowers, the eye is again seen.

The eye that knows, the eye that sees, the eye that directs

- one made of fire, the other fluid as the sea, and two eyes which look from here to there.

Fire, water and the earth, all need the vital air. The air is life. The air is God."

DINA 2:262

## Outline to see with the 3 eyes

Alignment

Group fusion, physical group, mind group

An OM dome (a continuous series of OM)

Alignment on the subjective (causal) group

Alignment on the Ashram

Contact within the ashram

Installation at this level, reception of impression

In the direction of the work chosen (name it here)

Opening of the directing Eye, Eye of fire

Vision

Opening of the eye of Wisdom, Quality-Conscience

Vision

Opening of the mind's eye, human Structure

Vision

Silence to enable integration by the brain

OM of gratitude for the received impression and the perceived vision

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The group can then share the impressions received.

### NOTES

1/ Each moment of vision can give rise to a search for 3 keywords and taking of notes.

2/ The directing eye does not see needs, it upholds and asserts. Need however exists for the other two eyes.

3/ One can notice a discrepancy between the activity level of the ashram and the path of work chosen, but the directing eye enables one to correct this insufficiency in the wording.

## ACTIVITIES TO BE PURSUED

### Distribution of Etheric Forces

"Now comes the stage wherein he is in a position to find out the reality and the work of the seven centres which provide inlet and outlet for the moving forces and energies with which he is immediately concerned in this particular incarnation. He enters upon a prolonged period of observation, of experiment and experience entailing trial and error, success and failure, a period which will call for all the strength, courage and endurance of which he is capable.

Broadly speaking, the energy of the soul works through the highest head centre and is brought into activity through meditation and applied aptitude in contact. The energy of the integrated personality is focussed through the ajna centre, between the eyes; when the disciple can identify himself with that, and is also aware of the nature and vibration of his soul energy, then he can begin to work with the power of direction, using the eyes as directing agencies. There are, as you have gathered in your studies, three eyes of vision and direction at the disposal of the disciple.

1. The inner eye, the single eye of the spiritual man. This is the true eye of vision and involves the idea of duality (the one who sees and that which is seen). It is the divine eye. It is that through which the soul looks forth into the world of men and through which direction of the personality takes place.

2. The right eye, the eye of buddhi, the eye which is in direct responsive relation to the inner eye. It is through this eye the highest activity of the personality can be directed upon the physical plane. You have therefore in this connection a triangle of spiritual forces which can be swept into unique activity by the advanced disciple and initiate.

- a. the spiritual eye
- b. the ajna centre
- c. the right eye

It is through this threefoldness, for instance, that the trained initiate works when dealing with a group of people or with an individual.

3. The left eye, the eye of manas, the distributor of mental energy under correct control - correct as far as personality purposes are concerned. This eye is also a part of a triangle of forces, available for the use of the aspirant and the probationary disciple.

- a. the ajna centre
- b. the left eye
- c. the right eye

The inner or divine eye is quiescent and relatively inactive, being only the organ of observation where the soul is concerned and it is not yet, in the majority of cases, a distributor of directing soul energy. The disciplined reoriented aspirant, however, integrated and focussed in his purified personality, is using both buddhic and manasic force; he is beginning to be intuitional and predominantly mental. It is when these two triangles are under control and are beginning to function properly that the seven centres in the etheric body are brought under clear direction, that they become the organs of rhythmic activity established by the developed human being; and consequently present an instrument for the soul through which appropriate energies can flow; it presents also the organisation and purpose that an active son of God can manifest on Earth.

Next comes what we have called the stage of direction. The soul or the integrated personality is in command or, on a higher turn of the spiral, the Monad is in command and the personality is then simply the agent of the spirit. Through the two triangles or through both of them working synchronously, the centres up the spine (five in all) are brought under rhythmic control. Energy is directed into them or through them; they are steadily brought into a beauty of organisation which has been described as a "life

aflame with God"; it is a life of spiritual application and service wherein the higher triangle is the most potent.

The following three statements sum up the story of the eventual release of the disciple from the Great Illusion:

Firstly: when the soul, working through the higher triangle, becomes the directing agent, illusion is dispelled. The mind becomes illuminated.

Secondly: when the personality (under the growing influence of the soul) works through the second triangle, glamour is dissipated. The control of the astral nature is broken.

Thirdly: when the disciple, working as soul and as an integrated personality, assumes direction of his life expression, maya or the world of etheric energies becomes devitalised, and only those forces and energies are employed which serve the need of the disciple or the initiate as he fulfils divine intent.

You will note that this is all embodied and brought about in the sevenfold work described above. This can be summarised as follows:

1. The disciple discovers the focus of his identification.
  2. He ascertains the nature of the forces he is in the habit of using and which perpetually seem to swing him into action.
  3. He becomes aware of the strength and frequency of this force expression. All this is carried forward as the mental observer.
  4. He becomes conscious of the quality of the forces employed, their ray relation and their astrological significance.
- This is a sentient, feeling activity and is not so basically mental as the previous three stages.
5. He identifies the centres in the etheric body and becomes aware of their individual existence as force agents.
  6. The two "triangles of vision and direction" in the head reach a certain stage of organisation and become:
    - a. Active and functioning mechanisms.
    - b. Related and functioning as one expressive instrument. This is an objective and subjective activity.
  7. The galvanising of the physical body into activity through the medium of the directing agencies in the head and through the centres up the spine."

Extracts form GWP:249-253

## Concepts to be worked on

Certain key concepts have been implanted in the 20<sup>th</sup> century; through inertia, these concepts become deformed, woolly at the level of everyday collective consciousness. We shall therefore reflect on these ideas, coming from pure reason and then entering mental currents, ending as concepts which are interpreted and finally applied to situations.

We could work from the reverse direction: from the situation to which a concept is applied, to the activity of the soul, to the mental current and, if possible, to the pure idea which calls up this evolution.

Let us take the terms: service, group, cooperation, quality, relation or else system, work, to organise, image, resource, form.

We can take them one by one or represent their link on a mental map.

Service, for example, calls up the following expressions "at your service, what can I do for you?" heard in a shop, or "server ..."

We will only find an appropriate reply if we see service as a "natural" activity of the soul. We have to live as soul – if only for a short moment during reflection – be a conscious Self, think in terms of radiation, in order to perceive the real meaning of these terms, that is, the self-conscious energy outline.

This activates the basic exercise in this textbook: the inner realisation of the three aspects of SELF.

Once we have done the work of purifying concepts which have been implanted during the middle of the century, we have to look for which concepts to implant now, that is, resulting from our most advanced thinking. It entails therefore using the consciousness of the soul in a 3<sup>rd</sup> aspect direction: the intelligence of the self-conscious field.

One can take concepts such as identity, harmony, sharing, federation, fraternity...

## **Operating Mode for creating Concepts**

### Preliminary stage: illuminated mind

Make contact with the Source of Consciousness

(by visualising a sun, the illumination emblem or anything else which suits you)

Turn this light towards the term chosen

Register the examples, the reflections

### Permeating stage: pure consciousness

Integrate the 3 aspects of the Self: contact, acceptance, renewal

Merge them in the relationship to SELF

In this self-conscious space, place the term chosen

Register the new structure, orientation, quality of the self-conscious field

### Diffusing stage: creation

Radiate the perceived structure, place it in the solar fire

Formulate aspects of this structure

State the consequences, the applications of this new view

End by re-centring consciousness in the solar fire

### Another possibility:

#### Permeating stage: pure consciousness

Turn towards pure consciousness

Sound 1 silent OM to purify the channel

As soul on its own plane, place the term chosen

Register the new field structure

Note: the terms self-conscious field, pure consciousness, Self, unique Soul, solar fire are synonymous, they emit radiation or light.

The terms structure, orientation, quality, outline are also synonymous, they indicate a structuring of the field of pure consciousness.

## Concept of Deva or Form

Form is the appearance that a unit takes relative to the environment. This unit is maintained by an attraction factor. ...

The term Deva comes from sanskrit and its root means bright. A deva is a form of bright consciousness, an illumination which sets down in a form. Conversely a form, during contemplation, gives access to its own nature, its essence which is shining then. This word was taken up from the hindu tradition by western authors. We will define it thus:

### **a deva is the cohesion factor of a form.**

By form, we mean a unit on the mind level, expressing itself in a multiplicity of physical specimens. Thus the oak or the newspaper "The Post" are mind units expressed in various specific specimens (date, place, ...).

A deva is therefore the cohesion factor or attraction capacity which animates this mental unit and defines its relationship to other elements (ground, air, birds, reader of the two examples of the oak and the newspaper)

Our definition of a deva situates it therefore on the soul level (and not beyond).

A deva can be called a morphogenetic field as described by Rupert Sheldrake; that which generates a form. The term field meaning here that the whole space is permeated by it; not being restricted to one place, it can be said to be omnipresent.

As we have defined it, a deva is a form of consciousness; it is not the actual human being, it is not the Spirit but an animated and living content, which animates itself, endowed with a self-conscious identity. Thus a symbol, a value, a ray, the causal body, the mind ray, the plant in us, are devas, factors animating the content of our consciousness – momentarily or permanently – and with whom we enter into contact at the soul level. These listed factors are animated by a self-conscious identity which is the deva.

At the level of concrete experience, we enter into contact with the forms (the mind and its physical illustrations), the expression of the devas. Through this experience we learn to appreciate the quality and the logic of these devas. Gradually, we widen our understanding (and our causal body somewhat) up to the perception of the Being, the One or Spirit.

And then the devas change direction and become builders of substance, builders of the kingdoms. But for the moment, the above definition will facilitate our research.

## SUPPORTING

Thinking is creative. Everything is alive thanks to a thought which supports and nourishes the thread of life, thus the form accomplishes its objective.

Our activities need support in order to evolve; so do our group activities.

We ask each one participating in this training, those who have recognised the usefulness of the blue circle emblem with the three dots in the centre, to support this training.

Is it necessary to state the usefulness of supporting the human and evolution? These meditations are longer whereas the first one takes a few seconds.

### Daily support

In the field of awakening, place the Self circle

In its centre, intelligence, love, will

Releasing illumination, attracting researchers

### Supporting the human

Alignment

Contact the soul, the Ashram, the planetary presence

(First aspect)

Life (Spirit) = Will to Good supports the renewing of consciousness (pause)

Then the sense of values and priorities in the human being (pause)

In summary, Will to Good stimulates humanity.

(Second aspect)

Love of Life supports the opening of consciousness (pause)

It produces the joy of life, benevolence towards others (pause)

In summary, Love permeates humanity.

(Third aspect)

Life supports the perception of causes (pause)

From there, creativity, the search for meaning and constructive alternatives (pause)

In summary, Life becomes creative and altruistic.

Life supports the One consciousness, which supports human contribution to the world.

Visualise the grounding of these qualities in humanity

And in the organisations it has created.

Note: the outline here goes from Life (represented by the Peace Sign) or vibration of Spirit at the Source of consciousness (symbolised by the luminous blue circle emblem) then into the personality of humanity.



## Supporting evolution

### Alignment

Feet flat on the ground, spinal column straight, focus consciousness at the top of the head, sing 3 OM from the head; quietly, listening to the others, in silence.

United to the group of servers, contact the soul, then the planetary Heart, become receptive to the focal point of Life.

### Permeation

Life supports the renewal of consciousness,  
then the sense of values and priorities in the human being

Love of Life supports the opening of consciousness,  
which produces joy of life, benevolence towards others.

Life upholds the perception of causes, of creativity,  
then the quest for meaning and the search for constructive alternatives.

Life underpins the One consciousness, which stimulates the human contribution to the world.

### Creation

Taking examples of known service, let us imagine possible advancements and stimulate the adjacent lines of energy (2mn per group)

1. Inner communication: inspiration of ideas  
Spirit imprints the thought

Taking known examples, possible advancements and lines of energy in

2. Observation of phenomena and our participation in them  
The eye of vision

Taking known examples, possible advancements and lines of energy in

3. Magnetic healing of individuals, of collectives and of the planet  
Universal Love
4. Education at all levels: physical, emotional, intellectual, individual and collective  
The school of Life

Taking known examples, possible advancements and lines of energy in

5. Organisation of society and its altruistic will  
Right orientation
6. Relationship between spirit and matter, the spiritual meaning of events  
Invoke and radiate
7. Scientific knowledge of the dynamics of life  
Discover the Mystery

Taking known examples, possible advancements and lines of energy in

8. Psychological understanding of individuals and groups  
Gift of understanding
9. Distribution of resources  
Richness is sharing
10. Creation of the unique Work, synthesis of human effort  
Life is creative and loving

Visualise the development of these activities within humanity, the recognition and support of all pioneers.

### Distribution

The earth is integrated within the Cosmos and we participate in its creative intention  
By sounding the creative Assertion or any other formula which speaks to you.

### Notes:

The outline goes from Life (represented by the Peace Sign, 3 dots in the red circle) or vibration of the Spirit at the Source of consciousness (symbolised by the three dots in the luminous blue circle emblem) then within the personality of humanity.

The creative Assertion is described on the site [www.spiritualwill.org/](http://www.spiritualwill.org/)

## 6 TOWARDS SPIRIT

### INSPIRATION

#### Reflection

Look for the moments of greatest inspiration that we have had.  
 What happened?  
 What sensations did we have?  
 What did these inspirations bring us?  
 How did we prepare ourselves?

Is the reproduction of sensations enough to reproduce the experience? Why?

Take time to reflect (one hour or one week or one month). Write down our memories.  
 Then reflect on the reception mechanism, on the factors and causes of the registering of these heights.

#### Meditation

Find the most recent moment of inspiration.  
 Find the sensation in the body.  
 Unite with the current of inspiration.  
 Resonate with the breath.  
 Inspire all researchers.

#### Quotation to be pursued

"The major relationship of the Nirmanakayas (divine contemplatives operating between Shamballa and the Hierarchy, between the Monad and the Soul) is with the Triangle of the Buddhas of Activity, and it is under Their creative inspiration that They work. This stream of inspiration or of "energy flooded with creative light" is made available to the Hierarchy at all times."  
 DINA 2:201

This "Triangle" or Trio of buddhas reminds one of the 3 red, blue, green dots of the Illumination emblem, but the blue circle seems to have disappeared in this inspiration current.

What do you think?

"The motive of all such group meditation must be selfless service; the key-note of all such groups is creativity; they are all demonstrations of the perfected third aspect of active intelligence, plus other developing aspects."  
 DINA 2:200

So how is activity or the third aspect expressed?  
 By thinking, and radiation too?

## Meditating on Mind

The Chandogya Upanishad is part of the Sâmhâ Veda, a veda which lends itself to psalmody...

Narada comes up to Sanat Kumara and says to him: "Teach me, true Lord."

Sanat Kumara replies: "Tell me what you know and I shall then teach you what is beyond what you know."

"Venerable Lord" said Narada, "I know the Rig Veda, the Yajur Veda, the Sâmhâ Veda, the Atharva Veda, the epic and the ancient folklore ... I know mathematical science, the science of omens, the science of time, of logic, of moral laws, politics, the science of the gods, sacred knowledge ...

All that I know, but Lord, I am as one who knows the names but not the Self. I have heard, from those who are like you, that the knower of Self goes beyond sadness. I am myself sometimes sad, Lord, will you help me pass to the other side of sadness?"

Sanat Kumara says to him: "In truth, everything that you have said to me up till now is only names."

"In truth, Rig Veda is a name as is Yajur Veda and Sâmhâ Veda. All this is only a name.

**Meditate on the name."**

Meditate, explore actively with all one's senses, with all one's being. Research both abstract, philosophical as well as very concrete and ordinary. Meditate regularly for one month, six months if you prefer, to deepen the path, and eventually integrate this experience.

Name, indication, call, "what is your name?", society

"Is there anything greater, Lord, than the name?"

"Yes, there is something ... speech is greater than the name. Speech, in truth, makes known the Rig Veda, the Yajur Veda and the Sâmhâ Veda, the legend and the ancient myths, the rituals of our fathers, mathematics, the science of time, of the heavens as well as of the earth, the good and the bad, the pleasant and the unpleasant. In truth, if speech did not exist, neither the just nor the unjust would be known, neither the true nor the false, neither the good nor the bad. It is the word which makes all this known.

**Meditate on speech."**

The same period of time enables us to deepen (slightly) the importance of speech and to become free.

"Is there anything greater than speech?"

"Yes, there is something greater than speech."

"The mind, certainly, is more than speech. Since as the closed fist can hold two fruit, so can the mind hold speech and the name. If someone in his mind wants to learn sacred hymns, he learns them. If in his mind he wants to accomplish holy acts, he accomplishes them. If in his mind he desires sons and cattle, he obtains them. When in his mind he desires this world and what is beyond, he obtains them. The mind is in fact the Self, the mind is the world, the mind is Brahman.

**Meditate on the mind."**

Mind or intention, and finally Spirit.

Faculty of perception,  
of discernment.

to have in one's mind,

"As a man thinks in his heart, so is he."

Three time periods can be useful,  
one for the mind, distinct from the intellect, from the reasoning faculty, the mind that perceives (thoughts, emotions and sensations),  
one for intention and its link with values, decisions,  
one for the Spirit and its opposite pole matter,  
Spirit distinct from the mind.

Source: Reality of the Upanishads  
by Swâmi Nityabodhananda

## TOWARDS THE CENTRE: THE ASHRAM

### Importance and discovery

"the whole question of **radiation** and **magnetism** lies at the foundation of the hierarchical method (as soul) of work. A disciple becomes spiritually magnetic; his radiation begins to make itself felt; this must inevitably be the case when head and heart are consciously related. Gradually that magnetism and that radiation make their presence felt in the disciple's environment and evoke response from others. Not only so, but the radiating magnetic vibration attracts the attention of the Master (Source or realised Being); the disciple finds his way into the Ashram **along the line or the beam of his own radiant activity**, which has been akin to that of the Ashram. There, the intensified training he receives makes him still more spiritually efficient and "esoterically attractive" in the world of men."

DINA 2:560

### Attempting a definition

The term *ashram* comes from fire and can mean place of fire. It is not, in our approach, a physical space but a subjective place.

An ashram is a cell of conscious coherence whose kernel has the power of the One and functions on the three levels of the triad (spiritual will, pure reason, spatial mind).

The ashram is a bundle of rays which inspires matter and whose goal it is to implant a certain quality. It is therefore, in one way, a Ray of spiritual light.

The ashram functions as part of the planetary heart.

At the centre of the ashram is the Master of Wisdom, or realised One.

The link with the ashram and the Master is perceived therefore in the heart (the centre of one's being). The monadic thread is also anchored in the heart.

The ashram is a centre of radiation and of service, the realised Spirit in the centre playing the role of Guardian of the Plan (or outline of conscious evolution).

### Visualising the approach

"Speaking symbolically, an Ashram has three circles:

- a. The circle of those who talk and who stand close to the outer door. Their voices may not penetrate too far and thus disturb the Ashram.
- b. The circle of those who know the law of silence, but find it hard. They stand within the central part and utter not a word. They know not yet the silence of the Ashram.
- c. The circle of those who live within the secret quiet place. They use not words and yet their sound goes forth and when they speak men listen."

DINA2:550-1

"Let me give you a visualisation exercise to be followed by you each Sunday morning, each Friday morning, and for the five days which come at the time of the Full Moon each month ...

1. Picture to yourself a wood of pine trees, a purling brook, a winding, mounting path, and at the end a low built bungalow of undressed wood, in which I live. With you are walking your group brothers, and all of you are talking on the way.

2. You stand before the door, the outer door, and pass inside and hear a voice which says, "You stand within the circle of those who talk and, talking, cannot hear the Master's voice." Stand there. Listen. Reflect and cease from speech.

3. Picture a curtain, hanging across the space near to the place where you stand. Imagine yourself achieving, with effort, that complete silence which will enable you to hear a voice which says, "Move forward into the circle of those who know the Law of Silence. You now can hear my voice." Then imagine yourself obeying the summons and passing beyond the partitioning curtain into the central room within my place of retreat. There sit in quietude and contemplative reflection, and listen.

4. Then across the silence and breaking into the current of your quiet thought will come a voice, inviting you to enter the circle of those who live within the secret quiet place."

DINA 2: 552

### **Regular participation**

The Tibetan teacher told the members of the group assembled around Alice Bailey that he kept himself available for them for the 12 hours following the full moon. Even if our Guide is not the Tibetan, we can base ourselves on this assurance: the depths of inner being communicate with That which governs matter. We can therefore in the days following the full moon (after inspiration, we try to assimilate it and distribute it) approach the Being of wisdom who guides us.

To look for advice, open a book at random. The importance of the answer will come from the acuity of our demand and the purity of our intention, following the law of attraction. On the page found, a passage will have meaning for us, a parallel will need to be drawn with certain elements whilst others will not concern us directly.

Of course, this meeting needs precise listening or alignment, it also requires regular practice: does our life of thinking enrich the ashram? To ask without bringing anything is unbalanced. With our bit we contribute consciousness to the subjective group, no matter how small. Our preoccupation will slowly become: how can the quality of the ashram express itself in the world? Einstein said it, decentralisation is a measure of spiritual advancement.

## **Meditation on the Ashram**

See also Vol.1 of the same book, p 680-773

[In the Ashram] "He continues with this task of gathering to him those whom he can help and who recognise him as their chosen helper and guide. Thus is an ashram formed – each on its ray vibration, and each taking much time and lives of choice and radiation.

Let me now give you six statements which can form, if you so desire, six seed thoughts upon this particular theme during the coming year.

1. The Ashram pulsates with life. Its radiation penetrates the outer gloom and dark; waiting aspirants, one by one, and all alone, appear within the beam of light.
2. Along that beam the disciple travels towards the central point of light, the realized Spirit in His Ashram. The realized Spirit waits. He moves not forth but quietly radiates.
3. The disciple enters through the door into the Ashram and stands before his pure Being, realized Spirit. He knows himself to be a soul. He knows that now his mind and all the lower natural forces must radiate the light he has attained.
4. As one by one the disciples find their way into the Ashram and to the central Light, the light therein intensifies. The radiation of the Ashram waxes to a great intensity. The tiny beam of light focussed within the disciple's heart, directed by his eye, penetrates in turn the outer gloom and is seen by those who wait.
5. Within the Ashram I have taken my place. My little light is merged and blended with the greater light, for thus I best can serve. I face Spirit and know His light and mine to be the same. I turn and send my light into the dark, to guide some wanderer home.
6. Grant me the light that I may shine. Let me throughout the world of time and space radiate light, create a light, transmit the light and treading thus the Lighted Way (which is my Lighted Self) enter the light and so return the light to those who need, to Those likewise from whence it came."

DINA2:560-1

Note the qualities that this meditation stimulates.  
If words arise from your heart, follow them.

The Tibetan is generally known for his writings via Alice Bailey. Text interpretation is known as exegesis and is widespread: millions of Chinese have interpreted the thoughts of Mao Tse Tung, millions of Russians have interpreted Marx' books, millions of Christians, Jews, have interpreted the Bible. Who is the author? At a given moment the question becomes acute and asks: What effect does it have on me? What importance do I give to that object? How does it echo in me?

## My contribution to the group?

These six questions are intended to summarise and make deeply personal and meaningful ... the training acquired. They can be seen as being put to the disciple by his own soul and will mark—if correctly and creatively used—the closing of a preliminary cycle and the beginning of a new cycle of spiritual usefulness ...

These questions should be given most careful consideration and serious thought, prior to being answered. The answers should convey the *truth*, as the disciple sees it today and not as it appears in the light of his wishful thinking and his aspirations. The answers should be written down (so as to focus that truth) without fear and without imagining what other members of the group might think. In an Ashram, my brothers, a man is known as he is; the members of this group should prepare themselves for that.

I will make one suggestion: there are six questions, which means one question to be considered every two months during the coming year. Spend two months on serious examination, on reflection and on inner investigation and then, at the end of the second month, formulate your reply.

1. From the study of the rays which constitute you:

- a) which of your five constituting rays rules you or predominates?
- b) which ray should rule you and how can you strengthen it's hold?

Answering this question will require truthful consideration of your qualities and your faults, of your assets and your limitations.

2. Looking back over these years of instruction, do you think that you have clearly advanced upon the Path? If so, on what grounds do you base this belief? Could you have made more progress under the circumstances? If you have not done so, indicate the reason or reasons.

3. What do you personally feel your work should involve in the future, from the point of view of the following three relationships:

- a) concerning your personality, in its particular circumstances and environment, so as to make your daily life more spiritually effective?
- b) In order to establish a more intimate contact with your soul, with the same purpose of an effective spiritual way of life?
- c) In order to bring about soul and personality unification and clearly demonstrate the fact. What do you see as the greatest hindrance at the moment to achieving this?

4. Are you satisfied with the relationship you have established with your group brothers?

- a) Do you know them better and love them more than you did before? I mean all your brothers, as a group, as units of the One Consciousness.
- b) In what way do you feel that you have not done everything you should have for them, and in this case, how do you intend to rectify the situation?
- c) In what way do you feel that you have been an asset to the group?

These four questions refer mainly to your ability to live as a soul in your little outer world and concern primarily your objective expression. The following two questions concern your subjective relationships.

5. What is your attitude towards the realized Being perceived in you, after years of training?

- a) Can you sense its vibration at any moment? How do you know the difference between its vibration, that of your soul and that of the group?
- b) What effect has the rhythmic approach had on you – either during the Full Moon or during the meditations towards the centre of the ashram? Have there been any results of that attempted contact and, if so, what are they?



c) What should now govern your efforts in relation to your work as a disciple of the Spirit during the remainder of your life?

6. What part are you ready to take in the plans and in the task assigned to the Ashram? This question concerns both your outer work and your inner work of a spiritual nature.

a) Have you any definite schedule of work outlined in your mind as your contribution to the activity of the Ashram?

b) If so, what is it and how do you propose to implement it?

c) What is the main task of the Ashram at this time? Do you know the type of assistance—subjective or objective or both—that you could give?

This last question goes deeply into your ability to react to impression made by the realised Spirit and its radiation in human consciences: the ashram. I would have you answer it, to the best of your ability, from that angle."

Adapted from DINA2:97-100

### Remarks

Concerning written exchange, certain facts are to be remembered.

- the goal is to work as a unit in the 3 worlds and not to know each other's personalities.

- the above questions were addressed to a group of disciples affiliated to an ashram and who had worked together for 12 years.

- if you want to protect yourself, you can, but let us recognise our limitations, we are not helping the unity of the group. Let us observe, what are we afraid of? Is it real? However, let us respect the impulse coming from the heart.

- is the group a group of spiritual workers applying a rule of life and of common service – a discipline – or an apprentice group, another word for students?

- The Tibetan states (DINA 2:95) "At present you do not feel fused, blended and incorporated into the mental, astral and etheric auras of those who form the group of which you know yourself to be a part... For instance, do you like to penetrate into the mental atmosphere of a fellow member, or do you care to have him penetrate into yours and thus find out the content of your thought? A major test is here involved, and it is one which you will have some day to face. Or, do you like to share your emotional reactions with a co-disciple? Are you interested in his?"

It can concern the reaction to an event or to a perception. The members of the group try to "eliminate sentiment (rule 11, Ray 5 p209), that curious emotional reaction which links all the members of the group making them enjoy or not enjoy it." Inclusiveness and detachment under the soul's view.

The Tibetan continues "Do you want to and do you think it is right that a work companion comes under the influence of your etheric body and therefore the energies that go through it? And would you like his energies to go through you?"

We can add: we cannot avoid being influenced and being receptive to one another, do we have the courage to know, as illuminated consciousness, this influence and these brothers.

A precision: sitting in a group, can we avoid being receptive to our neighbour on the left and be stimulating for our neighbour on the right? This is accentuated during a meditation. All is one, but do we want to recognise that? Do we want to use it? It requires sacrifice.

## Five stages in the Ashram

"The work of the Ashram is ever the prime obligation of the disciple." DINA2:631

1. The stage of the awakening urge
2. The stage of advancing forward
3. The stage of leaving each pillar behind in its own shadow
4. The stage of the withdrawing to the alcove
5. The stage called the right of entry

DINA2:632-5

According to you, at what stage are you?

Concerning advancing forward, "the path of the inner sanctuary is the path of outer service."

What service are you accomplishing? What outer aspect does it have and what inner aspect?

Concerning the pillars, "each pillar passed indicates that certain aspects of appropriate conduct have been reached."

Can you quote some pillars (lessons) that you have integrated regarding the inner group.

Concerning the alcove of withdrawal, have you passed all the pillars? Do you perceive the atmosphere of this Place? And the old disciple who is watching over it?

Have you acquired the right to enter the place of the realised Spirit? What makes you think so? What motive guided you to use this right?

## The pillars of wisdom

Wisdom is skill in action and all progress in a group calls up and encourages wisdom. Can we make a list of phrases of wisdom? Can we thus summarise what experience has taught us?

Here are some examples:

- As a man thinks in his heart, so is he
- Thinking is creative
- He who wants to be an angel, becomes a beast
- The field of service delimits the extent of resources
- Meeting a problem with goodwill advances us
- We do not know what life holds for us
- Everyone sees through their own aura
- Everyone speaks first of all for themselves
- The group is a state of shared consciousness
- Freedom plays through our conditioning
- The cord should be neither too slack, nor too tight, then it sounds correctly
- Opposites attract in order to enter into just tension, into the One
- The centre is vital
- It is not I who wants, it is He, the All
- Opening ... Infinite breath
- Nothing is unworthy, let us appreciate
- Negation reduces, affirmation enlarges
- Impressions are not life, they are the food
- The leader withdraws by encouraging initiatives from his reliable co-workers
- The 3<sup>rd</sup> kingdom moves, the 4<sup>th</sup> creates, the 5<sup>th</sup> radiates, the 6<sup>th</sup> inspires, the 7<sup>th</sup> resurrects

Can you summarise your experience like this? What can you transmit?

This thought refers to the following passage:

"3. The stage of *"leaving each pillar behind in its own shadow."*

It is a simple truism to point out that as service proceeds, and the effectiveness of that service increases, the disciple when he enters the door of the Ashram, discovers he is no longer standing upon the inner side of the door but has already penetrated a definite distance along the corridor. Certain pillars are left behind. One of the Masters—using the word in its correct sense—has called these symbolic pillars the "pillars of propriety," meaning that each pillar passed indicates the attainment of certain aspects of appropriate conduct."

DINA 2:634

### OCEAN OF WISDOM

Draw from it, dive into it, becoming it, being.

Visualise it as a midnight blue ocean.

Note the seeds of wisdom we have kept.

Observe the pearls of wisdom that others manifest.

What would be wise at present?

Include all beings in this ocean.

## TOWARDS THE TRIAD

### Being oneself Light

#### Group fusion

Aware of ourselves, in magnetic attention  
then aware of the consciousnesses of the other members of the group  
an OM of unification

#### Alignment

Call up our real identity  
Visualise the field of consciousness as a white disc  
Feel the Being as an indigo background  
See the indigo on the point of emerging from the centre of the disc

#### Precipitation

Distribute the living inflow through the illumination emblem  
It radiates towards all the sources of consciousness

#### Reflection

We reflect on the seed thought:  
BEING, SELF, LIGHT  
and its implications

#### Grounding

We unite ourselves with the one consciousness which is serving  
"In the centre of all Love, I stand.  
From this centre, I, soul, turn outwards  
From this centre, I, the one who serves, work.  
May the Love of the divine Self flow out  
in my heart, through the group and into the whole world."

We search how we can apply the seed-thought in our life, in our surroundings.

#### Distribution

We are a sound resonating in space, we recognise the fact of Oneness and contribute to it by our creative Word

From the point of emergence in the Spirit of Space  
Light flows into the spirit of all  
Light permeates the world.

OM

From the point of Oneness in the Heart of Space  
Love springs forth into the heart of all  
Love regenerates the world.

OM

From the point of tension in the Fire of Space  
Will inspires the efforts of all  
Will asserts the world.

OM

From all the centres of the Circle of the One Life  
The radiation of Love and Light intensifies  
All manifest the Beauty of the world.

Light, Love, Will transfigure the world present.

OM

Note: it is this last formulation that we call the creative Affirmation. Above all, use words that speak, words that spring from your heart, from your understanding.

LET US REMEMBER**Words are only an approximation, the essential is spirit ...**

Whom we acknowledge.

This formula is to be studied, assimilated, modified by each one of us, until it expresses our convictions in terms that suit us at this moment ...

This formula has itself benefited from the Great Invocation given by Alice Bailey in 1945, and from the modification proposed in 1981 by the International Foundation for Integral Psychology.

No more wishes, **assertion of facts**,  
Facts that we can recognise around us.

**Light** is an "echo" of the Big Bang, and the principle which presided at the Big Bang is still fully working today.

**Love** springs from the perception of Oneness which encompasses everything.  
"Love makes everything possible."

**Fire** is the living substance, the unceasing transformation, the radiance of consciousness; glistening of stars, flame of spirit, Diamond fire.  
In the whole the living intensity is acting, **tension of the link connecting us to the Absolute**. This will asserts being in its fullness.

The **One Life** is precisely this "**circle of which the centre is everywhere and the circumference nowhere.**" Let us open our eyes, we perceive the touch of colour, the note brought by every being, and Beauty appears. Then, such as a galaxy in which all cells sparkle, the world is **transfigured**. This process is happening and unfolding now on Earth.

**Present**, because the world is in front of us (from the latin prae-esse) and present because it is a gift to us, to Him. And this presence is Now. Thus we rejoin that "which pervaded the Universe with a fragment of Himself and yet remains."

No formula is the truth.  
Life supersedes infinitely any form.

## Beyond the horizon

Go to the centre of consciousness, magnetic Light  
 This sphere of radiation can be symbolised by a white disc  
 Presense Being beyond the horizon,  
 visualised as a midnight blue background, infinite  
 Feel the moment when the midnight blue is on the point of emerging  
 at the centre of the white disc.  
 Everything is, impression of will  
 Consciousness itself is permeated by this Unity of Being.

One can reflect on these words:  
 "I am and I am not.  
 Greater than this is That,  
 Smaller than That is This.  
 But That must show this the nature of the whole  
 and showing prove itself unto Itself.

Rays 3 :616

Try, regularly during the day, to place the conscious sphere in the All.

## Transfer

Present to the centre of Self, magnetic attention, then with the others  
 1 OM of unification

Call up one's real identity  
 Visualise a white disc on an indigo background  
 field of consciousness on Being  
 Indigo is on the point of emerging from the centre of the disc  
 accept the impression of imposing power

then  
 Imagine that the point spreads horizontally  
 the white is permeated by indigo which remains alone  
 Ideas of Truth, Beauty, Good

Then  
 With the Inspirer of the group, perceive the Light of Life  
 All beings pulsating simultaneously  
 Emerges the Peace Sign  
 which vivifies the Group of world Servers

Go along this vibrating permeation  
 in the field of recognised service  
 Opening of consciousnesses  
 OM            OM            OM

## **Towards pure Reason**

Take up the exercise "Beyond the horizon",  
when the midnight blue is on the point of emerging from the centre,  
see that the blue widens horizontally in a band  
and obliterates the white disc

There you have an intuitive, inner space of new freedom.

If an impression of centring remains in this space, it is the consciousness of the Ego or soul or Self; on the other hand, ideas are much more clear.

Compare this space to ideas of pure reason: Truth, Good, Justice ...

Attention should go through the idea, the conception or the word, just as it goes through – in visualising – the luminous disc of consciousness.

Start again for months, years. Eternity lives in us.  
Talking of higher things, let us remain modest as to our realisations.

Pure reason is beyond the receptive, silent Place of the soul. Buddhi, or Wisdom, pure reason, vector of the magnetic force which balances abstract and concrete, Will and inertia, the One and the multiple.

"The world of ideas is a world of centres of dynamic force" DINA 1:63. Ideas motivate expression (idea or model) and yet remain themselves, not attached to any being or centre, free, more alive than magnetic light.

Buddhi, illumination of pure reason, "prolongs" direct knowledge, it goes from the heart and leans on or directs itself towards an external support.

## THE ONE WHOLE

In magnetic attention, place the magnet Spirit-Matter  
at the centre of a spiral on an indigo blue background

Look for the highest pole through the known stages  
Lower it to the most concrete:  
Spirit – Stone  
The Two are ONE.

Maintain this state  
One can call it Being, One, Fire, or anything else ...

From this state there can come 3 perceptions or attitudes:  
Vision turned towards the outside: abstract mind  
Relationship to the other Selves: buddhi  
Penetration in essence: atma (cf. CF:339)

Throw one's Being towards a seed of Fire (the essence of a Being), or uphold, elevate  
the multiple seeds that are men  
Wanting to magnetise  
"I assert the Beauty of the Infinite"

### Remarks:

When one says "the Two are One", the attention faculty has unified the two poles, and  
in fact, the Three (matter, consciousness, spirit) are ONE. One could re-read the 4th ray  
mantram:

" ... Form and soul are amalgamated. Inner vision watches over the fusion, knows the  
divine relationship and sees the two as one. But, from this point of high realisation, a  
higher vision is offered to the open inner eye. The three are one and not only the two.  
Go beyond, O Pilgrim on the path."

Treaty on the 7 rays, vol.1:71

- One could try to perceive AGNI as pure electricity (CF:519) or "focussing of space at a  
point of electricity." CF = Alice Bailey's Cosmic Fire
- This exercise can only be practised after training to feel the Heart, Heart to Heart  
help, and going beyond the horizon...



## 7 CONCLUSION

### PROVISIONAL CONCLUSION

This booklet provides much material maybe thanks to its relation to the blue pole which gives expansion, ease, attraction. It covers almost the whole Path of discipleship and study will take at least 3 years. It would be better if at this level of training you were to meet in small groups to study, meditate, share on a heart to heart basis.

### Setting up the course

This booklet was set up by a group of about 7 people, then five, over a period of about 5 to 7 years. It was centred on the blue pole of the illumination emblem and the subject matter arrived little by little. It should be noted that the quotations came, mostly, after the exercise had been written and practised. It is possible that the quotations had been read years before and had influenced memory, but this memory was not conscious at the time of writing the exercise. Finally, an assembling and organising stage followed which enabled the ordering of the elements; there were three retakes on this assembling: after 3 years experience, about 3 years later and finally 10 years later.

We suggest that you proceed in a similar fashion: a central axis with a basic meditation, embellished with various exercises according to your taste (and momentary attractions) then a recollection phase to overview the totality.

### The goal

The objective of the first booklet was to contact the Source of consciousness and perceive the different qualities of state of mind.

Success in training proposed by this second booklet is to

- participate in a subjective group (we are not alone)
- participate in a service group (we express love)
- tread the path of wisdom (this path widens tremendously)

Thus we progress towards the inside, towards the Self, towards the ashram; we progress towards the outside: a more magnetic life with those close to us which becomes more varied, a greater usefulness; we advance in experience, envisaging circles that are more and more vast, harvesting the fruit: wisdom.

## Your evaluation

We ask you to write to us each year, therefore 3 times during the 3 years of study of this booklet. Please reply to the following questions:

- Which exercises have you practised the most?
- How many times have you practised the basic meditation or the conceptual approach of the symbol?
- What did it bring you?
  
- Please send us an observation sheet of the rays over a month, and your comments on the subject.
  
- In your opinion, what factors are determining you and why do you think so?
- What path of service have you perceived? What have you initiated in terms of altruistic activity?
- In your spiritual evolution, what questions do you ask yourself?
- Which exercises seemed to be the most useful?
- Which exercises did you add, or would like to see developed?
- Do certain exercises or parts not seem very useful or requiring reformulation?
- What level or sub-level have you reached? Alone or in a group? Why do you think you reached them?
- What level do you reach with the ring of consciousness (first booklet)? Can you describe or characterise this state?
- Why does the second mental sub-plane 5.2 not reflect itself immediately on the second physical sub-plane 7.2? Is the explanation given in the first booklet wrong or correct? Why do you think so?
  
- Please send us – once during the 3 years – seven definitions of love, seven definitions of light. At another moment, you may reply to the six questions that DK asked his disciples.
- Once a year, can you write your thoughts on a subject of your choice?
- What suggestions can you make to help evolve this booklet of exercises?
- If wisdom was a game, what game could be created on the Net? Have you got any ideas on this subject?

## Finally

Once the ashram and the approach of Spirit have acquired practical meaning for you, ask us for the third booklet, dealing with transfer, with tension and based on freedom, as this one is based on Truth and deals with transformation and integration.

## Glossary for meditation

**Alignment:** juxtaposition of various levels in order to follow a fixed line. The vertebrae are aligned so that the spinal column is erect and the nerve flow is able to pass. Non-alignment inhibits more subtle or abstract messages passing: for example, a toothache hinders reflection.

**Soul:** Interface between spirit and matter. This centre is the base of self-consciousness. It is the integrating factor of the body and the continuity of consciousness factor between two cycles. The soul is located on the mental level, it is a sun of thoughts. The body of the soul is radiation and regroups the faculties acquired by the individual (causal body). A soul is coloured by a ray, which means that beings on the same rays share the same principal value: Love, justice, creativity, assertion, idealism, ordered process ...

**Solar angel:** totality of conscious faculties of a human being (causal body) assembled around the core of self-consciousness. The person takes this angel for the soul, later the soul appears as the intermediary of the monad or the interface of the One-Spirit.

**Ashram:** Subjective space where questions of personality do not enter. An ashram is the aura of a radiating life. At the centre of an ashram stand one or several realised beings, who are therefore actual monads (One). An ashram can be seen as a wheel with a hub, with rays and a circumference. An ashram is coloured by a Ray, the great Ashram or Life aura is permeated with love wisdom, it is therefore the planetary Heart.

**Aspect:** every being is triple and has three aspects, which translated in psychological terms gives: will (1), love (2), creative intelligence (3), corresponding to the 3 major Rays. The 3 aspects are more general than these qualities: existence, relation, movement or Life, Quality, Appearance or Spirit, Consciousness, Matter.

**Etheric centre:** energy centre. A living organism has vital energy centres which manifest as wheels = chakras. A centre can be awake or asleep and it is coloured by a Ray, but this colouring can change during evolution.

**Planetary etheric centre:** 5 centres have been indicated on the planet, corresponding to 5 large cities. The 2 centres close to mountains are the most spiritual and their energy more difficult to pick up, these are Darjeeling and Geneva, (crown and Heart centre). The other centres are London, New York and Tokyo. One could imagine that New York is the physical ajna centre.

**Planetary centres:** the Earth has several active centres at high levels of consciousness: Shamballa or Place of Peace is the crown centre and transmits planetary life, that is why it is known as the source of planetary life. Shamballa sets the tone for all the monads (on the plane where all is ONE)

The Hierarchy (Power of the sacred) is the planetary heart, and radiates love-wisdom. Humanity shows intelligence (when it is not submerged by animal instincts) it is the throat centre = the centre of planetary creativity.

**Planetary heart:** centre of love and inclusiveness, totality of loving hearts, guided by pure reason, sum of all loving beings, therefore of the Hierarchy (Power of the sacred). The main known beings belong to it: Buddha, Christ, Francis of Assisi, Socrates, Epictetes, Leonardo da Vinci and more generally all disciples, all those looking to help their fellowmen.

**Consciousness:** the faculty of perceiving and registering. Consciousness constitutes our relationship to the world; it is born of the meeting of 2 "sciences": an abstract stimulus which guides attention and a concrete base or substance which registers the impression. (Martin Muller).

**Deva:** being of light or field of light. Beings that appear as lights, one can discern pure ideas such as truth, thought or atmospheric currents and telluric places: Notre Dame de Paris.

**Ether:** life substance or energy, upholds vitality, space under tension.

**Group:** sense of shared identity. The individual maintains his personality but shares the same goals, the same research, the same problems as others. But the replies given depend on the individual. Example: the surrealists, the scientists, rock, jazz ...

Subjective group: group existing on the consciousness level, without necessarily seeing or meeting each other. An example (on the concrete mental plane) is an Internet forum. The healers, people of goodwill form a subjective group.

Master: being who has realised Spirit, it permeates his whole life; as an effective One, he (she) is thus master of himself (herself) in the three worlds: mental, emotional and physical. A Master guides evolution by implanting a Ray energy and by inspiring various disciples. A Master can be contacted through the spirit in us, sometimes known as the inner Master.

Monad: Source of life, point of life or spark of the spirit. At this level the One is in everything and the electric Light reigns.

Personality: totality of the relatively intelligent behaviour of a being. It regroups thoughts and convictions, emotions and taste, activities and sensations. A personality is coloured by a ray which depends on the solar sign.

Plan (of evolution): evolution follows a path whose global outline suggests itself over the centuries. One can suppose therefore that certain Thinkers have a Plan of evolution which probably spans a scale of 300 years. For example: the relationship approach, ecology, Internet, the One world, a new music are stages in the Plan. The known thinkers often formulate a new aspect of this movement forward.

Ray: One of the seven qualities or emanations of Spirit-Life. The body (the vehicle of a certain substance) of each being is coloured by one of the seven Rays.

Service: activity carried out for others. Service can be mental: creation of thoughts, emotional: therapeutic help, compassion, or physical: distributing meals, books.

Source: Place from where a current surges up from the depths. It is a crossing point. In a wider sense, the word designates the burst of an intense, abstract stimulus into a more tangible space, for example: a source of light, of heat.

Source of planetary life: Focal point of life where cosmic input is diffused, it is the place of Peace, known as Shamballa. The spray of Monads or sparks of Spirit. This centre is characterised by Will.

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