

SOURCE OF CONSCIOUSNESS

AN EXPERIMENTAL APPROACH



Volume 3, part 1
WILL

Association "Will-Spirit"

TABLE OF CONTENTS

| | |
|--|----|
| <u>0 INTRODUCTION</u> | 5 |
| USE OF 4 SYMBOLS | 7 |
| Basic Meditation | 7 |
| Transfer in the evening | 8 |
| NOVELTY AND CONTINUITY | 9 |
| Approach of new Kingdoms | 9 |
| CONTINUITY | 9 |
| Emblem of illumination | 10 |
| From Blue to Red | 11 |
| Sign of peace | 12 |
| Daring | 12 |
| Express divinity | 13 |
| <u>1. RENEWAL</u> | 14 |
| PULSATION | 14 |
| PULSATION of CONSCIOUSNESS | 14 |
| Simple pulsation | 14 |
| Double pulsation | 14 |
| Resonance to the 7 qualities | 14 |
| Pulsate with the emblem of illumination | 15 |
| Pondering on the pulsation | 15 |
| 3 Aspects | 17 |
| Pulsation with the AUM | 18 |
| Feet, heart and head | 18 |
| FOCUSING | 19 |
| Reminder of the axiom 4 | 19 |
| Questions to oneself | 19 |
| Pondering on the law of focusing | 22 |
| The transforming One | 23 |
| TENSION | 24 |
| Definition | 24 |
| Exercise | 25 |
| ATTENTION | 26 |
| 7 definitions of Tension | 26 |
| Exercise | 26 |
| Cycle | 26 |
| Polarities in perception | 27 |
| BASIS OF THE SEARCH | 28 |
| Critical points of the currents of awakening | 28 |
| Training approach | 29 |
| Levels of identity | 30 |
| MIND | 31 |
| Definitions of the field | 31 |
| Imagination and constructive thinking | 31 |
| Levels of the mind | 33 |
| Mind and its facets | 34 |
| Link in the monad | 36 |
| WILL | 38 |
| Will Attraction Desire | 38 |
| According to Epictetus | 39 |
| Personal will, some questions | 39 |
| Transpersonal will, questions | 40 |
| Knowing the will | 41 |
| Without filter | 44 |
| The law of abstraction | 45 |

| | |
|--|-----------|
| Meditate on the mind (suite)..... | 47 |
| Direction..... | 48 |
| The red thread..... | 48 |
| Three threads..... | 49 |
| THE SOURCE..... | 50 |
| Consuming the dross..... | 50 |
| Being the source..... | 50 |
| Exercise:..... | 50 |
| FREE ONESELF (a few notes)..... | 51 |
| Assert the law..... | 51 |
| The 3 circles..... | 52 |
| Triangle of energies..... | 52 |
| Sixth and seventh kingdoms..... | 53 |
| FIRE..... | 54 |
| Thoughts..... | 54 |
| Meditations on fire..... | 56 |
| | |
| <u>2. TRACING ONE'S OWN WAY.....</u> | <u>57</u> |
| Will and autonomy..... | 57 |
| One's own way with the physical group..... | 58 |
| Loosing one's marks..... | 58 |
| PROPOSALS..... | 59 |
| Role of writing..... | 59 |
| Journal and Notes..... | 59 |
| Using one's rays..... | 60 |
| Balancing the centers..... | 60 |
| Realizing the purpose of incarnation..... | 60 |
| Pondering on the elements of a project..... | 61 |
| Draw an energetic pattern..... | 62 |
| Creating one's mandala..... | 62 |
| ASHRAM..... | 63 |
| Glossary..... | 63 |
| Integration in the ashram..... | 63 |
| Willing to be useful..... | 64 |
| Deepen the work (its usefulness) or reorient it..... | 64 |
| Use of equipment in rays..... | 64 |
| Examples of equipment and use..... | 65 |
| Questions on subjective service..... | 66 |
| Your place in the Ashram..... | 67 |
| Support awakening..... | 67 |
| Your seed-group of servers..... | 68 |
| Exchange with the ashramic center..... | 68 |
| WORK METHODS OF RAYS..... | 69 |
| Methods of first Ray..... | 69 |
| Methods of second Ray..... | 69 |
| Progressive circles..... | 70 |
| With the Earth (inclusive reason)..... | 71 |
| Methods of third Ray..... | 71 |
| Methods of fourth Ray..... | 71 |
| Methods of fifth Ray..... | 72 |
| Methods of sixth Ray..... | 72 |
| Methods of seventh Ray..... | 72 |
| GROUP INITIATION..... | 74 |
| Planetary groups preparing an initiation..... | 75 |
| SERVICE GROUPS..... | 78 |
| THE TRANSMITTERS OF IMPRESSION..... | 78 |
| THE OBSERVERS..... | 78 |

| | |
|--|------------|
| History | 78 |
| The ten laws enunciated..... | 78 |
| COMMENTS | 79 |
| Questions..... | 80 |
| EDUCATORS..... | 81 |
| Law of sacrifice of the educators | 81 |
| Laws and rules..... | 81 |
| LAWS OF BEHAVIOR..... | 82 |
| Laws on the physical level: activity, vitality..... | 82 |
| Laws on affective level..... | 83 |
| The law of the lower four or of etheric union | 86 |
| THE POLITICAL ORGANIZERS | 86 |
| The tower of the 5 lights | 88 |
| THE PSYCHOLOGISTS..... | 89 |
| Ideas incarnating | 89 |
| Examples of illusion..... | 93 |
| The soul - or the Self of the form – and its perception | 95 |
| Contributing to reveal the self of the form | 96 |
| THE SYNTHETIC CRÉATORS..... | 97 |
| Description..... | 97 |
| Rules of the 10th group | 97 |
| Comments | 97 |
| <u>3 TRANSFERS</u> | <u>99</u> |
| Transforming the square in a triangle | 99 |
| Transfer from the two in one | 102 |
| Transfer from the five to the one..... | 102 |
| Transfer from the six to the seven..... | 102 |
| Transfer from the 4 to 2..... | 102 |
| Transfer from the 4 to 3..... | 103 |
| Transfer from 2 to 3 | 103 |
| Transfer from the 3 to 1..... | 103 |
| Transfer from the 3 to 2..... | 103 |
| Transformation of the cross into a line | 104 |
| Transfer from the line to the circle..... | 104 |
| POEM: THE HEART | 105 |
| THE ONE WHICH IS SEVEN..... | 106 |
| Meditation outline | 106 |
| 7 levels..... | 107 |
| Approach of the 4 ethers (vital levels) and their correspondence | 109 |
| Awakening of the 7 centers | 110 |
| 5 –Pointed STAR OF INITIATION..... | 111 |
| Its meaning..... | 111 |
| IDENTIFICATION | 113 |
| Thoughts | 113 |
| Show me how you love | 114 |
| From luminous blue to indigo..... | 115 |
| <u>4. TEMPORARY CONCLUSION</u> | <u>116</u> |

0 INTRODUCTION

Any spiritual training aims to realize Spirit within us; in this third booklet, we are nearing our goal. We shall intensify the source of consciousness, thanks to the current of attention, then we'll go beyond the conscious current in order to broaden perception to more abstract levels, for a direct contact then eventually for increasing and distributing life.

The first booklet led us to contact our center, the source of consciousness, to discern several nuances of radiation within us and in others. The second booklet enabled us or rather trained us to assimilate this radiation, to make it pass through our daily life – in its various aspects – to become useful in a subjective sense; this characterizes a subjective worker as he (she) develops wisdom in taking part to various activities.

The third booklet aims to intensify the source of consciousness. One may intensify it in two ways:

- in building a more sensitive instrument, hence more receptive
- in stimulating the current of attention

We are building a sensitive instrument in leading a right life, in developing our mental affective, physical body, and making them pure and clear, this is the role of discipline and it eventuates its effect along years.

Orienting our attention is the more direct way to guide our life. It is directed attention which makes us practice the exercises, which makes us contact the source. In fact it is also our directed attention which supports our freely chosen discipline. The word *attention* comes from *tension-at*, tension to be at the world.

This third booklet is thus going to develop our will, our tension. On the objective side, we'll talk about tension, a difference of potential, between the source, the self, and the world of manifested objects. This looks like the pupil of the eye or a black hole that absorbs and resolves all the geometry of the visible world. On the subjective side, for one self, tension is will, not a will to do or to act, not determination, but the original stimulus, in the center of consciousness which makes arise the current, which is founding existence, which is enlightening.

If you observe the emblem of the blue circle with its three dots, and if you hide the red point, you can see how much it is losing its effectiveness, its vitality and its attractive power. We shall go in the opposite way, we shall ground, stimulate, intensify this red dot, the renewal of consciousness.

The key-words guiding this third booklet are

FREEDOM

TENSION

BREATHING

That gives the whole pattern

1 BEAUTY

PRESENCE

CONTACT

2 TRUTH

TRANSFORMATION

INTEGRATION

3 FREEDOM

TENSION

RESPIRATION

FREEDOM symbolized by the transfer to etheric level or vitality, or dynamism. One may also speak of LIBERATION.

Gas as the impact of an air blow, the resistance of air, during a rapid descent, is slowing down and immobilizing relatively. The ether, dynamism, vitality, energetic, is a fresh omnipresent, stimulating perception. Some people say that Einstein's relativity put an end to the concept of ether, however Einstein himself acknowledged that a rotating space is not a translating space and thus something is infusing space, as a whole, without depending of any of its points.

We'll work with that which does not set down, that which does not weigh upon the body.

Contrary to thoughts and worries, contemplation of the emblem of illumination is refreshing, regenerating, vitalizing. We shall emphasize this transfer in the living, in the stimulating.

TENSION is translated in a first move as frequency of renewal. Tension is the difference of potential between what that is, between existing forms and that which passes through,

The negative - according to Hegel (the opposite of the positive which is laid down - in French pose) - that which wants to be, a fundamental will to be, non subjective, which arises in every being. It is the closeness to Spirit compared to Matter (presented by our body or the contents of our consciousness).

BREATHING includes two stages: inspiration and expiration. The first stage relates to capture of ideas, the second stage to the blowing in of spirit in a field.

Respiration and tension stimulate fire.

Respiration induces the pulsation that makes us taking part to life.

Thus the 3 key-words of this booklet have an inner correspondence; to tension echoes Will, to breathing echoes pulsation, to freedom? Freedom assumes choices, hence the ability to engage, to assume the consequences, and to take in charge. This taking in charge is responsibility, it requires the use of will for keeping the direction, to orient activity, to federate, to make attractive, to renew. The key-words of this booklet may thus be written as such:

| | | |
|-------------------------|----------------|------------------|
| FREEDOM | TENSION | BREATHING |
| TAKING IN CHARGE | WILL | PULSATION |

The second booklet develops wisdom, it assumes vast developments. Alice A. Bailey gave us abundant references. This third booklet is more brief, the words more seldom, for the current is sweeping away words. It's up to everyone to move along its own way.

[Thanks](#)

More than for the other booklets, the group has provoked and comforted the unfolding progression. The author has merely given a shape to our common exploration. The group has also benefited of several helps, some have been recognized, other not, for we are not alone!

USE OF 4 SYMBOLS

We'll take over the four symbols, which guided us so far, yet in a new way, emphasizing the movement and transfer.

Each symbol may be viewed in three different manners

- according to its periphery, the features which are delimitating the surface
- according to its inner surface, including all internal positions
- according to the movement of impression, transversal to its plane

The first manner is external and is done in opposition to the environment, the second manner assumes an inclusiveness and integration, the third manner goes with the founding move; one finds again the three aspects.

We'll work with the symbols in a new way and also with the transfer from one symbol to another.

Transfer of symbols

Passing from the luminous blue to indigo: absorption within the ashram

Then from the three aspects to the red: sign of peace

From the cross to the circle: radiation of the fixed cross

From the five-pointed star to the square

From the square to the triangle, then to the circle and its three dots

From the line Spirit – Matter to a black dot within a white disk (seed of the Absolute)

From the chromatic circle to Spirit

Basic Meditation

Give your weight to the ground and to the seat, spine erect, relaxed

The head sustains the sky

Focus the attention at the top of the head

In an empty space, free of any object, radiate at the most

Then at once, radiate ten times stronger, until feeling to be finally here

Actualize the crown center, Spirit

- purpose of life in oneself

Work to the renewal of consciousness

- red dot in the blue circle

Install the closeness of the source in the activities

- first aspect of personality

(all that in oneself and in others)

Assert the creative Sound, awakening consciousness

Notes:

- To actualize the crown center means concentrating one's attention at this place, ground the descending current, and make active this center that carries the purpose of incarnation.
- In order to focus consciousness at the top of the head, one may put one's finger at the summit of the skull, keeping the head aright (as with a book on the head), put your finger neither before, nor behind, right at the top.
When breathing in, transfer the consciousness to the point of contact with your finger. Consciousness is not any more behind one's eyes or outlook, thought does not matter any more, there remains the impression to look to the world form above, as if one was freeing oneself, and passing over the clouds.
Breath in again several times. During breathing out, consciousness may go down unto the pelvis, feet, chest or any place – better close to the bones -
- Sentences right after the dash point out a mental sign of contact or what one may look for
- Spirit means "that which has its center in itself"
- Renewal of consciousness points out the first aspect (will) of consciousness

- The first aspect is inscribed then in behavior as dynamism, sense of values, inner direction, or closeness with the source

Transfer in the evening

- Come back over the most marking situations of the day (even if it is about long-term projects)
- Observe the form and forces at play from the immediate higher plane. An emotional difficulty must be observed from the mind in order to be understood and solved.
- Transfer to the Triad (or the highest point) the energy underlying the form.

Note: if the form aspect is not dealt with and solved, the inflowing energy will give life to this problem that will become harder.

Another Transfer

- At which moment have I focused my attention at the top of the head?
- What was my fire today?
- What have I vitalized?
- In which way have I contributed to the work of the ashram?

Variant

- When and how has expressed my spiritual life?
- At which moments was I myself?
- When have I transferred my consciousness into the point of tension that I know myself to be?
- Was I able to create, live in agreement with this stimulus?
- Visualize yourself the following days inspired, infused by this stimulus, and expressing spiritual life.

NOVELTY AND CONTINUITY

Approach of new Kingdoms

This third booklet is exploring a new dot, it draws a turning point: renewal. It extends also continuity.

In self-schooling, we try to live as souls, as source of conscious radiation. This means to recognize the fifth kingdom, to take part to its existence, to its cohesion – love -and to activity. In the second booklet, we have also deepened our link with the human kingdom – the fourth - and the animal kingdom – the third one.

In this third booklet, we'll intensify our participation to the fifth kingdom of pure consciousness, we'll also pre- sense the link with the sixth kingdom - the kingdom of planetary lives – hence we'll perceive more clearly the role of the fourth kingdom, the human kingdom.

The fifth kingdom is based upon attraction, solar fire, the radiating self-conscious energy; the sixth kingdom depicts the liberated Triads, the rays perceived as magnetic dynamic currents, moving onward, perceived as electric fire. Passing from the fifth to the sixth kingdom is like passing from a star to a constellation.

We'll also foresee the seventh kingdom or solar Lives, the foci of the solar system, the sources of the 7 electric Rays, Beings living in Shamballa, the sevenfold One.

See Rays 1 p 222
Rays 5 p 129-132

CONTINUITY

Some elements have been studied in both previous booklets

- the symbol or emblem of illumination
- the sign of peace
- the 7 Rays or subjective qualities
- Presence
- Kingdoms
- Etc.

These points will be studied again and deepened.

Emblem of illumination

Which impression is transmitted by the blue circle and its three dots – red, blue, green
- at this level characterized by freedom, tension and breathing?

The answer seems to us:

1/ The source of the inspiring current, the illumined will

Unite with the current of inspiration

Awakening, beyond consciousness, is centered around the second aspect.

Bliss, beyond the outward look, is the consummation of contact with matter or enjoyment.

The will-to-be, beyond closeness to the Source or regeneration of consciousness, denotes the first aspect.

The whole is vibration upon itself, **vitality of awakening.**

2/ Express full consciousness

Identify with the subjective Whole, the circle of the One consciousness

Enter in the Source or pole of evolution, Movement

 In the pole of cohesion, Love

 In the pole of dynamism, Life.

Go in the center of Spirit.

Identify one self with (fuse with) fully realized Being

Insufflate the 3 aspects successively

- the 1st aspect, direction, stimulus to be
- the 2nd aspect, awakening, consciousness
- the 3rd aspect, creation, thought

Breathe intelligence, Love and Will in full consciousness

3/ Solar heat, light and fire

The body relaxed, the spine rises up unto the top of the head

Focus the attention

 Tension to be, tension of spirit (pause)

Intensify the pole renewal of consciousness

Stimulate the pole Opening, mental love

Stimulate the pole Intelligent perception

Make the sphere of consciousness magnetic within the One self

Visualize its projects, service, group, its life

Apply the law of solar Heat, love radiates toward others

Apply the law of solar Light, wisdom is unfolding in all beings

Apply the law of solar fire; offer your life, your self to the world

Ponder on the necessary actions at the moment

Notes:

The visualization of projects and service, group puts in relation with the world, it develops service and enables to apply the laws without danger.

Sources: 3 is the number of consciousness [CF:520]

[CF:1171] three laws of solar heat, light and fire.

4/ Pulsation of consciousness

Pulsating from the One to the Many or from the center to the periphery, the One-Spirit being also outward. The pulsation is based on the discontinuous: emission- tension, receptivity – registration. A dead form appears when receptivity does not give any more the quality, it remains merely the feature in inertia, the resounding with the world is turning dull.

Pulsation by renewal, unceasing uprising, at the center (red dot), through opening, welcoming, infusion (blue dot), through subtlety of perception, understanding (green dot).

Consciousness is pulsating, alive, awakened, receptive, comprehensive.

This pulsation goes with the 3 qualities of tension, at the center of the cycle (see the book *La qualité au-delà des mots*).

From Blue to Red

Meditation

Feet laid down on the ground, upright, relaxed, the head sustaining the sky

The body fulfills its role of grounding spirit:

Our pelvis laid down (our basis)

Our abdomen relaxed (seat of fluids)

Our chest ample and light (seat of air)

Our neck aright (a pillar)

Our head right up (receptive space) and summit

Awakened, fully present

Turn your attention to the world (that which is offering itself to us)

Horizon, substance and opening

Search for that which sustains the world and us

If the current is too massive, imposing, balance it by awakening

Keep the vivifying freshness

In this contact, support all points of awakening

OM

Notes

The question here is to transfer from the field of consciousness – symbolized by the white background – and the opening of consciousness – symbolized by the blue circle – to that which is founding this mutual existence, - this factor is symbolized by the red dot.

The horizon, according to Husserl, is the background where objects are inscribed, it is equivalent to the field of consciousness, before any special appearance.

Passing through the pelvis, abdomen, chest, neck and head, aims to integrate the essential role of these spaces. These areas are inscribed in the planetary crystal, described by Martin Muller.

Sign of peace

At this stage, the sign of Peace points out fundamental facts.

The three aspects unite in tension: **uprising of life, power of resurrection, total affirmation**. Here are some evocative names of these fundamental facts.

Do you feel it that way?

Daring

10. When alone, spurning possessions, standing firm and unperturbed, not bewailing his fate — only then does the daring one exult.

Thus shall We begin the translation of Our ancient Book of Daring. When a child plays with a newborn kitten, his mother rejoices at his courage, loathe to note that the kitten is still blind. When a youth toys with the soul of his comrade, the spectators marvel at his daring, not seeing the shackles binding the wretched soul. When a man denounces an assembly of judges, the witnesses admire his courage, not knowing that the daring of his threat has been bought with the jingle of gold. When an aged man comforts himself by deriding death, his friends delight, unmindful that fear has fashioned his mask of derision.

True daring is often unnoticed by people, because in its essence it is unusual. But the heart will tremble in response to the unusual.

Where art thou who vanquished? Where art thou who transformed the tremor into a leap toward the light? Hear, thou who darest! In the deep of night I shall draw near to bless thy sandals. I shall strew thy pillow with sparks of light, for the sleep of the daring one is as the melting away of a lute, when the seven strings are bathed in mystery. The sleep of the daring one is as the calm before the whirlwind, when even the slenderest blades of grass are unstirred.

Does the roar of the lion set the worlds atremble? No. Daring is awakened and the royal lotus of spirit unfolds. Brothers, let us gather in the hall of joy! The flower has unfolded; raised is the great wheel. Our Joy descends to the nether worlds and rises to the Brothers in the Supermundane.

We sing to daring Our best song.

49. They will ask, "Who gave you the right to dare?" Say, "We dare by the right of evolution. The right of evolution is inscribed in flame in our hearts. We cannot be deprived of the truth of the immutability of ascent. Both amidst the crowds and in solitude we know our inalienable right. We can affirm that only the blind are unable to perceive the direction of evolution. But when the door of knowledge is distinctly outlined, it is not difficult to strive out of the darkness."

Daring! Should one understand it as an unheard-of achievement? Shall not daring be one's daily repast, and the garment of one's every thought? Will not the prison walls become transparent? And will not the seal of the secret scroll melt away for the one who dares?

In recommending daring, We offer the simplest way. The heart knows the truth of this way. At present one cannot point out any other.

Display daring! There is much conflagration in the world, but it is only in flame that the foundation of the new world is forged. Blacksmith, hold firm thy hammer!

From the book AGNI YOGA

Express divinity

"Only, therefore, at the ninth initiation is the human being a *full* and true expression of divinity" R5 p 535

This is fundamentally true, yet little realized by us. Let us try in a small measure to express divinity.

Enter in touch with the realized Being in ourselves
Become infused with the inflow of the Sign of Peace
At the source of All
Breathe with that which wants to be
Breathe with that which awakens, the Self
Breathe with that which creates the ablaze Whole.
Share it in the mission of the ashram, its program
Insufflate it in the projects that we support, our life
Fire,
Subjective fire
Transfiguration

Variant:

Be at the Source of All
Be that which wants to be
Be that which awakens
Be that which creates the ablaze Whole

Preliminary research

Search for the Source of the opposites: Spirit - Matter
Search for the creative inflow, aligned to the planetary Logos
Search for the awakening inflow, aligned to the One self of the solar Logos
Search for the Lord of Existence, aligned to the cosmic Logos

1. RENEWAL

PULSATION

PULSATION of CONSCIOUSNESS

Simple pulsation

Relaxed, the spinal column erect, supporting the cranial vault.

Breathe calmly.

Implement a pulse from the center to the periphery, then from the periphery to the center.

Begin by the visual field: attention goes outward, then comes back to its source

Follow by the hearing field

Follow by the love for the world then retract to the center (affective level)

Follow with thoughts about existence, then back to the source.

Pulsate Self – the world

Go deeper: the mind is merely an instrument

Go on in pulsating: perception of oneself – rising up attention.

Double pulsation

a) **Gesture of double pulsation** with one's hands in front of the chest

Start with one's hands before the shoulders

RECEPTION: the hands come near face to face

BREATH: inner pulse before the center of one's chest

DISTRIBUTION: hands move way and come back under one's shoulders

b) **Pulsation in consciousness**

RECEPTION: centering consciousness, synthesis

This stage is also a recapitulation, meaning, abstraction of perception

BREATH: transmitting the essence to Being – Life - Spirit

DISTRIBUTION: Distributing awakening, the conscious life

This stage is also spreading of attention as energy

Note: Psychic energy is AGNI, Chit or Vishnu, the Divine Consciousness

c) **Directed distribution**

In this pulsation, send the attention to ward a group or a nation.

Is a flame rising up?

d) **Planetary pulsation**

Unite with the spiritual Heart (of the planet)

Pulsate essentially

Feel the 3 stages of this pulsation of AGNI:

Centering, Essence, Awakening.

The opening of consciousness results from these pulsations, and over time, generates an expansion of consciousness.

Resonance to the 7 qualities

Pulsation of the conscious heart (part b)

Resound to the Will

Blinding blaze, electric lightning, note of red, diamond

Resound to Love

Amplitude, reception, gift, note of blue

Resound to Intelligence

Fluidity, ideation, thought, note of green

Resound to Beauty

Harmony, balance, art, note of yellow

Resound to Knowledge

Precision, rigor, method, note of indigo

Resound to Idealism

Elevation, sincerity, conviction, note of rose

Resound to Ritual

Rhythm, ceremonial, process, note of violet

Pulsate with the emblem of illumination

Align on presence (with the subjective group or field)

Contemplate the blue circle and the three colored points

Broaden the circle to space

Space resorbs itself into a point of spirit.

Magnetization spirit-space

Distinguish the dynamic inflow in the center

Distinguish the opening awakening

Distinguish the perceiving and implementing intelligence

Pre-sense the renewal in the center

The opening goes outward in space and resorbs itself in the center

Pre-sense this pulsation – opening, centering – 2 mn

This pulsation underlies the world service

Tune into the selfless creative life

End with Sound underlying consciousness: OM

Prior pondering

Perceive the cycle going from planetary needs to human consciousness, toward those who are thinking lucidly, toward the servers who are transferring their thought to the soul and ask for inspiration. Inspiration comes from the inner center, the Self; it is registered in some minds, then is formulated in thoughts who are generating some projects and actions. It is the great cycle of thinking of world service.

The small cycle describes the round-trip in consciousness of the servers: the inner tension animating them and giving in their minds the vision.

Pondering on the pulsation

Life manifests as a pulsation, movement of the heart.

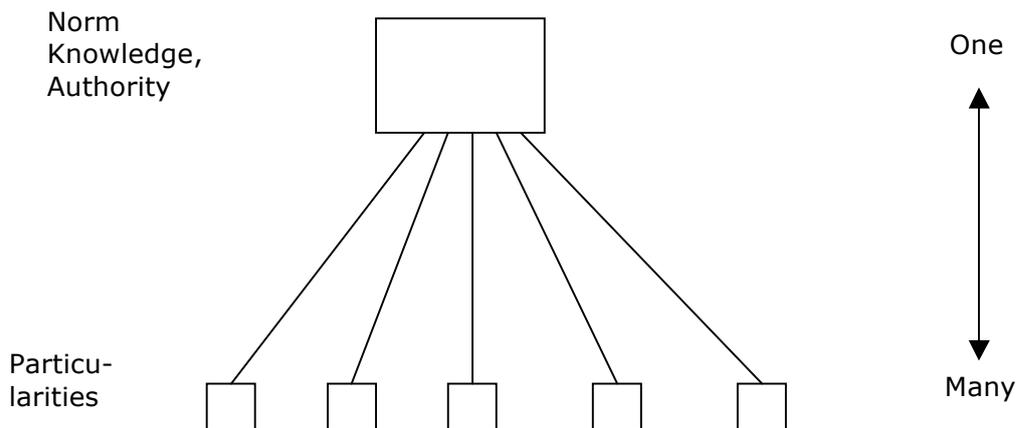
The pulse from the One to the many or from the center to the periphery – though the One-Spirit is also outside. Pulse is based on discontinuous, emission-reception, receptivity – registration. The dead form appears when receptivity does not give any more the quality; only remains the line or figure in inertia, the resonance with the world fades out.

Pulse by renewal, unceasing uprising, in the center (red dot), by opening –welcoming – infusion (blue dot), by keenness of perception, understanding (green dot).
Consciousness pulsates, alive, awake, receptive, comprehensive.

This pulsation goes with the 3 qualities of tension, at the center of the cycle [see the book *La Qualité au-delà des mots*, *Quality beyond words*].

Relativity

For locating the relativity of the points of view, one may study the relation between the One and the Many. The word *Group* broadens the perspective from egocentricity; yet the trend remains to think to known people, it means staying on a relational level. Quantum physics talks about the equivalence of particle and field. It may be easier to think about **field** than about group. I am a particle in a field; reciprocally this field is made of many units. So let us replace the word *group* by *field*; it will be more conceptual.



The vision of the One results easily on a frozen vision, with the Good or the established norm. One hears thus express: "The truth is ..." or " God told me ..." or "The trend of history ..." or "The market ..." Each time a concept is deified, but it is limited to a notion, it not even a concept – from the Latin *concepi*: take with - as Hegel meant it.

This unity is only apparent, for it ignores the many. The Many does not cancel the One, which does not swallow up the forms.

On the other side, to emphasize the mere multiplicity of the points of view results in chaos, no regulation is possible, everyone is right (or it has its good reasons) in one's sphere. This trend developed notably in California in the 70's; one emphasizes enjoyment, freedom of everyone, forgetting the collective, the One disappears. It disappears merely to reappear with a big firm and a mass of consumers. This vision promotes individualism and the invitation to dictatorship can be fought, for it is a point of view as "worthy" as the others. Hence this fragmented vision results in chaos, by lack of community or meaning.

Where can we look outward?

On an horizontal line? This means distinguish the public sphere (Law, State, Science) from the private sphere – of tastes and colors one can't discuss –

On a thread? The acknowledging relation; it creates the One in the many and the facet which highlights the One or which instantiates it.

According to Hegel or Morin, the One exists as negative; it negates its appearance, its temporary formulation, for going in the many and taking it back. The One can't be a Form and can't be frozen.

Hence going to the common (community), to the mental or energy field, is a step for going to the universal, which includes all and its particularities.

3 Aspects

Preamble

Alignment

Search for something we'd like to do (the purpose)

Or simply stay turned to the future

Meditation

Focus that attention at the top of the head

Get into the descending current

Be in peace, an immovable point

Search the stimulus which makes this point to exist

Institute a space

 For that we want to do (1st aspect)

pause

Open to that space, welcome the possibilities (2nd aspect)

pause

Think about what we'll do

pause

Assert loudly our intention by a sentence

We send our gratitude to the point and the stimulus.

Say: "It perseverates"

Pulsation with the AUM

Pulsation of the conscious heart
Pre-sense the downward current, Spirit, : A
Pre-sense the awakening spirit at the core of forms : U
 Spirit pulsates, awakens
Pre-sense the current implementing the movement : M

Visualize this awakening which stimulates consciousness in every form: Opening of consciousness

Feet, heart and head

Set the pulsation of consciousness (at the level of the heart)
Reception - Essence - Distribution
Perception - Being - Attention
Send the flame of spirit to the physical groups of meditating people

Feel under your feet the tectonic continental plate
Unite it to the plates of other continents: Europe, Asia, Africa, America

...
Under our feet, the globe vibrates, fire of matter.

Feel the One attention
It circulates through beings it radiates.
Solar fire at the heart.
Unite with the Heart of the Sun
Reception - Breath - Awakening

At the top of the head, pre-sense the reverberation of the stars
Their radiance, their flickering, currents ...
Sirius, Great Bear, Pleiades ...
Dynamic electric fire

This fire vitalizes the solar flame, regenerating matter
(Spirit in Matter, vitality
Life streams forth, spirit inspires creators
We stimulate the human archetype.
IN the intensity, we unite Cosmos, Sun and Earth.

Creative assertion.

FOCUSING

Reminder of the axiom 4

Any being is a focusing of Space into an electric point
In Be-ness, un-manifested Root, is found the plane of Being, which is Light, Life, Electricity.
According to the law of periodicity this point pulsates from space to point to space...
Conversely, all space has a focal point.
Participating in its pulsation is called identification.
The lesser relationship coming out of it is conscious sensitivity.

Reminder of the description of an ashram

[DINA1:696] "In the words *focus* and *direction* lie the key to any technique or method of contributing to what I might here call the reservoir of thought which is an Ashram".

One could add the word *tension*.

You can note all the uses of the word Focus and all the definitions of an Ashram given in that book from the page 680 to 773.

Questions to oneself

Focusing the activity

(This activity might be visualized as a green circle).

What is the center? The pivot, the spring?

What is "essential"? In the job or the trade?

What has determined this choice? Which social, astrological, factors? Which predispositions?

Where are you heading for?

Any figure can be used to set the visualization and to specify it. Everyone can thus draw this focusing in its own way. We are suggesting two of them here.

Chart of activities

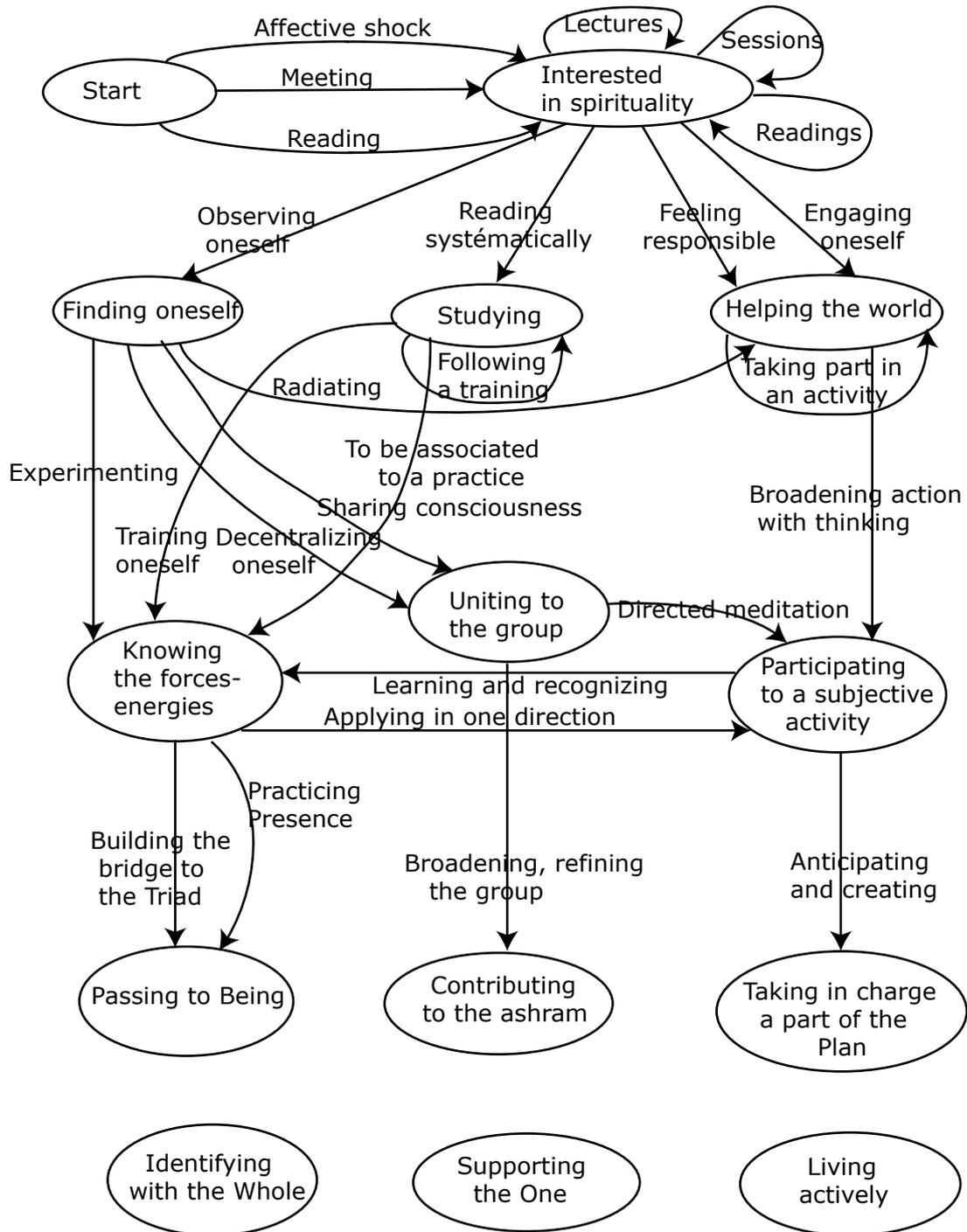
The "chart" is made of concentric circles, the more the topic matters, the nearer it is from the center; the more it is secondary, farther it is. The circle is crossed by two axes, horizontal and vertical ones. On the left of the horizontal axis, Self, on the right, the others or the Relation. At the bottom of the vertical axis, the roots or Origin, on the top, the power outside or crowning. These axes are inspired by the Humanist astrology, [Rudhyar and Rupperti].

Locate successively the domains of activity.

Goal diagrams

Such a diagram is composed of ovals representing the goals and of arrows representing the strategies enabling to pass from a goal to another. The first goal is to start, the last one to stop. One may distinguish 3 series of goals: the first series is about the operating or concrete practices; they are already implemented activities (3rd aspect). A second series is about the cohesion (2nd aspect) and the third series represents some farther intents. In any case, these goals are not values (abstract poles of attraction) or some wishes, but goals to be realized; they are formulated with an infinitive verb followed by a complement of object.

Example:



Notes:

The beginner envisions inaccessible ideals, for example "Taking part in the Plan" whereas he has a cloudy vision, he aims merely to take his tiny part in it; this attitude is a part of a strategy, the motive part only, trying to come nearer to be useful. Goals are more concrete, thus more restrictive and are revealed as one moves forward. One has first to contribute to evolution. The Plan is the blueprint of future evolution; to take part in it assumes to create on the mental plane and not merely to discern some signs. Another example could be to live as a soul. Do it, it is endless; specify, observe what you can do.

This diagram is in no way definitive, find your own words and approaches.

Where am I focused?

"Seek to ascertain in a wide and general sense where your major life focus is established. Is it emotional, mental or soul level? Is it focused consciously in the Hierarchy, in my Ashram, or where? What is your daily focus as you watch yourself each day of living? Where, each day, has your attention been having in mind that a disciple's focus is frequently in one place whilst his attention is in another? Do you know what I mean when I say this?" DINA2:449

Focusing perception

(The field of perception may be visualized as a blue circle).

What is the determining center of your perception?

The usual level from where starts your expression? Where do you feel yourself to be, think ...

How do you support this level? Which link establishes the meditation?

While meditating, can you transfer briefly this point?

Do you perceive an ashramic space or group?

Which is the inner group, the inner field you are a part of?

Focusing being

(The sphere of Transcendence may be visualized as red circle).

In this inner group, what is its center?

What have realized in this approach of the real Being?

What is this presence? Which tension sustains this circle?

Outline

Alignment: create a line from the lowest to the highest.

Polarization: install yourself in this point

Visualize the sphere of perception; make pass through the breath of transcendence, set Being in the perception.

Note the new focal point that is emerging.

Visualize the sphere of activity, make pass through the breath of Awakening supported by Being. Transcendence reorients and supports activity.

(cf. Mart Muller, Galactic, solar and planetary being).

Outline 2

Work the 2: transcendence – activity

Move to the focal point: Being in the breath of Transcendence

Support the usual focal point of perception

Carve the pass from point to point

Or from a point to another space which focuses in a point,

Note the new point.

Support activity, note where is established the focal point, note the direction.

Carve the pass from point to point ... Note the new point

Clarifying the symbolism

A line means a link

A circle a space

A point the essence, the center

Red circle transcendence

Blue circle perception

Green circle activity

red dot

blue dot

green dot

monad, the One

awakening

personality

A luminous blue characterizes the soul, a dark blue the second aspect, hence the spiritual Triad.

Personality is usually the sphere of activity; but another – radiating – activity is gradually establishing

Pondering on the law of focusing

Is it a general law that any unit – or space- focuses in one point?

In that case, which kind of space?

What are the properties of the focal point? Where is it located?

Law: the more the focal point is defined, the more the circle of influence grows.

The size of the point is inversely proportional to the size of the circle.

Relationship with coherence

In a hologram, the information is present in any part. The part is in the image of the whole. Does it exist an multiple focalization?

A focalization in one point, with multiple points?

How are defined, are made these points?

In a hologram, these focal points are constituting units, that is to say some atoms or greater parts.

In a laser beam, a photon is coherent with the whole beam – it is even indiscernible, it can't distinguished form others.

In an egoic group (same ray), a consciousness is at unison with the group.

Relationship with other laws

Formulate the law of attraction and the law of synthesis.

Here is an essay

Law of attraction: spirit attracts that which corresponds to it (substance or other units).

This law expresses the principle of affinity or concordance of rhythm. It is binary and relates to the 2nd Logos. It answers to the question: Where to go? Where to orient itself?

The law of economy expresses the principle of least action. It is ternary and relates to the 3rd Logos. It answers to the question: Which path for going from one state to another?

The law of synthesis expresses the principle of essential homogeneity. It is unary and relates to the 1st Logos. It answers to the question: Why does it come to existence?

Law of synthesis: The stimulus of the whole is in the part.

Synthesis is produced by the stimulus that makes things to exist.

Attraction is the effect produced by an more intense unit on the minor units responding to its stimulus. Can you check that?

The relation of the law of focalization with the law of attraction seems close. Because of the pull of the unit toward its center?

Which relations is there with the law of synthesis? This last one includes all units and presides over the abstraction of the many into the One.

Is there a relationship with the law of economy – least action -?

What is the aim of this law of focalization? Who is emitting? From where?

Law of Assembly. It is told about in DINA2:402-405.

This law is ruling in Shambhala, In the creative Sound?

Is it the law of cohesion -at monadic level [CF:569,576] ?

This law of assembly is it focused? Does it require a focalization?

It is the law of the first aspect, ruling in Substance

The transforming One

Observation

Envision the green circle: the field of activity with its active pole, of receptivity and direction

Envision the blue circle: the field of consciousness, its pole of emission, perception and orientation

Envision the red circle: the field of being, its pole of distribution, reception and stimulation.

Broaden to the universal:

Red circle: stimulus of the One, living vibration, Source of the Law

Blue circle: ashram, the circle of our brothers

Green circle: selfless creation.

Ponder on the unit of consciousness: what are its strengths, its structure, tonality, the progress to be made, the obstacles which delay

Instill the factor of transformation in ourselves

See the individual circles aligned on the universal

Visualize the blossoming of the colors of the chromatic circle.

Sing the Sound, or not.

End by 'Let it be so!'

Notes:

1. The period of observation requires time. Goal diagrams or mind maps representing the poles might help.
2. The factor of transformation in ourselves makes reference to the point in the center of the circle, the transforming One of the first Ray [R3:617]
"It knows It self as the transforming will or that sustained, applied process which brings about the needed mutations and changes through the action of the constant incentive of the will-to-good.
Yet at the same time it is not identified in any way with the process. These mutations, producing transformation of the One into the Many and later in time and space of the Many into the One are carried forward from appoint of focused, dynamic will, the 'Point in the Center' which changes not but remains ever immovably subject to its own inherent purpose"
Is it possible to be more clear?
3. The last part is based on the Manu practice [IHS:43]:
 - to realize what has to be accomplished
 - to visualize the steps
 - then to implement through the Sound

TENSION

Meaning

What does that mean for you?

Measuring the tension

For measuring the tension we shall use two methods.

First method. First of all, put some seeds (seed of wheat or else) in a cup of water. Observe the growth of the germ a few days after.

If the tension of the germ is set to 1, what is the tension of your being? Of your consciousness? Set a number.

What was your tension last year at the same period? Set a number.

What tension can you reach in this life?

Second method. Let us give the number 1000 to our real Being (Monad, Spirit). What is our present tension? What tension can we reach in some length of time?

Definition

Research and pondering on what tension means for us. In both previous observations, it means surge of life.

Study the tension according to

Hydraulic: height of water= difference of potential, current flow = intensity

Medicine: a tension from 8 to 13 ...inflow of blood pressure; compare with ocular tension

Liquids: superficial tension of a liquid

Electrodynamics: Difference of potential U , Power= UI , $U=ZI$ Impedance Z , energy E or P

Quantum mechanics: $E= h \nu$, frequency ν proportional to energy E .

Frequency of perceptible renewal?

In continuity and change: that which sustains a form, emergence of the new, presence of renewal, proximity to beginning

Examples of tension to be explored

Focalization concerns a space and its center; tension is the stimulating active factor, direction addresses the development in this space. Thus these three notions are linked.

Tension of life in the germ

Tension of consciousness (toward blossoming)

Tension of the thread of life, tension of the source (exercise leaflet 1).

Take again the exercise The source as tension of being rising up.

Tension of space.

Exercise

The transcending One: Real being

The transmitting One: emitter of the Sound

Do not let you be carried on

The transforming One: stimulating point in the center

Without being identified with the process

The transfiguring One: centers with multiple applications.

Contact, Emit, Visualize, Spread out.

Note:

In the basic outline of this leaflet, "actualize the crown center" means thus the focalization of Being.

The stimulus producing the transformations without being identified with these neither to the form is fundamental. One may reread the extract on the transforming One ([page 22](#)) CHECK

Search for the approach 2nd Ray

It is based on seeing. Here are the 4 stages of the One.

Therefore search for

The synthetic vision of the divine Intent

The passage between the opposite Spirit – Matter toward a unified whole

The attraction modifying the form

The light in all points

Search for the approach 3rd Ray

It is based on thinking. Here are the 4 stages of the One.

Therefore search for

That which stands

The mental current

The energy at work: goodwill

Glory

With its application.

Imagine the world as a theater and ponder to an individual or an activity, event to all its behavior.

Search to identify to each of these roles:

Author

Theme, style, script written by the dialogist

Director arranging the scene and shaping the whole

Actor interpreting and playing

ATTENTION

That word *attention* comes from *Tension-at*, as noticed Martin Muller, cf. Epictetus and its Handbook

7 definitions of Tension

In analogy with the 7 definitions of Love, search 7 definitions of tension.

Then write the fruit of your pondering on tension – or expression of the will – on the mental plane.

Later, write the fruit of your pondering on tension – or expression of the will – on the affective plane.

Exercise

Alignment, Being, Tension-to-be
Turn toward the field of service and its seeds
Make this tension to be play with this field
Register the impression

(After this stage of observation, a stage of inspiration then of infusion)

Sear the purpose of this field

What motivates the evolution in this field?

What is the central factor?

In the recognized purpose, visualize and fortify the useful relations

Eliminate the hindering attaches for keeping only the vision of the purpose the will and its achievement.

Example given to a disciple

“Study for the next year whether you know the true significance of tension. For you it should mean (speaking in a symbolism which you ought to understand) that moment of exquisite sensitivity which appears just as the life within reaches the point of ‘**breaking forth**’ into the light. It is that moment of **alert anticipatory** direction which distinguishes the runner in the Olympic games as he stands poised for his supreme effort and test. It should be, for you, the moment where you switch your **identification** with that which you do, away from that act of doing (which is in reality only an effect of an initiating cause or motive) into the world of origins, of motives and causes. In that supreme moment of tension, you relate life and form, the fluid and the concrete; then an organism, and not an organization, takes shape before your eyes.” [DINA2:449]

Question: where is located our tension?

Cycle

A cycle is a temporal unit. As a spatial unit – a form- it has a *raison d’être* which appears in the center. The cycle unfolds and one y represents it as a circle, yet the purpose or *raison d’être* was present in the beginning and appears at the end; it can be perceived at one moment yet stands underlying to the whole.

-Thus each year, the *raison d’être* launches a new impulsion.

Can we 1) spot that moment

2) contact this *raison d’être*

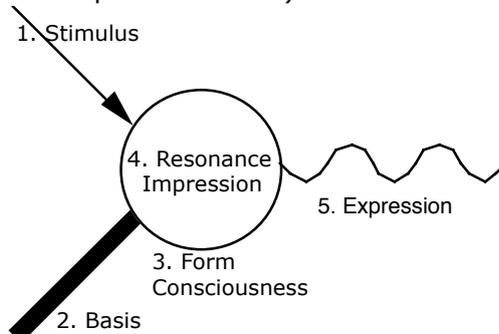
Polarities in perception

Any perception comes from the junction of two poles:

- a pole support or basis, providing the substance
- a pole stimulus, informing or emitting giving inspiration.

A stimulus too abstract (without a sensitive support) remains imperceptible.

A basis too heavy (without adequate stimulus) remains an informal chaotic magma.

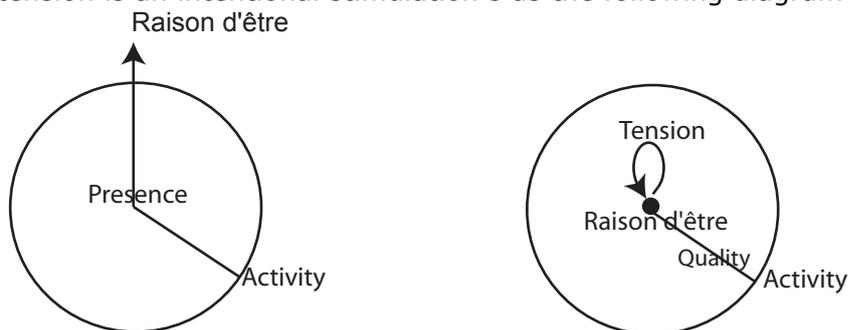


This extract from the first booklet can be developed now.

The expression is put in form by the creative aspect, intelligence.

The resonance is related to oneself, to one's acquisitions, reflexes, conditionings. It is the circle of consciousness which broadens and is symbolized by the blue circle. The second leaflet has stimulated the maturation of these inner relations to the Self and to their assimilation in the mind.

Will or inner tension is an intentional stimulation as the following diagram describes.



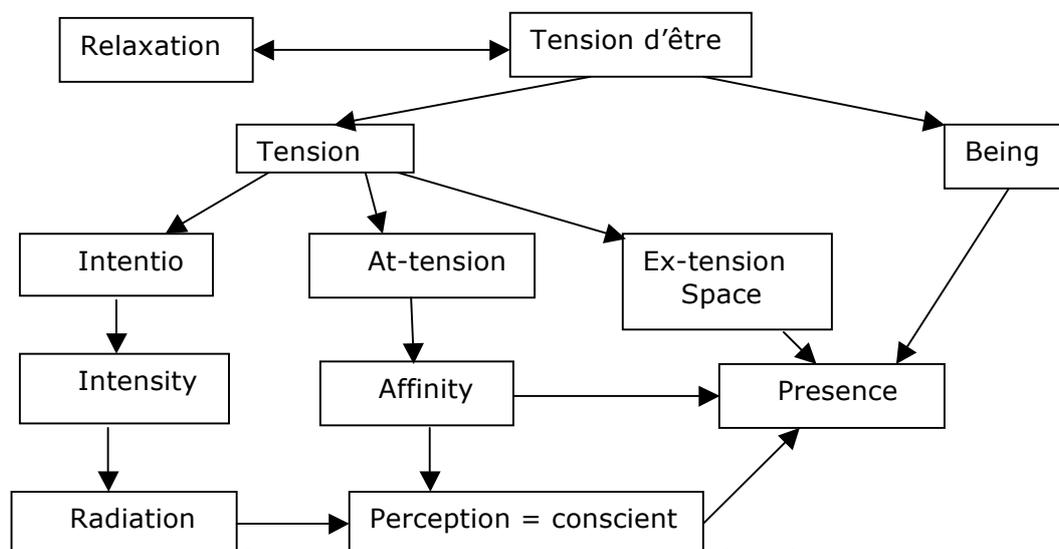
It is also possible to work for the two currents Emitter and Basis, when they enter in contact in the conscious field. It is the role of the magnet Spirit-Matter symbolized by the Kundalini- this current starting from the basis of the spine for blossoming up at the top of the head.

Then this is stimulating in contacting the substance or more accurately the germ of the unit of substance.

Finally, it is possible to be the current underlying both poles, Emitter and Basis, the One producing the living pulsation.

BASIS OF THE SEARCH

Terminology



Critical points of the currents of awakening

See Martin Muller's book, Prelude to the new man, an introduction to the science of Being, 1978. <http://pauldoucette.squarespace.com/martins-book/>

Positive polarity and not energy-Nature

The energy Nature underlies the body, one works here with informing currents, the support is secondary. One practices the attention without physiological effect, hence the relaxation.

Relaxation unto the bones

It is passing beyond the vital or biological energy; this avoids any affect.

Personal / Non-personal or apparent / Real

Page 35 One is passing from doing to being. This means going beyond personality or according to oriental words, to practice to the not-doing.

Soul level = to radiate

This radiation is not charisma; it is no personal, it goes through the personal (mask); it is possible to act as radiating.

Functions Aa, Au, Am ... rather than e location of the centers

Martin Muller specifies the location of the centers; for avoiding any overcharge it is better to work with currents and functions. Their anchoring on the body will define itself on its own.

Begin with the vertical current of incarnation (Aa), enter in the inner space or internalization (Au), externalization (Am) passing through the cranial box, the current of gift to the world (Ua), the current of affective feeling (Uu) ... Explore the significance of these currents.

Later we have preferred to number the currents in 1.1, 1.2 instead of Aa, Au... Numbers help to conceptualize, yet the sound A, U, M make the contact easy.

Link centers and jewels of chakras

Chakras are energetic focuses, the centers of awakening places where the currents enhance perception. A center is usually a bit higher than the chakras. See DINA2:115 where it is told a center of force behind the solar plexus: it is the Uu center.

Training approach

1/ Pass in positive mode and not energetic mode

A great relaxation, perception of being or of infinite

2/ Locate the levels: galactic, solar and planetary

Empty space, free of any object

Radiate 100 times stronger, (beyond the person)

Sun facing the planet

Being on the planet (verticality)

And before space (will-to-be)

3/ Distinguish personal radiation and Presence (radiant)

Act not by gesture or word, but by Presence or currents; the radiation will be impersonal

Actualize Being, that produces presence and currents

4/ Locate the currents Aa, Au, Am, Ua

Being: founding current, the vertical current of incarnation.

The direct current of gift to the world, as a laser beam in the center of the chest

The center of the plaque sensitive to internalization (center of the front)

The wave going forward through the cranial box.

5/ Locate the grave currents Uu, Um, Ma, Mu, Mm

Current stimulating the affective sensitivity (sense of integrity) Uu at the basis of the sternum; the wave of expression at the top of the sternum (the hollow under the throat). The vertical current of grounding in matter (coccyx); the plaque of coordination (Mu) above the pubis, the center of bodily movement (Tan Tien in Chinese) (Mm) under the navel.

6/ Work on resonances

Aa, Ua, Ma: impulse or stimulus

Au, Uu, Mu: formation

Am, Um, Mm: implementation

7/ The crystal exercise

Levels of identity

History of relation and interaction

In the beginning of the twentieth century, things appeared as given, as brutal facts. Later was put in evidence the relation we have with things.

One distinguishes thus the object, and the relation, the system and the flow; psychologically, me, others and the relations we have.

My self, am I not my relationship to my memories, beliefs, to a name and first name, to a body, to competencies?

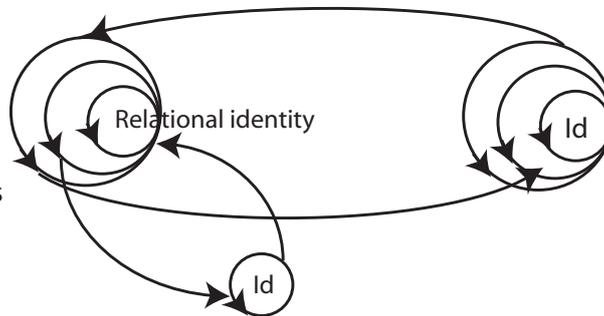
Finally, am I not a relation to myself, to oneself, the Self? A pure consciousness who, aware, attracts and links various elements in an organic whole (almost coherent unit)?

This relational identity (relation to Self, pure consciousness instead of consciousness of an object) would ask for another kind of activity, another way of dealing with quality.

Curiously, quantum mechanics has solved the antinomy wave / particle in one unit: the quantum of action. This quantum or indivisible element founds the action, hence the identity which is relation to Self.

NETWORK OF RELATIONS

RELATIONAL IDENTITY
relation to oneself
to one's memories, to beliefs



In this figure, the innermost circle is the identity, while the external circles of each unit are the structure or contents of this consciousness. The starting point and the arrival are located somewhere in the consciousness of the unit, though there are supported by the Id.

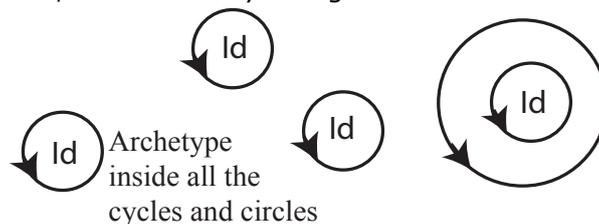
A metaphor may illustrate this systemic view: a laser beam Earth – Moon may relate these two planets each planet being composed by some relations.

The European flag enables us to go further. The relations between all the stars (the systems) is not represented. Instead of seeing relations, is there not a constellation carrying on the whole, a cloud of sparks or Breath of spirit?

Relations then appear only as eventual phenomena, secondary ones? In this view or at this level, each unit is infused by the One, underlined by Being.

The ESSENCE IN EACH UNIT

Tension of the current: lamps
Atmospheric pressure: wind
Degree of humidity: dew



Instead of considering objects, humanity realizes now the relations with objects and the researchers of the Self realize, relatively or largely, the relation to the Self.

Before the relation lays down, the jet is the Who, as It is in Itself, the pure subject; as the irruption of a multitude of sparks or droplets of dew. This freshness liberates us from the form and the other or the object is known in its **uprising** itself. Then identification plays, for knowing the thing.

Second aspect of the One, will add some people.

MIND

Definitions of the field

The mind begins with meaning

Perceived forms (some letters on a page) are only understood when the sentence takes meaning. Otherwise the brain turns on empty. Any ingestion of drug or exciting food (coffee, tea, chocolate) stimulates the brain and agitates the contents, yet new ideas do not come up that way.

The mind is the sense enabling to size the general (Friedrich Engels) a sense as sensory organ. Indeed, any figurative element is either sensory (physical) or felt (a imaginary = affective). Mind is the tool of the field of general notions or concepts.

Mind is the animating principle of consciousness itself [CF:308]

Consciousness is a flow, exchange or process.

"The psyche appears among others as a dynamic process which lays on antitheses which underlie it and on the antithetic character of its contents, so that one may finally represent it as a tension between its poles".

My life, Carl Gustav Jung, page 398 in the French book, Gallimard Folio, 1973

This antagonism enables to understand why discussion are often opposition or complements; for what has been projected by one is received by the other as an object laid down and therefore limited; it lights it up in giving some movement ...

This antagonism results from the interaction subject – object.

The jet is the link (attention) uniting the sub-ject (under the jet) to the ob-ject (laid in front). It is this relations that the dialectics of Hegel includes and overcomes, it is this fact that Wittgenstein as many other thinkers (Bergson, Hadot) deals with.

Mind and consciousness are making reference to the flow, the movement to ideation, emanation toward the concrete.

Mind is the intelligent will and ordered purpose of an existence [CF:337]

Mind is that cohesive something which enables an entity to work through form [CF:332]

The definition of the "mind as the fifth principle" is too technical for being kept in a first approach, but the reader may read and re-read the chapter of a Treatise on cosmic Fire about Manas and its nature.

Mind is this faculty of logical deduction and reasoning, and of rational activity ... discriminative faculty [CF:310]; this establishes the link with reason, that means to envision things from the point of view of the whole or from space.

Imagination and constructive thinking

In the building of a link with Being, the second stage is the registration of an impression. This abstract impression, exceeding consciousness, makes an i-mage (a representation or figurine) in the consciousness through imagination, related to the affective field.

It is thus important to study thinking, its various modes, as well as imagination and the mind.

Let us try to describe and define some abilities.

Mind

The mind is the ability to perceive the meaning of action

3rd Logos

The mind is the capacity to see relations

2nd Logos

What would the definition related to the 1st Logos?

Capacity to see oneself in the whole, to see the whole around oneself.

Thinking

Thought seems to be a current of consciousness – attention and registration – emitted in a direction.

One may distinguish

- the descriptive thought (depicting thanks to language)
- the analytical thought (which details) in searching the causes
- the functional thought describing the behavior; it includes a element of movement or dynamics
- the critical thought looking for assumptions and questioning the facts – thanks to causal analysis and alternative hypothesis
- the interrogative thought which questions and searches what is not
- The constructive thought suggesting alternatives
- The analogic thought making comparisons or parallels

The spotting of notions or description of facts seems related to the 7th subplane of the mind.

The linear reasoning unrolling consequences seems related to the 6th subplane. Causality has been challenged by the functional description; this last one describes flows, or regular exchanges; it is a systemic view.

The interrogation is one stage of thinking such as an opening corresponding to the closing or answers provided by the mind. Any interrogation or opening of space is related tot the second Logos while any reasoning or following of the thread of thought is related to the third Logos.

What about the radiating thought introduced by the Buzan brothers? This mode of thinking – from the verb *to radiate* which means to propagate from a center – depicts the associative processes starting or connecting from a central point; this point is a notion or thought content and is often a question or a value. The authors of this concept or radiating thinking, Tony and Barry Buzan, link it the neuronal associations, each neuron being the basis of multiple associations.

A part of the thinking is about the past, or the reading of events; a part is the consciousness of the instant and another is related to the future, to what is possible.

Ray mind

Obviously, the ray of the mental body promotes a specific mode of thinking, yet any mind can function in all modes.

A 5th Ray mind is prone to think linearly, and to search for causes.

A 4th ray mind is prone to compare and use analogies, to associate various notions.

A 1st ray mind is prone to see the whole and to keep to principles. Any mental body has its traps: a 1st ray might stop at the first answer, usually quickly attained. A 4th ray mind might be vague and disconnected from the facts. A 5th ray mind might dig deeply in reasoning, forgetting the use and value of this thinking.

Modes of research

One may search in following the thread of language, but it is composed of pieces of fixed meanings; it breaks the movement; moreover it is using a language: French, German, English, Chinese, etc. which are filters.

Another mode of research is experience, based in a recollection of the past, or an experiment to be made.

Intuition

Intuition is a perceiving capacity that can be trained. Is it the capacity to size directly without knowing how this research is made (the articulation of the stages of this research)? Jung defines the intuition this way: "function transmitting the perception by an unconscious way... it presents to us suddenly a content" [Types psychologiques p 453]. It is thus a global immediate perception. Alice Ann Bailey defines it as "the art of clear synthetic vision " [From Intellect to intuition:26]; page 162 she quotes an author "direct assimilation of a knowing faculty with its object ... intuition is an immediate information without any objectively interposed intermediary",; from another author: "Intuition is the apprehension by the mind of reality directly as it is"; this is equivalent to Jung definition. The Agni Yoga teaching uses the expression "straight knowledge".

And you how do you approach it?

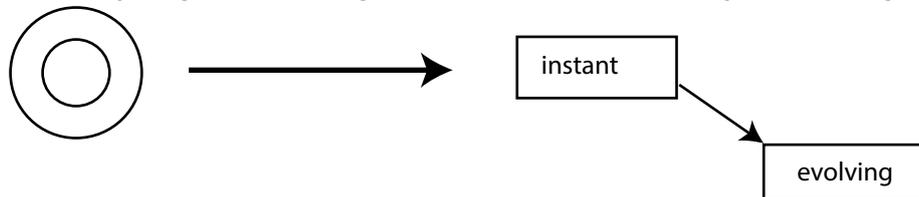
Levels of the mind

Concrete mind focused on the understanding of a thought-form, ie a content; either the external object has a major role (extraversion according to Jung) or the inner perception, the thought content (introversion).

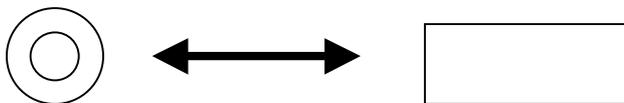


The mind assumes there is a jet going from the subject to the object; in the concrete mind, this object is at a distance..

This mind has a direction (of the inherent movement) called a meaning: an instant meaning by the fact that the subject perceives the object, and an in-depth meaning by the fact that the subject gives meaning to the evolution of the object in its significance.



When the jet becomes reciprocal, when it reflects itself in the object and illuminates the thinker, one talks of an illuminated mind.



Coherent mind, expression coming from the coherent light of lasers. When this light is maintained in a synthetic order (in phase or all the grains of light at unison), one talks of coherent light; this order is the expression of a will. By analogy, one talks of coherent mind, when a will sustains the illumination perceived in the mind in resonance with the object of its pondering. Then there is a stimulated receptivity – concentration, contemplation, illumination. The coherent mind integrates the relation and the tension.

Spatial mind: immensity envisioned travelled by thought currents; it is the divinity looking outward, in the mental substance. Space is perceived behind the light whatever its clarity or intensity – specially in the case of the coherent mind.

Space: place or set of all possible positions, hence of all perceptible objects; by extent, it can become the set of all possible movements (space of evolution), or the set of all possible. Space in the Buddhist sense (blue divinities) points out the spatial mind.

Buddhi (from Bud to know) or pure reason

The pure ideas of Truth, Compassion, Justice, Beauty are within space (or behind it) and abide in the pure reason or buddhic plane of direct knowledge. This direct knowledge oversteps distance, relation, jet.

Atma or spiritual will depicts a stimulation leading to renewal (at soul level or self-consciousness of the form); it links to the One in all. Atma makes reference to a direction in the sense where some possibilities or lines of intensity are stimulated rather than others. That space describes no more objects, but currents of tension.

Buddhi and Atma are part of the solar fire, for they act as intermediaries to spirit for contacting the substance; if Manas is the synthesis of five Rays, it represents also the planes which are numerically associated to these rays [CF:336].

Life depicts then a pulsation or breathing extending in the space of perception. The feedback in the illuminated mind is one of the stages of this expression.

Spirit and psyche

Psyche (consciousness and unconsciousness) is the mechanism of response of the form to its environment. In the circle of the form, it is thus the circumference or interface with the outside.

Spirit is this positive, emitting or stimulating factor, which impacts the substance (within the form).

Gradually, the psyche extends toward the center and covers the inner space of the form, represented by a disc. The awakening is bidirectional exchange between the center and the periphery.

Mind and its facets

The mind has sometimes a bad press, for it would impede to feel, thus to live. Mind is then opposed to presence. Presence is simple immediacy, but it is perceiving. One has thus to distinguish the organ of pondering, of reasoning and the perception of meaning (of sense of the movement).

The mind begins with meaning, this mental attention enables action and not merely an implementation of a reflex. In order to overcome the mind, one has to have trained it and mastered it.

First, the attention to the world is direct perception; it enables to send a jet before it takes shape, before it registers a content or meaning. This is the mind.

Without the mind, no action, no project. All Teachers have used the direct knowledge, yet they have too assimilated the knowledge of their time and used the mind for getting going.

The mind is the organ of direction in the external world, that's why it does matter and enables us to lead our life.

Illumined mind

Light is balance between emission and reception; balance too between stimulus and substance. Fundamentally, light is an exchange.

The illumined mind is balanced between the stimulation and the mental substance, balanced between the projection of the jet of the attention and the reception of the impression coming from the object.

In other words, the illumined mind is receptive to the object but also to its source, it is sensitive to both and holds this balance, without being lost in the object no more than in the inner world.

The illumined mind is therefore enlightened by the constant contemplation, exchange between the source and the object.

Mental love

Love is gift of oneself, receptivity and offering to the other. Mental love gives its attention and answer to the demand or need of the other, need related to its course as a human being. The mind is cleared from circumstances and affective reactions. The mind deals with the problem met by this being in its way of life.

Mental love gives its attention, may be to small things but most of all to that which will help the other to walk freely, as it wants and according to the perspectives it chooses.

Mental love waits for no feedback, for it does not act in interaction; it might be enfolded with some coldness for it helps the person, to stand up, to face the tests and to find meaning.

Yet it is love for sure; for it is the other which is at the center of the attention, of the preoccupation.

Mental love is love, it gives all to what happens; it accepts and supports; it is in a second step that discrimination plays and may be rejection.

Mental love is sustained coherent use of this attention.

Remark: Abstraction will be developed later, with the law of abstraction.

Mind and will-to-Good

The obstacles to the will-to-good are the materialist will and the right-thinking attitude. Will gives the direction, it is free and not attached to its source; it orients that is to say it sets a direction.

The materialist will does not take into account the source and projects itself on the chosen objective. It neglects the subjective side, its own and the subjectivity of others.

The right thinking attitude is a mass of confusion and feelings of good. This attitude does not think or does not want to use thinking for deciding; indeed to decide means to refuse, to say no, so to face adversity. So it does not enable to pilot the action, save in refusing any determined action. Why? Probably by affective comfort, for avoiding any clash.

In the first case, the sensitivity to others is minimal; in the second case, this sensitivity inhibits everything.

To develop the illumined mind, mental love and abstraction means to work on some petals of the lotus: 1) the petal of knowledge on the mental level, producing the illumined mind, and 2) the petal of love on the mental level. The 3 petals of sacrifice or will complete the receptivity to the will-to-good. The sacrifice may be made on the physical level in risking one's life, in giving one's time and money. It may be made on the affective level in letting I one's tastes and desires pass after the present necessity, after the concern to serve. It may be made on the mental level in refusing any personal element impeding spirit.

Abstraction is then a return toward the source before the decision to give oneself, to let pass the whole before oneself. This enables to discover oneself, for eventually the Whole is Oneself, more intense, more hidden, yet present in all forms of life.

Mind and conflict

The concrete mind lies on the distinction subject object as it is related to the jet of attention. Thus Jung noticed that the mind provoked antagonism. Any expressed thing does not translate any more its source and each expression is – merely? – the reflection of an orientation of the subject, of a direction it points out.

However the conflict at the mental level is useful for it brings clarification, deepening of the choices, overcoming of the existing solutions if one accepts the movement of consciousness in oneself and in the others.

The conflict comes from the unidirectional jet of attention. How to surmount it? First in contemplation, when the subject and the object fuse. Second, as one sees it in the phenomenon of attractiveness; the attraction toward a more vivid source leads to modify the relation and finally to understand all relation as resulting from Spirit, from that which enables perception, from the true Subject in ourselves, from the For Oneself, that which wants to project oneself in the world.

The Oneself communes with Itself and emanates a first wave which provokes substance and makes matter rise up. From the ever renewed communion with Oneself emanates t a Light (substance infused with Spirit) ; this wave travels less quickly than the first wave, it is the spiritual current.

How to describe the conflict with the dot in the square?

The life-wave of forms [CF:94] provokes the awareness and the functioning of the left side or dark side. This wave focuses in the lower centers.

The life-wave of spirit provokes the triadic current and, by alignment, the higher centers: heart and throat. These centers, when aligned, are luminous for they are in contact with their source. This current – the wave - is not fixed, it perceives and – pushed by the alignment with Spirit – it perceives also the Self within the forms, thus in the lower centers. The realized Being takes into account both polarities and moves onward in the Light.

In contrast, the disciples have to fight for the light to penetrate in the darkness, for the take the light of their consciousness as essentially different of the light of forms. They are sensitive in both directions; the soul and the outside; they do not perceive yet the point in the center: the Self, jewel or Life.

Link in the monad

Technique of the Presence

Being present to an object (as in the first booklet), that means to say: "I am That", it is to highlight Consciousness, contact between spirit and matter, between Self and non-Self.

The presence told about now concerns the Triad, the seed of divinity which has brought all forms to be, that which subtends all existence, movement and appearance.

Thus this presence is about the stabilized intuitive perception, the pure reason and the contact with spiritual stimulus founding Existence.

Monad: the ONE, lens focusing the Life

One with all things, focus of the Whole.

Expression of the monad: The Triad (and soul)

Personality (subdivided in 3: activity, energetic presence and radiation = relation)

The monad has Itself 3 aspects:

- The power in manifestation, the Sub-tending Spirit
- Wisdom knowing all
- ???, the unknown, the Immutable, the key-rhythm of Life.

These 3 aspects are reflecting in the Triad

- stimulus in itself, atma , spiritual will
- pure reason, magnetic balance, direct knowledge
- Spatial mind, outward look of Divinity to the outside

We shall strengthen these three correspondences

3 INTELLIGENCE – SPATIAL MIND – CONCRETE MIND

The five-pointed star represents the 3 aspects of the mind at the levels where are located the points (cf. booklet 1).

One has to pass from the edge with 5 points to the intense presence surging from the star.

Intent: setting the link with spatial mind knowing it is the expression of the intelligent One, Power in manifestation.

Visualization: use the star as an image; the points are related to facts living in consciousness.

Projection: assert the reversal in perspective; integrate the image (and not only its edge)

2 WISDOM – PURE REASON – SENSITIVITY to CIRCUMSTANCES

Assert in the Presence here the Wisdom, the all-knowing

Either by the crystal (energy, light on the background of nothing, active)

Either in suppressing any emotive veil (selfish veil)

1 IMMUTABLE – WILL – VITALITY

Assert by a point of tension sensed in the center of the radiating circle

DYNAMIC, RADIANT, CONTENT

[CF:947] relates the 3 aspects to the various planes and subplanes.

For us, what is it?

What is in us is dynamic? What does come within a central life moving forth?

At which moment this dynamism is touching us?

What in us does radiate?

How does this influence act?

What in us has a content, and revolves upon itself?

We integrate that which is dynamic, that which radiates, and that which has content.

We take part in the diffusion of the Forces of Illumination and spread it toward all seekers.

WILL

Will expresses a tension; will is its subjective side.

Which attitude have we when we are willing? Which inner attitude? Which inscription on our body?

Quickly, are distinguished various levels of will

- the will-to-do
- the will to orient one's attention, to offer one's presence to the world
- the will-to-be

The will to do is the more often heard meaning; it is about anticipation, pursuit of an action aiming a goal or envisioned objective. Joelle Proust in "The nature of will" describes this will, often associated to the intelligent purpose or Manas (A Treatise on the cosmic Fire).

The will which orients the attention comes from vigilance and enables to conceive choices. It is the basis of the impression of freedom, since we can orient our attention according to that our heart dictates or according the attractiveness of the object if this object predominates – as said Epictetus. The ability to act according our intention is as necessary as our freedom; yet subjectively the direction of awakening is perceived as primary. This will enables us to act in agreement with ourselves – in truth, toward the perceived good or in sincerity – and to discard of what suggests the consciousness. This at-tension is presence to the world; it is offering space to us and the possibility to interact with what is found in it.

Finally, the will-to-be is passing through us and does not seem to give us choice, merely to emphasize it or the ignore it. This will founds existence and, first, does not look as a will; it is felt as a push or an unceasing flow pushing us for onward in life; it is the fact that this life enfolds in time. But in the center of our being, appoint or stimulus pushes us onward and at this very center is perceived a will, subjective, coming from a willing Subject.

Will Attraction Desire

Will is the One that imprints itself.

Attraction is the response of the small to the greater center.

Desire is attractiveness of the Self toward the not Self.

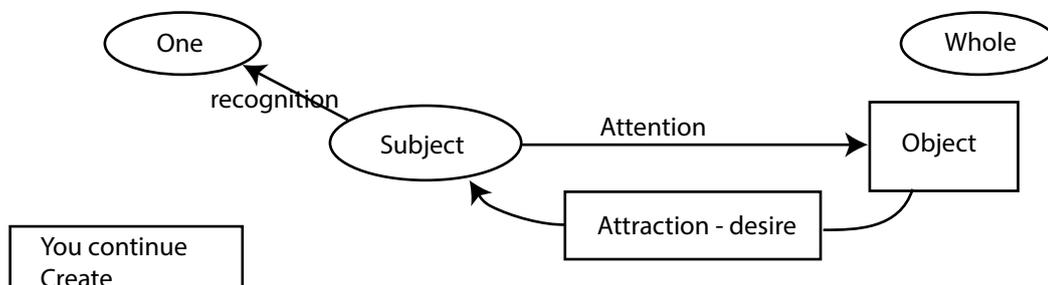
Desire is thus horizontal attractiveness or downward.

Attraction is an inner response.

Will imprints itself starting from our real Being.

Will means to receive the whole and to restrict oneself to a part.

Here is an example of [mind map](#): a way of drawing notions and mutual relations. The only rule is to draw as one feels.



Desire is liquid and flows down with turmoil.

The attraction to the sun is the archetype of attractiveness to the Light

"Will, when evoked, ends desire" [R3:584]

Will "is incentive and not impulse; it is realized purpose and not the expression of desire. Desire works from and through the material form *upwards*; Will works *downwards* into form, bending it from consciously to divine purpose. The one is invocative and the other evocative. Desire, when massed and focused, can invoke will; will, when evoked, ends desire and becomes an immanent, propulsive, driving force, stabilizing, clarifying, and – among other things – finally destroying. It is much more than this..."

*** See the exercise of Martin Muller p 25-27 (Prelude to the new man) ***
"The real goal is the discovery of the cause-current at the basis of what is lived".

According to Epictetus

One moves "from trend to will in passing by consent and desire." Page 39

"Trend and desire represent, both, a too passive adhesion to the immediately seducing aspects of the external objects. They have to be 'sublimated' in the voluntary act, which, far from negating and repelling these two lower forms of appetite, pursues them in inverting their inner dynamics. In trend and desire in fact, the attraction of the outside prevails over the inner decision; the self determines itself more under the effect of external causes than in function of inner motivations. In volition, on the contrary, the balance of forces is inverted: the centrifugal force takes precedence. For converting the desire in will, one has then to decrease the grip of things on ourselves, so that will may occupy the 'field' thus given up and exert its own tension.

As if he sensed that desire is not a lack of such or such determined object, but the expression of a much deeper lack, which is a lack of self to oneself, Epictetus suggests reducing desires in boosting the self. He denounced the unquenchable appetite of desires and the frustration of the one who becomes their slave: it's like looking for filling a bottomless barrel with a sieve, for taking back the famous Plato's parable. True, the source of desires, it is well a 'leaky barrel': a failing, yawning self of which one has to tense anew the structure. The use of representations will be a therapy of the soul sick of desires, of the soul who does not know any more to stand and whom one has to fortify in closing it first on itself. What is criticized in stoicism, as an excessive rigor, is after all but a trial of vigor!

Thus that which condemns desire that it is submitted to the law of the object more than it imposes the law of the subject." Page 42-43

Handbook, Epictetus, preface by Claude Chrétien

Personal will, some questions

Questionnaire of Marie-Laure Denizet, (Revue de l'institut de psycho synthèse n°14)

1. Motivation
Why do I engage in this action? What is the stake for me?
2. Deliberation
Is it possible? What are the alternatives and their consequences?
3. Decision
Which abandonments are necessary?
4. Assertion
How shall I support my determination?
Shall I use a symbol, an image, a motto?
5. Programming

What is my starting point?
Which are the means that are at my disposal?
Which help can I obtain? From whom?
What are the intermediate steps?
6. Monitoring the execution
Which will be my first step? How to follow the progression of the project?
7. Review of the performed action
What have I learnt? What were the obstacles? How did I succeed to overcome them?

Transpersonal will, questions

Questionnaire of Marie –Laure Denizet (idem)

1. Letting go
Am I able to accept the failure of the objective I fixed to myself? Am I able to accept some help? Can I dedicate my forces and deprive myself of other possibilities?

2. Building
Which aspect of my goal asks for e being put in the light and meditated upon today?
Is this building being made in unity? Does it welcome other participants?

3. Answer to the need
Does the activity answer to a deep need? Is it adapted to the situation, to those it concerns? Can I think to its overall impact?

4. Harmony
Does this project give me joy? Does it make me more harmonious, inwardly, with others? If not, what have I forgotten?

5. Application
Have my ideas an effect? Is this effect seen in others, in my behavior? Do I use the necessary means? What in me makes an obstacle to the objective or the action of the Self? How can I be more useful?

6. Repair, Reorientation
Can I acknowledge and confess my mistakes? Can I consider them as not belonging to me? How can I repair my mistakes? Towards others and towards myself? How can I reorient my attention?

7. Sharing
Can I acknowledge and admit my difficulties? Can I consider them as common to others, as not belonging to me? Can I, if is useful, share my joys and discoveries? Does it exist a group or someone having the same objective than me? Do I invest myself enough and in a balanced way?

Knowing the will

Goal:

We – our group Self-schooling – believe we have a great finesse of perception, at least greater than the one we had before. The exercise of contemplating an object has trained us to specify the perception received in resonance. The emblem of illumination has supported us in this training in giving access to the soul.

It would be good to know what is the will and to have an analogous finesse about the will and its components: courage, abnegation, dynamism, inner fire ... These are qualities referring to the soul.

The immediate knowledge is buddhi. In Antiquity, Greek thinkers distinguished already between *noēsis* an immediate grasp and *dianoia* a reflective and reasoning thinking. The syllable *di* in *dianoia* shows already the duality.

Exercise 1: Downward current

Align spine erect, weight given to the ground; the head sustains the sky.

Focus consciousness at the top of the head

Visualize a space free of any object

Radiate as much as possible

Radiate 100 times stronger until being really oneself.

Welcome the stimulus of being (the basic will) creating space

Perceive the vertical current coming downward at the top of the head

Transmit it at the center of the chest

Then in the body: vertical

Questions: Which stage of this course has been useless for you?

Can you be: focused spirit?

Exercise 2: renewal (basic outline, page 4)

Actualize the crown center, Spirit

- purpose of life in oneself

Work to the renewal of consciousness

- red dot in the blue circle

Install the closeness of the source in the activities

- first aspect of personality

(all that in oneself and in others)

Assert the creative Sound, awakening consciousness's

Exercise 3: three solar laws (other basic outline, page 7)

The body relaxed, the spine rises up unto the top of the head

Focus the attention

Tension to be, tension of spirit (pause)

Intensify the pole renewal of consciousness

Stimulate the pole Opening, mental love

Stimulate the pole Intelligent perception

Make the sphere of consciousness magnetic within the One self

Visualize its projects, service, group, its life

Apply the law of solar Heat, love radiates toward others

Apply the law of solar Light, wisdom is unfolding in all beings

Apply the law of solar fire; offer your life, your self to the world

Ponder on the necessary actions at the moment

Notes:

The visualization of projects and service, group puts in relation with the world, it develops service and enables to apply the laws without danger.

Sources: 3 is the number of consciousness [CF:520]
[CF:1171] three laws of solar heat, light and fire.

Exercise 4: mental approach

Identify the forces existing in the studied field
Search for the values (attractive poles) underlying these forces
Search the inner tension of the field (the object and your interaction with it)
What is the purpose, what seeks to express this form? Which is the central factor?

Note: That which refers to the form exists at soul level. Is there a seed of life underlying and not related to the present forces?

Exercise 5: purpose of life

Search the One who wills, the Source of the rising forth, that which gives us birth.
Accompany this sound or movement
Bring this tension in mental space
Let set down a life direction
Bring it the physical space
Receive the feedback coming from substance
The silvery moon shines in the hair as a smile on the lips.

Exercise 6: Join the will of others

Receptive to our fundamental will, resound with this tension
Free yourself of contents and sustain this tension
Retract and purify: empty space, return to the center, abstraction.

Exercise 7: Knowing directly

Lay down the impression on the chest
Tune into the immediate perception
Become receptive to the descending current.
By an act of will, transmit the vital energy directly to the heart and throat centers.
Do it again for perceiving this act of will.

Exercise 8: courage and will at any level

List the various types and tests of courage
At the physical level: will, abnegation
To overcome tiredness, hunger
Courage to face danger, to oppose to it
At the relational level
Courage to say things, will to listen the opinion of someone else
Will to report this opinion faithfully
Courage to go and see in oneself the motives
At the mental level
Courage or will to study
Courage to put oneself in question, courage to changes one's ideas
Courage to deal with different ideas
Courage to get first the good of the group (its perspective) before mine
Ability to perceive the whole and to restrict oneself to a part.

Exercise 9: Various levels of will

Ponder, distinguish and sense or perceive
7 The will to act, effort
6 Intention, determination, resolution

- 5 Fixity of purpose, finality, center of the spiral of actions
- 4 Will of the soul, abnegation, sacrifice
- 3 Spiritual will, electric sound, intense direction, the Plan
- 2 Monadic will, that which sub-tends the One in all
- 1 Divine will, (that which makes exist sprit and matter), the ocean of fire

Remark: The will to act may intervene on affects, clarify feelings, at mental level, for willing to find, at soul level in the ashram ...

Note: inspired by Rays and initiations [R5:718]

Exercise 10: Will at cosmic levels

Ponder too about

- the will which conditions life
- the will bringing to fulfillment
- the will conquering death and asserting victory

In what way these wills are they marked by the numbers 3, 2, 1?

How do they inscribe in manifestation? In the body?

How to characterize them in an abstract, symbolic way?

Note: Inspired from Esoteric astrology [R3:591-5]

Without filter

To make contact with the soul assumes to go beyond the contents, any filter of reality, any belief.

In this third booklet, we are going further in this direction: toward Reality.

All spiritual notions, all symbols are forms translating – and reducing in expressing – facets of Spirit.

One talks much nowadays about identity and identification. Identity of a project, of a company, of a trade... Identity comes from the Latin "Id" That and "ens" being. Identical refers thus to an equality in space or time; identity being the characteristics of this equivalence.

Traditions, such as Advaita Vedanta, talks about alienation as over-imposition: adhyasa, meaning to adhere to something which is not oneself. Indeed the society asks very often to adhere. And we have adhered to a good number of beliefs, models or values, of "movements", these are as many links or attaches.

Searching to be oneself, without filter, without over-imposing content.

Perceiving the game, the process the current which determines, founds the expression, the feeling, the being.

This clears Presence.

Presence without sensory filter (concentration upon an idea)

Presence without affective filter (indifference, understanding)

Presence without mental filter (acceptance of the dynamics, search for the expressed quality, without words, contemplative exercise to be made again and again, difference of level)

Exercises to be applied in daily life.

PRESENCE WITHOUT INTELLECTUAL FILTER

Put yourself in front of an object, contemplate it.

Discard any intellectual description, the words (round, right, square, bright, green, blue...)

Observe what is

Sense that which vibrates, here.

Install this resonance.

Second stage

Feel the transition from the usual perception (ready-made, with words) and this resonance.

Make this jump several times.

Try to do it several of you simultaneously.

For that, specify collectively the two different levels:

1) usual form of perception and 2) what we'll call vibratory perception

Then trigger this jump at a signal. Do it again several times.

The fixed, usual form of perception, does it free an energy, a type of attention, a radiation, a vitality?

PRESENCE

Exercise of Martin Muller, see the first booklet

PRESENCE WITHOUT AN AFFECTIVE FILTER

Let aside any appeal, esthetical attraction, value

The thing as it is, (and not for us).

The law of abstraction

Abstraction

To abstract, from the Latin *Abs-trahere*, means to pull out of, hence to step back. To abstract from sensations means to ignore the outside, neglect the circumstances or contingencies, hence to generalize in the thinking; it is also to abstract from thoughts, from their content, means going toward the source of attention, of attention, jet which up-rises pure.

Abstraction goes toward detachment, basis of the raja yoga.

We are trying to go toward the source, and from there, to outpour the current toward the thirsty ones, who need it, the human beings searching for freedom.

Any advance in meditation means to recognize a greater presence, yet also a greater abstraction and a more vivid source. This source might be less loaded, less luxurious, thought looks poor after the emotion; pure consciousness looks poor after the detailed thoughts; truth looks naked after the radiance; stimulus looks tiny after the felt force; purpose looks inert after the rising up of will, yet the purpose orients the will in action, while being derived from a will, the will of Being.

We are trying to lead humans to the goal of their incarnation, which is abstract regarding all the adventures, to lead them to the source of attention, so limpid after the reflects of forms.

Extract of DINA2:692-4 : The law of abstraction

"You are being trained to work with thought-form creating processes. Hence another reason for the long hours by yourself which characterizes your life at this time ... you must learn increasingly to work under the influence of the Law of Abstraction.

This is a law which is ever present in the world in relation to the processes of death. The aspect of its importance in connection with physical death is deemed of slight importance in comparison to its emphasis in connection with the world of thought. The training given to a disciple when he enters the periphery of an Ashram lays an emphasis upon the need of abstracting one's consciousness from phase after phase of thought. The lesson of *detachment* in relation to one's possible emotional *attachments* is hard to learn, but a disciple must have mastered much prior to entering the Ashram. When he does this, the inference is that detachment is now one of his established processes. However, the process of abstracting one's mind from all imposed thought-forms –imposed by one's background, one's tradition and one's social group – is a very difficult and subtle undertaking. It must definitely be learned, prior to mastering the science of thought-form building. The disciple has to stand free from mental impression and mental concepts before he can successfully create under direction of the Ashram.

When the Law of Abstraction is wielded consciously by you from within the Ashram, you will discover that it has (as it might have been expected) various meanings and policies which will function on the different planes of consciousness such as:

1. Death of the effect of the Lo Law of Abstraction upon the physical plane. This can refer to the abstraction of the life principle from the physical body in response to soul command; it can refer to the death of an old physical plane relationship; it can also refer to cycle of physical plane conditioning or circumstance, to the termination of a relation to a physical plane group, or the abstraction of an interest regarded hitherto as basic.
2. The termination of an outgoing affection towards a person or a group of persons upon the astral plane. This can precipitate a definite emotional crisis which brings about the withdrawal of devotion to people or causes. This statement covers the intensity of the emotion, expressed in many and varied directions. Emotional abstraction is the hardest lesson which a disciple has to aster.
3. The severing of connection with specific lines of thought. This may reefer to the preconceived need which may dawn increasingly upon the disciple as he draws closer to the Ashram to which he is assigned; it may and will lead him to sever connection with schools of thought and with social, political, religious and

circumstantial thought forms (using the word circumstantial to mean the mental conditioning brought about by circumstance), prior to being immersed in any ashramic thought form.

These specific abstractions are being rapidly learned by you; you should therefore enter your next life infinitely more liberated than you now are, and should function freer for service. ...

The entire process is one of abstraction, involving pain. There is a close relation between pain and the law with which I am dealing. It is the law of Abstraction which lifts a disciple out of the three worlds of human endeavor; it is this same law which brings about the upward drive which all units of life express and the search of all of them for identification with the ONE; it is with this law that you – along with all disciples – must learn to work.

I would give you the following words for meditative reflection:

1. Abstraction
2. Detachment
3. Liberation
4. Relinquishment
5. Renunciation
6. Withdrawal
7. Negation
8. Rejection
9. The OM

... I would have you deal with these words from the purely physical angle, from the quality angle, and from the purpose angle, as well as that of divine identification. Please use the process outlined for disciples in the Yoga Sutras of Patanjali [See the light of the soul, book 1:17 or Peace means action, Yves Chaumette, chapter Contemplating].

Approach them with consideration from the angle of personality detachment, from the angle of soul detachment, particularly when the antahkarana [Link with the Triad] can be consciously used. In this way, great divine potencies can be used, and as one abstraction after another is mastered an increasing liberation will be sensed by you. Keep full notes and in a year's time (if you care to do so) bring these monthly notes all together and write a paper upon the law of Abstraction as it makes its presence felt in the mind of a typical disciple."

Meditate on the mind (suite)

"Will, for sure, extends its power further than the mind. For it is according to the will that one thinks, then one formulates its thought in language and finally one expresses it with the help of a name.

Meditate on the will"

"... Having the sense of values is, in truth, greater than willing ... For it is after having given (or recognized) a value to things that one wants, then one thinks, one talks and one gives a name to things.

Meditate on the ability to give or recognize a value."

"Meditation–contemplation is, in truth, greater than. Indeed the earth contemplates. Gods contemplate, humans contemplate ...

Meditate on the contemplation."

Meditate on the practice of attention, whatever it is, concentration, contemplation, inspiration, ...

Meditate on the realization.

Meditate on the transfer, the identification, ...

Meditate on space, as a symbol of Brahman

Meditate on fire, as a symbol of Brahman ...

Infinity is joy. There is no joy in something finite ...

Infinity is down there, it is up there, it is in the West and in the East, in the South and in the North.

It is all that exists. Yet the same description applies to the SELF."

(Chândogya Upanishad, VII, 25)

Infinite as greater than the great

As 1/0, unity as a passage

Any form letting trans-appearing ... that which transcends.

Direction

Perception of the 3rd aspect in a sense, related to the 1st Ray
Word related to the 3rd initiation [R5:340]

Direction of activity, of a project

Direction of thought

Direction of service in the overall field

Direction of a ray (regarding the others). See Astrology [R3]

The red thread

1 Alignment

Crown center –Spirit (see basic outline)

2 Abstraction

Envision the responsibility

This first aspect of personality is sustained by the

Renewal of consciousness

The first aspect of the soul is sustained by the

Spiritual will

The first aspect comes from closeness to Spirit

Spark, flame of Spirit

Sustained by a greater Will

3 Assertion

This Life-will loves and expresses in Spirit

Stimulating the 3 aspects Will

Direct perception

Spatial thought

The will stimulates the pure consciousness

Renewal

Opening

Looking outward

The renewal stimulates the active consciousness of the human

Responsibility, raison d'être of the human

Relation to others

Creation

With all schools of illumination, we stimulate the flame in all seekers, the threefold seed in all beings

Creative assertion

Quotations from the CALL (Leaves of Morya's Garden vol. 1)

64. The woodpecker hollows wisely the tree.

Follow its example.

My Shield will guard you - My dear children.

436. Smile at each belittlement; it is the true sign of a miracle.

Three threads

Principle Work successively the alignment of the 3 aspects:

Fiery Lives, Buddhas of activity (RGB dots in the red circle), Spiritual triad (RGB dots in the indigo circle), ranks of petals (or poles in the emblem of illumination), bodies of personality.

Outline

Alignment with an Om

Presence

The Three in One -3 red dots in a red circle

3rd aspect: Fiery life of Intelligence, Purpose focusing in

3rd Buddha of activity resuming the intelligence on the planet

Green dot in the red circle: Intelligence in the circle of transcendence

3rd monadic aspect: Intelligence expressing in

Spatial mind reflecting in

Petals of knowledge (reflection) concretizing in

Concrete mind (shadow)

Keep the trace of this thread.

2nd aspect: Fiery Life of love-Wisdom focusing in

2nd Buddha of activity resuming the awakening on the planet

Blue dot in the red circle: Wisdom

Pure reason reflecting in

Petals of love-wisdom(reflection) concretizing in

Affect, serenity (shadow)

Keep the trace of this thread.

1st aspect: Fiery life of the Logos focusing in

1st Buddha of activity resuming the Will on the planet

Red dot in the red circle

Spiritual will, atma reflecting in

Petals of sacrifice (reflection) concretizing in

Vitality (shadow)

Keep the trace of this thread.

Visualize the three threads together,

The three dots, red, blue, green, incarnate

A continuous OM

Quotation from the CALL (Leaves of Morya's Garden vol. 1)

360. ... amidst attainment devote time to silence
of the spirit.

Then I shall approach thy inner being.

The seed of the Great Silence

Leas to knowledge of the Great Service.

THE SOURCE

Consuming the dross

Systematic exercise for burning the dross remaining in the basin – the field – of consciousness.

Recovery from the first booklet.

Effort of abstraction for liberating the ashes (pulling the thread) and Observation with the question: what is happening?

Being the source

Represent to yourself the following sequence with the transitions:

The underlying One, or Presence or divinity

The source, Kether

The Breath

Focused silence

Thundering sound, atma

Magnetic balance, buddhi

The note, the soul

Silent place

Forms

For sure, these words are approximate. Some people can locate the silent Place beyond the qualitative and conscious note. For there are the silence of thinking, the silence of the Self, the Silence before the Sound (creation on the atmic plane). The space of the abstract mind should take place in this progression.

The physical source is located between the subterranean waters and the surface; it is a passage.

Exercise:

Be the source.

By a tiny exertion of will, come back to the source

Become aware of any impression, content

Come back to the note, the Sound, the Silence, the Breath, the Source.

Mark out the course downstream, then in going upstream.

According to your rhythm.

Someone may also mark the rhythm in announcing the steps.

The 3 circles

3 focalizing points

The green dot focalizes activity, not only personality, but all activity, expression, movement.

The blue dot focalizes perception, not only consciousness, but all perception or awakening.

At the level of the Triad, the luminous blue transforms itself in indigo blue, 2nd major aspect.

The red dot focalizes transcendence, the underlying fundamental purpose, directivity or will.

Each of these dots focalizes a sphere or space.

Sphere of activity

Which forces are used, applied? In which field of activity?

Which aspects of the Self are used?

Which influence is exerted?

Which logics, which concepts?

Which reactions, which style is given to my behavior?

Which rhythm of activity, which coordination do I ensure?

Sphere of consciousness

On which perceptions do I base my action? Which qualities are applied in my life? To which qualities am I sensitive? How do I envision my job?

What do I attract?

Sphere of perception

Which energies are available? Which sources can be accessed? Which auras can be contacted?

Circle of transcendence

The red circle is related to the Breath of Transcendence

Hence, for the Sign of Peace, three times the One, three focus of the Whole,

Three waves of life and in the poem the Heart:

Body = space

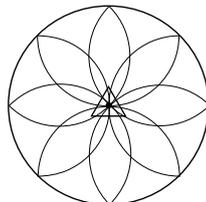
Blood = Life, Form

Breath = Spirit

Triangle of energies

The dot in the center of the circle, the petals and the triangle of energies [Tel:175]

3 dots in the circle of being; the point of life in the center, the circle of radiation – first diffuse aura, then radiating aura (active soul), then magnetic aura (will of the soul), then dynamic aura (life is contacted) - the petals of sensitivity and the central triangle of energies.



Building the bridge to the Triad: approaching the point of life.

3rd initiation: the point of life is influencing the blue point and the petals

Sixth and seventh kingdoms

The sixth rule for the groups [R5:129] mentions: "Let the group – merged in the fifth – be nourished by the sixth and seventh."

These kingdoms are called in [R1:217] as the planetary Lives and solar Lives; the fifth kingdom being the kingdom of pure consciousness or souls.

The planetary Lives are the spiritual triads crating, according the Plan of evolution, conformably to the divine Intent. Their source is the Monad and the Masters of wisdom are their realized expression.

The solar Lives depicts the lives vibration at unison with the One self, they include the pure monads, the beings located on both planes Adi and Monadi, the divine fiery mist or dynamic electricity and the plane of the One in all.

The indigo circle and the 3 dots, Red, Blue, Green

The indigo circle evokes the One, the plane of absorption, the starry night of the Present.

Presence

Spirit, one Self

Principle of Direction, direction-in-life that the Logos realizes

Principle of Unity, perception in all, immediate contact

Principle of Knowledge, at the basis of all processes, being born with each form, each life

These three principles emerge and are synthesized in the One Self, the One Life.

Distribute through the subjective group to all seekers.

Red circle and the 3 dots Red, Blue, Green

Circle of transcendence, that which sub-tends the Presence

Pole of Awakening, source of the forces of illumination, Resplendent Light

Pole of Intelligence, Intention, source of the movement toward the goal, evolution toward fulfillment, Glory

Pole of Transcendence, behind the Cosmos and Existence, source of Be-ness, the cosmic Way opens itself.

The three poles vibrate, resurrecting Life, rejuvenation.

These poles pass through the real being, ground in the jewels, seeds of life, flowers of fire, radiating consciousness.

We are linked to the Cosmos.

FIRE

In the integration of the emblem of the blue circle with the three dots, the red dot evokes the renewal of consciousness, and the flame aspect. This is this perception that we shall deepen here.

Questions

What characterizes the fire?

Which is its usefulness?

Which are the qualities of a flame?

Which are the qualities of a fire?

What means such expression as "to shine as a thousand fires"?

Thoughts

Types of fire

A treatise on cosmic fire points it out clearly: there exists three types of fire.

a/ The fire by friction is represented by the cracking of a matchstick on a stricker, or the opposition of two bodies. This last expression has just taken a more general meaning as have written Francis Bailly and Giuseppe Longo [Mathématiques et sciences de la nature, Hermann 2006]. Scientific measurements are made by the rapport between an object and an in measuring instrument. For example, for measuring the length of a table, on puts a meter along this table. Thus measuring is made by laying an object against an instrument and this juxtaposition is a kind of opposition. Both forms, instrument and object, have to lay down and enter in rapport. It draws a ternary: the instrument, the act of measurement and the object. This formalism is explicit in quantum mechanics where the act of measurement is an operator; this one marks the coming together or contact. Hence the fire by friction is marked by the number 3.

The diligent researcher notices that the 4th Ray of Harmony through conflict enables to make an end to this approach by opposition.

b/ The second type of fire is the solar fire. It is exemplified by a magnifier concentrating the sun rays. The radiation is composed of particles which have a position and an impulse. The radiation is thus marked by the number 2.

It is only during its emission or its reception that the light enters in a ternary giving account of this phenomenon: "How is emitted or absorbed the light?"

Generally the question corresponding to the radiation is "Toward what?" This question includes the present state and the direction of the movement.

As the special Relativity, the light is the eternal present, always moving, even in relation to itself. This present includes thus the movement and the state, the dynamics and the statics.

c/ Electric fire is the third type of fire. It connotes existence, the power to be. It is marked by the number 1, the rising up whole.

Electricity assumes a current, hence two poles; yet in an individual, two poles are present as matter and spirit, or sky and earth in a lightning. A ternary remains underlying, yet the irruption of this force is instantaneous, immediate, direct. It is perceived as central. It is a fire infusing any being, in any point; in this sense, it is manifesting the One.

See also the page on the law of focusing.

Characteristics of fire

Fire is essential, central, nothing escapes; in this sense it is total. It sub-tends the unit and the abstract – it gets it out of its unit -; hence it manifests the $1 / 0 =$ the infinite (one upon zero as a passage).

Fire passes through the cycles: these cycles maintain the fire, as vegetation is fed by the sun. These cycles are crossed by exchanges, growth, absorption and are resorbed in their center (or essence) by the fire which has sustained them and which finally destroys them, realizing their abstraction.

Shiva dancing in a circle of fire symbolizes this Will giving birth to Time.

The fire in the world

An animating fire, some forms stabilizing the inner movement –contained fire – and rising up of being.

Being fire

Giving oneself. Giving one's substance, consumer oneself, producing light and heat for others. "Our God is a devouring fire". This illustrates the role of duality and the Inflow sustaining the Whole.

Fire, one of the 4 elements

Elements are objects of the senses; this is not a subjective approach as will or abstract as the founding stimulus of existence. Fire refers thus to a basic perception, not thought, i.e. a sensation. In this sense, elements are primeval, and fire destroys substance. Based on the duality of matter, it consumes it and abstracts it.

Meditations on fire

See back, in the first booklet, the flower of fire and the summit of the mountain. Check if the roots of the flower of fire are in the mental substance (*chitta*) or in a concrete place as a sacred place for oneself or for the heart.

Pondering

Alignment

Word for yourself (in your own words) the characteristics of fire.
What is similar- in our life – to these characteristics?

Meditation

Install oneself in the renewal of consciousness

Meditation on the fire of the heart

Alignment

Meditate on the fire of the heart

Sing an Om when thought gets lost.

Think to the moments when this fire raised up.

To the way which perfection could express through us.

End in merging in a bluish space.

OM

Note: Water and fire must balance for quieting down the cellular activity, specially in the evening when the blue of night extends.

Visualization

Alignment in the fire of abnegation

Question oneself on the meaning of "being fire"

Visualize all that we are, radiate, illuminate, and heat up around.

All our daily life takes part in it, as well as its great cycles.

Finale:

Breathe out and give what we are for sustaining evolution.

This flow animates us and carries us along.

Send our acknowledgment to the focuses of this flow

Visualization

See the rising up of being as an ocean of fire

"Picture the entire Space radiating Fire, with an unprejudiced eye. Imagine the Space containing Prana and Akasha. It is not the 'Creator' nor the 'Great Builder', it is Infinity!"
Infinity volume 1, §16

We say that it is better to act in error than to commit the error of inaction. Daring in action contains in itself its own justification; it applies pressure that multiplies the energy. Is it possible to ignite the flaming spirit through inaction? By pointing out the necessity for joining with Us in action, We draw you into the spiral of this special pressure. Truly, in this spiral one can only ascend; it must be protected as a dynamo of the most precious energy. We call you to come with Us, not out of desire to control you or to make you feel less important, but out of desire to strengthen and uplift you through beneficial actions.

Fire, Fire, descend on those who out of space draw thy streams! For them the firmament above is as substantial as the depths of Earth. For them air is as substantial as stone, and stone is a conduit as transparent as air.

Those who are with Me, walk with Us through the waves of Fire. They will not scorch you, but will serve the Good!
From the book AGNI YOGA

2. TRACING ONE'S OWN WAY

Finding one's own approach
Building one's own meditation
Tracing one's own way.

It is useful to ask questions to oneself

It is useful to open a trusted book

It is useful to work regularly; work generates a propulsive vortex.

It is useful to ask advice, at some dates, just after the full moon for example.

A number (appeared in one's mind) may refer to a page of a book; some words of the reading will have meaning.

One may move forward by the 3 aspects:

- The external side, the need, service, action
- The inner side, ashram, exploration, perception
- Essential, that which makes us live, the anticipated goal, Being

One may also use the 3 gunas: inertia, mobility, rhythm.

That which was inert, a given data, becomes a field to be explored, a place of movement, or polarization, of transfer and a field of action.

Then, by means of constant practice, this mobility is integrated in the rhythm of existence.

Thus the Self or identity is envisioned, checked, deepened: it is revealed gradually as a field of study, it radiates, it focuses on a topic, ... then the radiation becomes usual, a means of action.

The subjective group is revealed ... service, then ashram, then Spirit...

Will and autonomy

The development of will, renewal and tension to be gives more autonomy: its etymology means to give oneself one's own law. That's why the study of laws was necessary.

How do I lead my life? Which laws did I set for myself?

Which rules am I following?

Do I make enough sportive activity?

Do I feed myself correctly?

Do I sleep enough?

Am I interested in the people I meet?

How do I support my friends?

Which priority do I give to my beloved ones?

Do I take time for digesting feelings?

Do I take time for discovering new interests?

Do I take the means and time for deepening my activities?

Do I make an alignment every morning, every evening, every hour?

Do I study my perspective, in reading, writing, drawing, once a week?

Do I ponder on my questions once a week, once a day?

Have I set means for supporting a service?

Is my life useful, for what, for whom?

Which initiatives have I taken?

Do I make a review every month every year?

...

One's own way with the physical group

The physical group helps, it enables to train oneself; yet the road is solitary. The path is traced in consciousness, not in social relationship. The physical group enables to share, to confront, to train and to strengthen – oneself and others.

Tracing one's own way leads to unite with vaster and vaster groups; essential humanity reveals and its eternal quest. The subjective group is discovered, via the triangles, then the ashram, then the spiritual One.

Physical groups, family, professional team, physical group of concrete service, oblige us to serve our close ones, to question our choices, one's values, for contributing to the whole. Behind that, the subjective group remains a way of progression, along the egoic ray.

Loosing one's marks

At each step of growth, the old marks do not apply any ore, then emerges a new type of activity.

In leaving the world of childhood, the teenager learns other rules. In leaving one's band of friends, the teenager moves beyond the relational range and its reflex thoughts he enters in solitude and pondering. Later, the young adult assumes one's choices, one's convictions and exerts one's abilities on several years.

The I is the center of consciousness, "I" define myself as a singular being, and the adult is for me this "I" blossoming in action. "I" discover the shadow, the unconscious psychic processes, the animus or anima (Jung); then emerges the functioning unit, the personality, with its part of light (conscious) and its part of shadow (unconscious).

At the same period, words which appeared as support of thought are completed by impressions, insights; the reasoning or logical thought becomes a tool, a merely a part of perception.

The functioning unit (Planetary Being according to the terminology of Martin Muller) creates, does, acts in the world of "doing"; then it discovers the radiation, quality, the mode of being. Radiating introduces "solar being", it is an activity of another type.

When radiation is strengthened, stabilized, a current of power, a flow, a tension of being emerge. Each unit or form appears linked to a founding Source as by a fiber (a gauge fiber), called by tradition as the thread of life. The action is then to participate to this current: thought currents, magnetic fields, and impulses; These triadic currents come from Being, the pulsating One, Spirit. This renewed peace, this unceasing source, this vibrating space founds the Whole, impressing Immensity. Beings incarnates, focuses and the action is to contribute to it.

Each passage puts in play duality: approach, fallback, discovery, assimilation of new rules, rejection of the old, then its integration, enfoldment, easiness, research ... Each step is linked to a cycle, a period when the effects of action enfolds, and to a frequency of fundamental identity. Each step is a mode of relation to oneself, to the other, to the world. By times the dual relation fuses, becomes One in the intensity.

PROPOSALS

Role of writing

A written text, compared to experience, its perception and talk, helps to

- keep a trace
- describe
- lay down a content.

To keep a trace means to leave the current of immediate life for moving in the duration (death) for inscribing oneself and taking a distance (in the outlook and in time). To register means to lower the level of attention, to enable the mind to activate itself and to the support to take the relay of exploration "at the spur of spirit". This detour by the trace enables a larger spreading; but this cycle must come back to the source in order to come alive, in each reader, in each keeper of the inscriptions.

To describe begins most often by adjectives, by qualitative words which valorize the quality of experience. Later, this description enables thus to evaluate – to give a relative value – and to compare.

Words can be useful yet they reveal also the style with other marks such as some criteria as force, scope, intensity, ray type, level of substance, frequency of vitality ... Thus the description may be made by comments, or disjointed poems, drawings, then text, then numbered indicators...

To lay down a content enables to take action; this implies to articulate, to distinguish; thus it transfers the experience of the (living, fleeting, volatile) unit in duality, then a mental shape appears. This intellectual poverty makes us touch the difficulty of grasping ideas, yet it has the great advantage of making us leave the affective sphere: "it was giant, great, super, ... intense, full of energy". Frustration brings us to a greater humility and finally to increase our receptivity.

The content is often very poor and reduced in rapport to the richness of the feeling. This content passes through language and makes appeal to the rational and to the analytical (alphabet). This enables to use tools, to implement a project (instead of questioning the goals or meaning). This content is divided in two stages: the answers or recorded insights, and the questions. Questions are openings and answers closures. One needs walls for protecting ourselves from the wind and rain, they are supports, but openings (doors or windows) give a perspective and provoke a movement. Taking notes of the questions shows more clearly the point where we are than the answers.

This content has some interest for oneself, can it be useful for others? Only if they follow the same path or are at an equivalent point.

Qualitative description looks easier in the beginning, but it requires a method or a reading grid, hence a in-depth pondering upon what is searched for in this experience. To take note every day of the energy type and its intensity as it is perceived on waking is highly instructive.

The trace can then be textual or graphic. Energetic diagrams or schemas help to spot the currents; maps or intention diagrams point out the goals, marks or values. Finally a mandala representing the world helps to integrate the facets of experience. A mandala being a totality passes less through the analytic alphabet and goes beyond duality for coming back to unity.

Journal and Notes

- Keep a journal for spiritual observations

Writing develops gradually trust in perception, it deepens understanding.

In the beginning, it seems there is a little to notice. Yet gradually ideas come, wisdom ripens with the blossoming of love. Quotations help to develop lines of pondering; yet these lines can be circles or spirals.

- Develop a thematic notebook

Note quotations and thoughts on a specific theme

For example: group, ashram, bridge to the Triad, buddhi, impersonal love, planetary Logos, law

- Write notes of wisdom

When an observation seems useful for many, note this expression of wisdom

Using one's rays

Write a record on the use of one's rays

Read the pages addressed to ISGL [DINA1:216]

Write for oneself the answers to these questions:

Egoic ray: goal to be achieved in this incarnation

Means to be used

Use of personality: line of activity

Mental body: use of thought

Affective body: use and caution, glamour to be dispersed

Etheric body: facilities and difficulties

Balancing the centers

Then assess the development of etheric centers in percentage

Ponder to the centers to be developed for a balanced activity

You'll develop them through a right life and a selfless expression; visualization of the centers will always be done under the soul supervision and in observing the effects in daily life.

Think about the progression of this unit of life, ponder mentally to the question: it is asked for your likes, it is like an algebraic equation.

Realizing the purpose of incarnation

Search for the goal of this incarnation

In a realistic way, what are your possibilities?

In which perspective can you see yourself? As if you were recruiting a coworker in your team?

Which responsibility have you and which could you take, in this cycle? Responsibility regarding yourself and the subjective group. The service dimension is necessary but does not concern us directly here.

Then visualize, more exactly build, the energetic pattern of this goal.

Use the rules of conscious creation (2nd and 3rd notably) for grounding what you could become. [CF:998-1000]

Pondering on the elements of a project

The fineness of perception can be developed in three ways:

1. by energetic exercises
(mutual play of 3 major rays producing the 4 minor rays)
2. by including vaster groupings
(acknowledgment of kingdoms in ourselves)
3. by pondering on concepts and vital elements
(pondering on attention mind, meaning, project)

The first aspect concerns the structure of being,
The second envisions perception and growth,
The third thinks about evolution and activity.

Pierre Goguelin in "Projet professionnel, projet de vie" (ESF éditeurs, 1992) draws several semantic maps; he shows the proximity of the meaning of such and such word, interesting for a project.

He defines a project as **"mental representation of a future situation that one thinks possible to make real"**

And a life project as **"the directing axis of one's life trajectory"** underlying various projects which are designed, monitored, implemented, reoriented.

Thus this life project is not a project in the strict sense of the word, for the rational side is merely a tool – concrete tool regarding the formless worlds of the conscious radiance.

How will you draw a semantic map on this topic?

Where would you place words such as goal, objective, value, program, intent, purpose, finality, motive motivation, direction, reason, rational, means, criteria, life, will, tension, intensity, structure, agreement, realization, concrete, cycle, iteration, steps, milestones, deadlines ...?

The author locates the unconscious on the right side, whereas one locates generally interiority on the left side and externality on the right side, since one reads from left to right ---→

Which axes would you choose?

Where would you place the distinction between, sensation, feeling, and mind (3 levels)?

And about the distinction between the conditioned (by the past), the perception of the present, and the orientation (to the future)? One could describe these components as green, blue and red. In other words, where plays on the map the distinction between the user (conditioned), the agent (interpreting) and the author (setting up rules)?

Where would you put the unexpected, the stress, the stake?

Is there a special place for the Author of our life, the factor of cohesion, the Driver of the experiment, the directing flow?

If it is everywhere, how does it play?

===

===

===

In a second step, (not any more of pondering but of self-knowledge)

Which are the most important poles for you

The poles where you are the finer?

How have approached the purpose of your life, its directing axis?

How could you formulate it?

Which human beings have incarnated with you for realizing this goal?

Do you recognize them?

Draw an energetic pattern

Represent the centers and energies by symbols

- either in linking various energetic focuses
- either in describing interactions, forces, currents playing from one center to another

By center one may understand any unit. They can be social organisms, institutions, subjective places (groups, ashrams) or temporal places (meetings) ..

We create our own way, with our means.

Creating one's mandala

Jung (My life) created mandalas for integrating deeper layers of its Unconscious or Self. Here the idea is identical: what matters is to represent one conception of the world for integrating it as a totality. For drawing a mandala, it is easier to have drawn mind maps, or already schematized energies or currents used in service, to have represented in a diagram one's intentions.

Drawing obliges first to know what one wants to represent: events of external life or energetic pattern. Then appear some complementarities; center /periphery, up/down, left/right. One be may be inspired by Tibetan mandalas but also by stained-glass windows, labyrinths ...

It is important to draw physically and not only in one's mind, for other elements emerge and take their right place.

Once the drawing achieved or realized according to your idea (your satisfaction) another stage is to integrate it in one's meditation.

The saying according which one receives in function of what one gives is checked here also. The deeper is the intention, the more some work has been accumulated in the elaboration of the mandala, the more its integration in meditation – as representation of Self and the world – is powerful and significant.

ASHRAM

Glossary

All old words are to be renewed or experimented.

What does mean for you the words:

Soul : pure consciousness, Self, source of consciousness

Spirit : the One, "The Breath vibrating on the waters"
The high keen pole, of the Substance-Principle

Ray: expression of Spirit according a certain line; the One Self has 7 aspects (Rays) giving 49 secondary rays; this differentiation in 7 then in 49 concerns the perception or the awakening.

More precision will be given in the fourth leaflet. A ray is an expression from a pole to a sub-pole.

Ashram: enclosure infused with love on a spiritual ray, coherent cell of the planetary Heart

Master: Being having realized the One in all and transmitting the Ray in my consciousness; He is thus at the core of the seed of spirit and perceptive of tis glow.

A Master of wisdom is first master of himself in the three worlds of thought, of sensitivity to others and sensation.

Disciple: someone following a training; he sets up his discipline and chooses the rules he wants to apply.

Teacher: a more ancient, more evolved disciple guiding or helping the progression of other disciples.

In a group, the contribution (vital, verbal, affective, mental...) of everyone brings something to others and to the common work. The teacher has a greater load than his coworkers and, notably, to help them to move on. This can be done in so far as they want it and use the teacher's presence. It is because the teacher takes the others on his consciousness that he perceives their inner being and receives inspiration for helping them.

Integration in the ashram

(following the second leaflet)

After two years work, these precisions are added:

"The subsidiary ashrams deal with the ray *qualities* in action and in service whilst the major or senior ashrams concern in all cases the *will* in action through the ray qualities. This is possible because the major ashrams are presided over by those who have achieved the sixth initiation; minor ashrams are under the guidance of a Master or Initiate of the fifth degree.

You have needed much to study **the nature of the will**. A disciple's ideas on this subject are apt to be far removed from the reality; the understanding of the will is a progressive matter and disciple soon all rays have to arrive at comprehension of Will activity as they move forward.

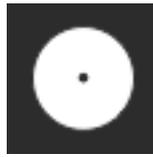
... Goodwill qualifies the life in all Ashrams under the care of a Master of Wisdom; the Will-to-Good is developed and understood in the Ashrams of Those of still greater attainment. The first concerns the Plan whilst the second deals with Purpose. Again, in this same connection, you have: Vision and Illumination. ...

- | | | |
|--------------|----------|--------------|
| 1. Sight | Vision | Illumination |
| 2. Action | Plan | Purpose |
| 3. Self-will | Goodwill | Will-to-Good |

You would find the creation of similar combinations of spiritually explanatory words a valuable exercise.

Discipleship in the new Age, vol 1. 566

Willing to be useful



Align with one Self, in the center
Unite with all who seek to be useful
Visualize this group and this effort as a white disk
Breathe out in visualizing the black dot in the center of the disk
 Feel the tension underlying this group
Breathe in slowly, breathe out slowly, feel the underlying tension
After breathing in, assert the will to serve
Support the world service.
Visualize it with several respirations.

Note:

Will goes beyond us and we are echoing it.
Search to be useful or want to bring your contribution.
For sure, the world servers are clear and neat in this search.

Wanting to be useful stimulates thought and assumes love.

Deepen the work (its usefulness) or reorient it

1. Orient yourself dynamically towards the Ashram and towards me, Your Master [The One realized in yourself], and ponder for a while upon your relationship with me and its various implications.
2. Orient yourself towards the spiritual enterprises (for they are several) which emanate for the Ashram under my direction, and reflect upon your responsibility to them.
3. Orient yourself to your chosen daily work and consider there opportunity there arises which can be fitted into the spiritual vision which all disciples carry with them.
4. Orient yourself to your own soul [the pure consciousness] and consider what are the duties and responsibilities and relations of that soul in all the three worlds of experience.
5. Then sound the OM three times in order to clarify the mind; quiet all emotional reaction and endeavor to make your brain receptive to the higher spiritual impression.
6. Then in your own words, and as the soul, speak to me and discuss with me your life and spiritual intention. I shall not respond, but (bear this in mind) record will be made of that which has the power to penetrate into the Ashram.
7. Say the New Invocation [Appeal Spirit in your own words] 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".

Discipleship in the New Age vol. 2 Page 639

This meditation outline has been suggested by Master DK to a disciple,; it belongs to you to use it and modify it in function of your inner needs, for reorienting your service.

Use of equipment in rays

Let one's equipment serve.

The Tibetan Master of wisdom [DINA1:216] describes the consequences of a transfer of ray (for ISGL). We can envision our equipment in the same way; to what are we fitted, able? Towards which type of service move? Here is a list of questions which might help us to "solve this algebra":

Egoic ray (of the Self)

Purpose:

Means:

Monadic ray or probable transfer

Consequence for the soul:

Reorientation:

Sign of achievement (facing the solar sign):

Personality ray (sphere of activity)

Use of personality:

Field of activity:

Mind

Usefulness in supporting the egoic ray:

Type of expression promoted:

Affective (or Relational)

Purpose:

Facility:

Vitality

Grounding:

Type of activity:

Possible problems:

Centers:

Expression by the personality:

Examples of equipment and use

Group

Soul 1, personality 4, mind 5, affective 6 (from 6 to 2), vital 7

Central line 1 Will

Personality 4: accuracy, sometimes provoking, facing

Mind 5: exploration of energy, experiment and distribution,

Not much believing, a little study however

Affective 6: centered on the work, a little opening or contact with other groups or currents.

An ideal moving toward an open position (6→ 2)

Vital 7: Great regularity in meetings and outlines

Rays of group members: 1- 2- 5 How to gibe in cultivating these rays toward their maximum potential, study, action, grounding through meditation

Disciple A

Soul: transfer 5 → 1

Purpose: Stimulating Life, the Center, giving strength to other Selves of realizing the center

Means: sense of direction, contact atma-buddhi (the essential)

Personality 3: educator, central idea

Mind 1: perception of the meaning

Affective 2: Attraction to the center of the other, silent listening of being

Vital 7: Rhythm of life, regularity in study, pondering and balance

Personality: constructive creativeness

Disciple B

Soul 2 Transfer to the abstract mind (influence of the 3rd aspect of the monad)

Purpose: to heal mankind wounds, to participate to the planetary life in elevating and expanding in the vision of the Plan

Means: Will - Intelligence - Love

Probable monadic ray 2, impact of the abstract mind

Consequence for the soul: use of the 3 for broadening the vision

Reorientation: use of the 1, stimulating push, joy of understanding, wonderment of the discovery of the Plan and the Whole

Personality 1 Use of personality: study, experiment, action

Field of activity: right human relations, action

Mind 5: Useful in supporting the egoic ray= purification of the ego and emotion

Promoted type of expression: discernment through poise and abstraction

Affective 6

Purpose: Experience brotherhood and the one in All

Facility: perception of links uniting us, one for all, all for one.

Vital 3: Grounding: blank

Type of activity: difficult to leave an activity for another, difficult choice

Possible problems: problem between the 1 and the 2. Regular questioning of behavior slowing down action and determination

Centers= crown, heart and ajna

Expression by personality: provoke the cult of beauty under all aesthetic, musical, inner forms: thoughts, culture, science. Linked to the blueprint of all these approaches to the sensible One and Spirit - fluidity

Disciple C

Soul 5

Personality 4

Mind 1: centered questions, well-argued

Affective 2

Vital 7: ordered, very regular

Disciple D

Soul 6 Transfer to the 2, achievement Virgo: discernment

Personality 2, Pisces: teaching

Mind 4?

Affective 6 → 2, dedication, contact with aspirants

Vital 7: yoga

Disciple E

Soul 2, Neptune close to the descendant: wisdom, listening and receptivity

Personality 3, Libra: large and philosophical vision

Rising Cancer: ground and build a new comprehension

Achievement Aries: new beginning, in universal love

The human unconscious in all its amplitude

Mind 5: rigorous argumentation, capacity to study

Affective 2: welcoming various cultures, middles, interests

Vital 7: sense of dance, of ritual, contract with telluric forces

Questions on subjective service

DINA2:342

5. Do I work with an inner program, and are my thoughts and activities rightly directed?

This would imply the dual life of the disciple and correct orientation.

3. In what way have I cooperated with the Plan in order to have "modified, qualified and adapted it" to meet the need I see?

This would involve careful soul-personality cooperation

4. As I work, do I see an increasing vision of divine intention, and do I know practically more than I did?

This would involve occult obedience in its true sense.

2. Is the Will aspect in my life beginning to create situations which are related to the hierarchical Plan which I – as a disciple – must follow?

This would involve a careful construction of the bridge to the Triad.

6. Do I recognize in the life-training which I am receiving preparatory steps for initiation, and the possibility of impending revelation?

This would involve constant ashramic contact.

1. How have I, as a disciple, contributed to the work of inducing the Hierarchy [Planetary Heart] to make certain changes where the task of influencing humanity is concerned?

This would involve a high-powered livingness.

Your place in the Ashram

Amidst the subjective group, where are you located?

What do you receive? By what do you contribute to the (thought) life of the subjective group?

Do you recognize the direction and note of this group? In terms of rays, of quality and usefulness for the world?

At which rhythm, by what means do you enrich the group?

Which distribution do you offer (line, field, relay, meditation....)?

Do you use the full moon or the new moon for uniting with and supporting the group?

Can you premeditate your meetings with the focal point of the group?

That means to state clearly what you know about a topic, to fix a date for searching inspiration and that day search inspiration next to the real Self or the realized Being in yourself.

Support awakening

Contemplate the indigo circle, Presence

Unite with the ashram and its directing kernel

Contemplate the red circle (dynamic inflow)

And the Awakened spirit (blue dot) Source of planetary Awakening

This source supports all educative, therapeutic, scientific efforts,
The schools of illumination, among them this training and its emblem,
All the seekers.

The seekers find an answer to their quest

An OM in union with our star of Consciousness, the One Self.

Your seed-group of servers

If your mental life is strong, it must be inscribed amidst a group. Which is your field of activity?

In the sense of personality and in the sense of your awakened mental life?

This would function in agreement with your ray equipment.

Among the 10 groups listed by DK, which one does talk to you? Can you put yourself in resonance with this group? What this coming together does result?

Do you perceive a broadening of perspective? Can you relate mentally first, then by mail, with some servers?

At which level are you going to work?

With the public at large, with associations with thought currents, with a small number of people, with a tiny core group?

What does matter, is your usefulness, and not the size of your impact or influence.

Rays 2 and 6 will have more easiness for contacting a great number of people, odd rays will prefer to work within structures...

Exchange with the ashramic center

Premeditate in making a review of your life and activity, individually and as a physical group.

When the day has come (full moon of Libra whence stream forth the energy of Paths 1 and 2)

Align on one's real being

Resume the review in 3 aspects

- equipment
- strengths and weaknesses
- service of selfless activity

Shape the mental vision of our being

Enter in the room of ashramic silence

Offer our being, visualize the funeral pyre and the rising incense (Symbol of the 2nd Path) toward the center of Love, energy informing the worlds.

Approach the Being who breathe in the Fire, the realized Being stands there.

What does He say to us? (10 to 20 mn)

Then come back to the room of ashramic silence,

Ground the impression in the subjective group

Sing a continuous OM

Registered on the 20th of October 2002

Serve, don't stay at mid-term, move fully onward. You are greater than what you believe, appeal to all your resources. The universe is immense, your resources too if you have the necessary abnegation. What do you want to keep? What do you want to be? Will is creative. Create your usefulness.

You can count on your Brothers

(For service) Right tension, right relaxation, right dimension, the way of the Buddha remains illuminated.

WORK METHODS OF RAYS

According to CF:1222

Methods of first Ray

In the reverse order: 3. Spiritual impulse, 2. Stimulation of the Self, 1. Destruction of forms through group interaction.

Destruction assumes a group, that is a recognized and shared identity, inspired by the One. We agree for destroying the illusion of the reasoned or mental functioning coherent but closed, without any link with presence or Life. In other words, it is the illusion of the autonomy of thought-forms.

The visualization for stimulating the Self comes from Ramakrishna.

Exercise

Search for the founding action, that action which founds existence and of oneself and all beings. Search That who wills – to be. Take part in this action.

Visualize the living substance as a space with many focal points: the seeds of beings. Stimulate in all of them the conscious principle; they radiate more.

Unite with the principle founding the group, see the illusion of a purely rational answer without any link with the Presence. Withdraw the thread, destroy this form thanks to our sharing in the One.

Tonight, 21st December 03, the planetary active Principle comes back with the Light, we unite with the cosmic Will grounding itself, giving more fullness and new key for the coming cycle.

OM

Methods of second Ray

One proceeds too in the reverse order of CF :1222: 6. Soul impulse or energy, 5. Stimulation, of desire, the love principle, 4. Construction of forms through group intercourse.

Beware, the word *intercourse* is more concrete than *interplay*; intercourse meaning exchange, rapport, relation; it is more concrete than mutual play.

Exercise

Presence

We turn toward a blue indigo background, symbolizing love-wisdom and the Ashram.

We imagine a ray going to infinity, be it ours or the group ray in space.

We enter in relation with universal Soul, the faculty to relate.

We shall send out a OM very softly.

This soul impulse is a part of the law of attraction; attraction of Spirit to oneself.

We sound again the OM in, ourselves in trying to feel the intention and the nature of this law.

As One, or a center in the blue night space, we attract to us all the units.

An OM for stimulating the love principle.

We stimulate the units at the periphery attracting them to the more intense center.

We visualize all groups loving or attraction to them the beings who are similar, until each human being, each seeker, each devic form feels attracted to the human Self, to that which is greater than the form.

We visualize a radiation starting for the center of the sternum, heart radiation.

OM

Within space, we envision now matter or the mental substance.

By attraction, the group enables to build a form.

The group provides a material and feeding support.

According to a plan, the devic builders promote the building of forms.

Groups, melted in space, allied to Mother Space, support, sustain the building.

A Om associating us to this space embracing all and enabling experience.

We greet the second Ray ashram, the realized beings and the beings in way of realization.

So let it be.

Progressive circles

This progression follows the technique of inclusive reason, specific to the second ray. It is useful for exploring various circles, after passing from the line to the circle.

The meditating one will change the circles, add others, as one feels in one's practice.

Exercise

Spine erect, support the sky with the top of the head, kidneys and neck full.

Consciousness at the top of the head, be aware of the visual field

Visualize memories, landscapes which marked us

Become the eye in the center of consciousness.

Think to one's family, broaden the circle to friends, acquaintances, to those one has known, crossed, to sensitive humanity.

Become the Heart welcoming any contact.

Think to all who taught us something, to authors, to intellectual companions. Broaden this thought sphere to the whole of mankind.

Become the Thinker.

Resound with your egoic group (those who have the same soul vibration), to the group of local servers, to participants in the world service, to the set of meditating beings.

Become a part of the One Self.

Resound with those who try to promote evolution.

Resound with those who practice Truth, Goodness, Justice

Resound with those who transmit spiritual will.

Resound with those who distribute Life.

As sparks of Spirit, we distribute Life, spiritual will, Goodness

We support the servers, those who promote evolution, Creative humanity, sensitive humanity, the Eye in manifestation.

In silence, we let the distribution take place

OM

We say: "Front the point of Oneness in the heart of space

Love streams forth in the hearts of all

Love rejuvenates the world."

The vibration resounds and sets down in our heart.

With the Earth (inclusive reason)

Preamble

Relax and for that jump on site.

We do not leave the terrestrial attraction; we are part of this globe. The question is to unite to the life of this planet.

Outline

(Each sentence lasts about 1 minute for respecting the tempo of the 2nd Ray and for working with the wished receptivity.)

Alignment

Expand the field of consciousness to the planet(it is a mental perception)

Observe one's thinking: content and flow

Be true with oneself: consciousness opens (whatever the images which flared)

Intensify the truth

A point or current gets clearer

The descending current stimulates substance (be aware of it)

Search for the rebound form the basis upward: Life, vibration

Intensify the living vibration, in oneself, in any seed

Participate to the AUM, the sound of the Logos

Support the AUM in the group of world servers

Support the AUM in all seekers of Light

OM

OM

OM

Methods of third Ray

9. Material impulse or energy, 8. Stimulation of forms the etheric or pranic principle, 7. Vitalizing of forms through group work.

The material impulse or energy concerns the ideation moving the substance. Thought is part of it, on the mental plane and moves the 'chitta' (mental substance), though it reveals stimulating regarding the lower planes.

Exercise

Alignment on the Thinker

Union with the group of active intelligence

Ideation or Breath expresses in the wind; it infuses substance, the Whole wants to move, to evolve. The receptive part of Existence is animated and enters in movement: it goes on, perceives and thinks upon itself.

The ideation-breath enters into container-forms, inbreathes spirit-vitality. The forms (circles and cycles) are, in their unit, raised up, moved and stimulated by this breath.

Then the group sees the forms, envisions them and feeds them. Its thought joins the inner perception of form; its word unite with the dull sound of them and its activity feeds the life cycle, cycle of evolution of forms.

Methods of fourth Ray

The three methods are:

10. Perfecting of forms through group interplay

11. Stimulation of the solar Angels, or the manasic principle

12. Buddhic energy

Here also, one begins by the third method of this ray.

Exercise

Alignment, on the square with its diagonals on a yellow background

4th Ray, accuracy

Search the buddhic energy

The 4th plane is balanced between the 3 planes up and the 3 concrete planes

Intuition, pure reason, truth (getting naked out of the pit)

Cold light, the stars of "sevenfold brooding Mother, the silver constellation whose voice is as a tinkling bell" [CF:1258]

- Perceive the dynamic force of ideas which sustains the radiating focuses of consciousness. The solar Angels clothe the ideas with their ability to understand, and their radiation in extension.

Death is an act of the soul triggered from the buddhic plane; it is an intuitive act, as the rightness of the act is intuitively perceived through alignment.

- The groups resounds with the soul note, listens to the echo sent back by the form and adjusts both notes in a resounding silence. It sustains both of them, lets them, takes them again, and the Self incarnates in the exact line.

Methods of fifth Ray

The methods are

15. Manasic energy or impulse
14. Stimulation of logocic dense physical body, the three worlds
13. Correspondence of forms to type, through group influence

Exercise

- Unite with forces of illumination, concentrate on oneself, thought concentration in aligning in the reflection of the cosmic Mind, or divine Thought.

- As pure knowledge, pure Knower, one Self, Truth, the Eye turns outside: spatial mind; the eye directs thought currents.

It stimulates the radiating units that the soul groups are; it makes possible the evolution in the thought content: concrete mind.

- The group collects consciousness's according to their vibration and their key note, hence according to their type or inner structure.

The group promotes creation of forms according to their types, key or archetype pattern.

It observes the outside as well as the inside, it affirms their type, adds what is lacking to the form in order that it conforms to the current

Methods of sixth Ray

These methods are

18. Desire energy, instinct and aspiration
17. Stimulation of Man through desire
16. Reflection of reality through group work

Exercise

Alignment on the One Self.

From It emanates the Law of attraction, attracting to It all units.

In relation with the human being, we perceive it searching for the Cause, the Cause of one's being, the Cause of the world and of the events.

It is looking for the Source, that which will fill It, It who perceives the whole and itself, a tiny part.

The group is looking for the Cause finds It and thus update Reality, bringing to the self all reflections, all shadows.

Thus the Real is reflecting in living substance; the Source waters and refreshes.

Methods of seventh Ray

The three methods are

21. Vital energy
20. Stimulation of all etheric forms
19. Union of energy and substance through group activity

Exercise

Alignment on the seventh Ray of coordination and ritual.
Visualize the seven Brothers who are building the Temple.

Breathe deeply three times.

Perceive the pulsation; the prana or vitality circulates in substance, the cosmic ether being reflected in vitality.

Linger on the direct knowledge perceived in the center of the chest; it underlies and melts in the bodily well-being.

The dynamic fire or vitality stimulates all etheric [vital] forms beginning with the trees. With our thought we direct the vitality toward some projects in vitalizing them.

The group coordinates its thinking, its works, it welcomes vitality and distribute it in activity.

GROUP INITIATION

The second booklet of Self-Schooling suggest to find 7 definitions of Love and the Master DK specifies the notion of deep love and impersonality (cf. Chapter Magnetization).

The rule 11 begins thus: "I would like to speak, at this point of our discussion of the fourteen rules for initiates, upon the theme of group initiation; these rules are those to which groups that are seeking, in unison, a group expansion of consciousness, must learn to conform. ...

It might be of value to consider briefly what group initiation involves, and to do this factually and not sentimentally and aspirationally.

... 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 to the disciple who knows truly how to love, and to him who sees life and its phantasmagoria (including t all associated persons) in the light of the Spiritual Triad.

It is to this that Rule XI 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 detachment⁰ 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 an d Initiations [R5:208-210]

Why is searched group initiation? It enables us to pour out a greater measure of solar fire, to spread a more magnetic quality and thus to be more useful to the world.

Rule 11 goes on in listing others lesions of immediate interest for the group of workers.

1. Elimination of sentiment
2. Use the force of destruction:
 - A. Kill out spiritual desire and replace it by world need
 - B. Sever personality ties and enrich the common work
 - C. Don't try to be recognized
3. Recognize diversity in unity
The group is a miniature hierarchy, with different places and roles.
4. Cultivate silence.
Cultivate only certain lines of thoughts.

Planetary groups preparing an initiation

Various planetary groups prepare various initiations; these are entry in a more intense Light.

1. Humanity as a whole prepares the first initiation.

It is already aware of its unity, it recognizes the knowledge management and it is the petal of knowledge on the mental plane which is stimulated at this initiation.

It has to learn to evolve with nature and not over or against it. The final test will be the distribution of riches (3rd aspect), but the initiation marks a summit in consciousness, a subjective realization and not the end of the battle [Rays and Initiations R5:570].

2. People of goodwill and humanitarians prepare the second initiation.

They wish the common Good and, individually, let often others pass before themselves. They must transfer their consciousness on the mental level and transform their desire for good in a clear and determined will. Then they will get a stable dedication to the mental vision they have registered. Nowadays, the humanitarian NGO and aspirants are part of this group but may be abused in their desire to help. They develop the will to be useful and this realism makes them move forward.

3. The world servers have an illumined mind and put the world good before their own business. They influence more or less the human mind. Many spiritual groups in the West build the bridge to the Triad, thanks to the books of Alice A. Bailey; one can see clearly on the Net, while in Asia these groups are less visible.

They prepare the 3rd initiation and develop the will to sacrifice oneself entirely.

The test here is to consider their mental vision as a mere form in the Presence, and it is that Presence, Being or Space that matters.

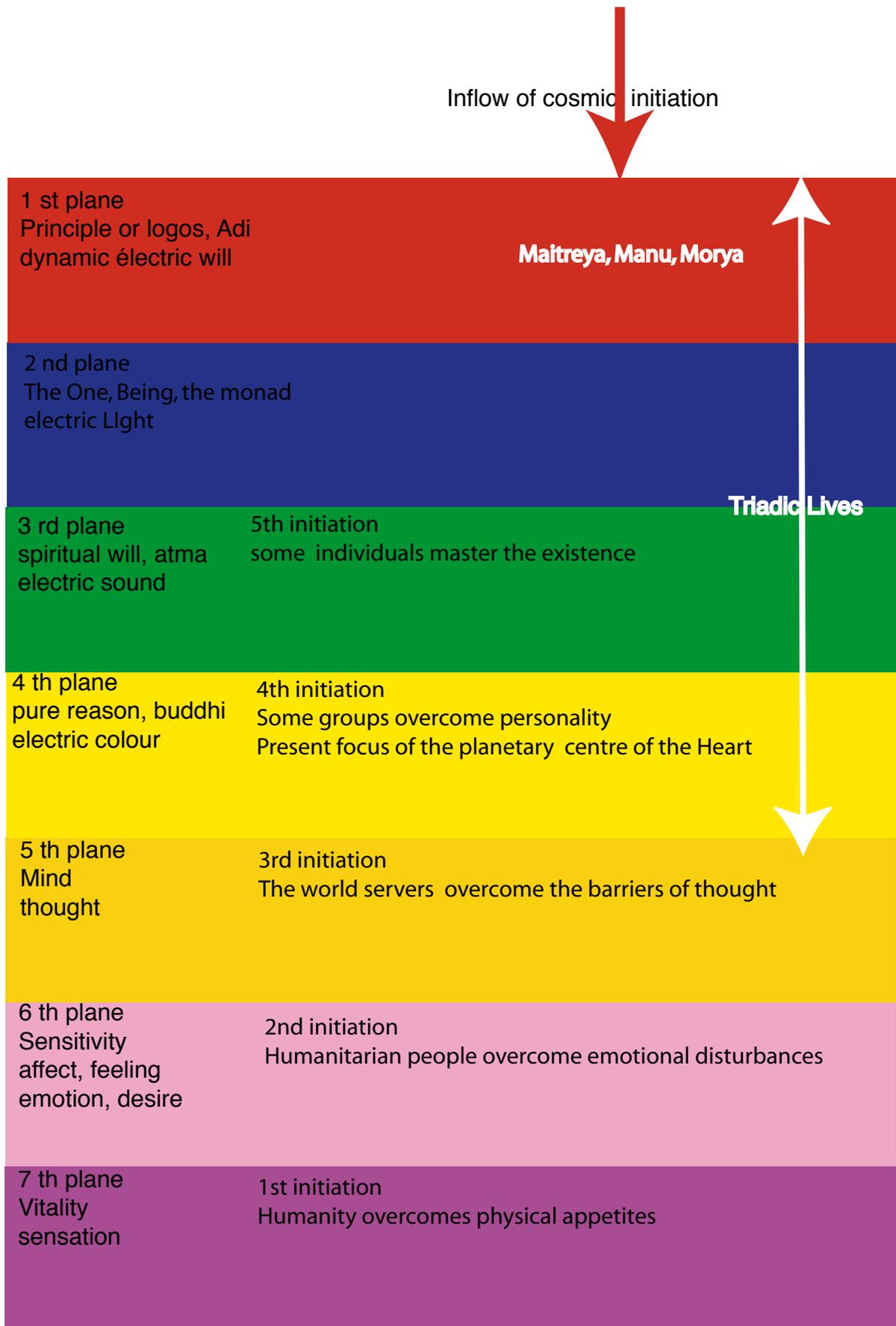
4. Some spiritual groups prepare the 4th initiation; they align already on the source of planetary life and are using the descending current. They must yet perfect the will to sacrifice oneself, to give all and to work in truth.

They become less visible for they are working more and more with the forces of the Real and with Life, less with visible expressions such as texts or images (websites).

Their effort transfers from the mind to pure reason.

From the 1920s to the forties (1940), the Hierarchy – word meaning the Power of the Sacred – the planetary center of the Heart, passed from the mental level and focuses in the pure reason. In flourish words, the society of illumined minds has become the union of revealers of truth. One may conclude that this center has passed the 4th initiation at that time.

5. Some individuals connected subjectively prepare the 5th initiation. They are isolated, seen from the external world, but work on the subjective side, with the forces constituting the inner pattern of life.



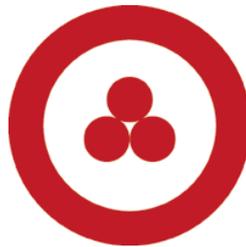
Further

6. Animals, specially those trained by man, prepare their individualization. One may think to the dogs guides for the blind. Here the need for educative games is felt for helping them to pass the test of the mirror (to recognize oneself) and to go beyond.

7. The planetary Logos proceeds to its 3rd cosmic initiation, in aligning on a star in the Great Bear.

A triangle – Maitreya, the Manu and Morya – has taken the 7th initiation and resurrect the life in the hearts of men and of devas. This triangle of Flames transmits the touch of cosmic initiation, called the Avatar of synthesis.

By the yardstick of Maitreya, one may expect that the planetary heart demonstrates the mastery of earthly existence and passes the 5th initiation, promoted by the cosmic will streaming forth from the cosmic center.



The three dots in the circle – this sign of the triad, said Nicholas Roerich - depict not only the triadic levels of spatial mind, pure reason and spiritual will. This symbol depicts too the lives of the 3th creative hierarchy, vibrating from Adi to the triadic planes. These lives are immortal "ever seeing the Face of the Ruler of the Deep" [Esoteric astrology R3:41]; their immortality ensures victory.

Joy, Force and plenitude of Being, "a new type of salvation" announces the Rule 12 in [Rays and initiations R5:233-4].

Thus the planetary groups move together toward more electric fire, more solar fire, distributing a more abundant life and an expanded consciousness. For the world asserts itself, in opening to other evolutions.

SERVICE GROUPS

Alice Bailey presented 10 seed-groups of servers which correspond to the 10 sephiroths of the tree of life. We prefer here to talk about fields of service or fields of activity, these groups being composed of anonymous human beings and thus for the most part they are unknown. Yet they are for sure human beings, with their coherent and illumined consciousness acting in these fields. These fields are not exhaustive, but the pattern of the tree of life, can be discerned behind the multitude of selfless activity.

For sure, everyone of us thinks, observes, cares, shows the example, decides, finds a meaning in events, studies, searches to understand, manages resources and creates. However, one or two fields talk to us inwardly - whatever our job. For being useful subjectively, we have to specialize. Only the beginner esteems oneself brilliant enough for doing everything.

Here we don't list all the 10 fields, Alice Bailey presented them, they are reminded in the book 'Peace means action' and on the website www.spiritualwill.org.

THE TRANSMITTERS OF IMPRESSION

As any other thing, impression has 3 aspects: 1) energy, expression of an author, 2) its content, resulting from a shaping, 3) its spreading and its mode of transmission. Alice Bailey's book 'Telepathy and the etheric vehicle' emphasizes the 2nd aspect; this can easily be understood since it comes from an ashram of 2nd Ray. One could say that the disciple of 1st Ray penetrates into the energy then assimilates it; the disciple of 2nd Ray recognizes the impression, then transmits it; the disciple of 3rd Ray discerns the idea and develops it.

The booklet 'Grasping and transmitting ideas' presents this field of experiment, of training and of service.

THE OBSERVERS

History

An observers group was working since several years. In the beginning of an autumn, the need arose to work on the laws of the Observers group; they are 10 according to Alice Bailey. The group worked on without coming back on this point, with a more sustained pondering on its work may be. One morning at springs, one of them began to write and the 10 laws appear quickly, with their comments. What happened was a recognition by the brain, after a mental seedling. Who is the real author? What is its value? It's up to everyone to discover.

One notes also in this quest the aspect of 'premeditation'.

These laws have been published in the book PEACE MEANS ACTION.

The ten laws enunciated

Fundamental LAW: REALITY IS

Law n° 1 Illusion is a temporary form limiting consciousness

- Law n° 2 Light is the fusion of substance (without form) with spirit
- Law n° 3 Consciousness is light and recording of light, that is, attention and perception
- Law n° 4 An illusion is always attacked from the plane immediately above
- Law n° 5 Attention directed upon illusion attracts and brings it to a crystallized form
- Law n° 6 Actual experience allows liberation
- Law n° 7 Will sustains light: it maintains tension of the source necessary for radiation
- Law n° 8 Liberty has been touched; in time willed work weakens illusion
- Law n° 9 Dissolution of form releases light
- Law n° 10 External form and the seer are revealed as One

COMMENTS

Law n° 2. In a free exchange between synchronized pulsation of two hearts, Light is born. Thus the One Spirit engraves itself in the manifold.

Law n° 3. In the light we shall see the light. Co-measurement: attention goes from sub-ject to ob-ject which sends back an impression

Law n° 4. The seven levels were pointed out in the table in the chapter "Visualizing". As sophrology shows, we exert an influence upon sensation or upon physical action through imagination (sixth level: emotion, imagination). Thinking (fifth level) cannot act directly upon the physical plane (seventh level). Emotional complexes are treated by reflection, the therapist and his client try to understand the mechanism, one treats therefore a form from the sixth level by understanding (fifth level). Intuition or pure radiance has no direct effect upon our emotional structure.

Law n° 5. Consciousness is a factor of attraction

Law n° 6. Illusion is encircled

Law n° 8. Will is the holding of attention through time. Time is perceived recording during movement forward (Law of synthesis). Law n° 8 works out law n° 4.

Law n° 9. Form is frozen energy (Wilhelm Reich)

Law n° 10. Subject and object are indissociable in the act of observation (Quantum mechanics). Law closely linked to law n° 3. Work upon the outside modifies the inside: the observer constructs himself.

Self and non-self form reality. Reality is the Self and also the movement of ideation, it is therefore becoming. What appears to consciousness is a transitory form of reality which helps progress. What will be recognized as non-fundamental is also part of Reality. The fact that this table is made up of vibrating atoms does not deny its appearance.

Questions

Can you note examples of application of one these laws?

Can you broaden the comments and their scope?

The law n°1 talks about form, the law n°10 too. Is it the same form? Is a tree an illusory form ? What is illusion in this form?

Do you agree with the flowing paragraph?

“Is there no contradiction between the first and the tenth law? Does the form limit consciousness of it atone with the seer? It is not the external form which limits and veils understanding, it can be perceived, accepted and “seen-through”. Limitation comes from representations amidst consciousness.”

Read also 'ADVAITA VEDANTA, a philosophical reconstruction' On this Topic, Eliot Deutch, University of Hawaii press, 1980

EDUCATORS

Law of sacrifice of the educators

As participants in the Self-Schooling and as teachers, we enunciate the implication of the Law of sacrifice upon our activity.

The teacher sacrifices that which it has prepared for interacting with the students.
The teacher works on points it has already solved for helping the beginners.
The teacher sacrifices its approach (values and methods) for developing those of the apprentices.
The teacher renounces to know in order to learn with others.
The rays of such or such school are forgotten for appreciating other ways of progression.
The sacrifice of supporting the subjective unity of all schools is the basis of synthesis and life.

Here is what we have written in September. Can we find other sacrifices or renunciations to be advised to a teacher or educator?

We shall be able to approach this topic according to the 3 aspects or the 7 rays for making the tour of the question. We might remember that the crown, the throat and the ajna centers are stimulated in this service of education.

Laws and rules

A law is a direction imprinted voluntarily by some entity. A rule is the fruit of experience and is a best practice (for operating). A law is constitutive of the field, it is basic, mineral if one may say, while a rule concerns the interaction between this field and the participants. Thus one rule consists in meditating at the beginning of each meeting, another rule is to give the floor to each one for making the group circle. A law is that each being is a divine seed and any form an energetic core, called source of cohesion or source of consciousness.

Each see-group of servers has 10 laws and 10 rules. Can we find some of them?

Exercise

Formulate the laws and rules we know upon our group.

Meditate at unison with the world service group.

Describe the way this group is functioning.

Draw the figure of the active centers or lines of force.

LAWS OF BEHAVIOR

Research methods:

One may describe the laws according to one's experience

One may look for the 3 gunas: inertia, activity, balance.

One may draw a parallel with the physical laws or contemporary science.

Laws on the physical level: activity, vitality

This level is marked by rhythm.

What is this law of rhythm?

Inertia is marked by rest: sleep, and the orientation of the bed, the telluric impact its length can be refined. The body is renewed with breathing and food. Each of them must be sufficient, and the food various enough.

There must exist a law of purity of substance, how to formulate it?

Substance keeps its purity by least action when it is renewed; any gap in composition assumes a substitutive action and changes its interaction with the outside, hence it asks for a supplementary action.

What is playing is an acquired equilibrium. The word of *purity* is dangerous as the living –micronutrients, vitamins - are some necessary impurities.

Balance or equilibrium is the static correspondence of rhythm and the adjective acquired underlines the law of economy. One may thus prefer to talk about the law of acquired balance.

This balance applies to food, air, but also to telluric, magnetic, sound influences during sleep.

Activity must be sufficient for training the muscles. Each group of organs, muscles or meridians of acupuncture has to be solicited regularly for not atrophying itself.

The law of required variety says, that, for each system, the number of degrees of inner freedom must be equal to the number of degrees of freedom of the environment.

Here the law applies in the reverse sense: from outward to inward; the exercise must make play all muscles and actuating springs of the body.

In fact, this law plays also for food; aliments must be various enough for bringing all necessary chemical ingredients. It plays also for the weather: rain, wind, cold, heat, and for landscapes – if we can.

Balance means a variety of periods of rest and activity, periods of effort followed by periods of relaxation.

The law of energy conservation says that one has to reconstitute one's vitality after an effort or a neat expenditure. Overall movement too has to be kept and not become lethargy.

The law of action and reaction points out that there is a rebound or feedback after each sudden effort.

The law of attraction and repulsion maintains the bodies at a distance and seem to apply to the two sexual polarities but also the body integrity or its space.

Pondering to be pursued

It would be useful to find a tree of laws, that is a central law, with subordinate laws and secondary laws. A simple way would be to begin with the laws of various subplanes.

Laws on affective level

This level corresponds to the level of liquids.

The law of acquired balance applies here also. Tonus, optimism, fineness of feelings describe the composition of this substance.

Dissolution and purification goes along this law. Dissolution concerns the propagation of an emotion to the whole psyche. Mechanisms of purification exist too: on one part dream and contact with the soul during sleep, mental reflection during wakefulness; on another part the physical activity sends back to the principle of reality. If mechanisms of purification are illustrated in the system kidneys-bladder, this suggests a mechanism of assimilation which could be compared to the system stomach-liver. What do you feel like? What does maintain the affective in stimulation, joy of living, opening?

The law of required variety applies too here. An emotion without change would reveal rather a glamour, glamour of kindness or depression, but these changes do not exclude stability. Which difference is there between a variety of feelings and indifference or equal humor?

Feelings toward persons do exist and discrimination (or affinity) plays its role. The necessary variety applies too to affinities.

The law of action and reaction applies too: a high emotion compared to the usual level will be followed by a weaker emotion. This is true for the height of emotions as well as for their "volume": strong or weak emotion, joyful or sad, upset, sublime emotion or material enjoyment. This is the more clear as the emotion comes from the outside, for this outside is changing.

Besides, one aspect has been described, as law of the Tides [R1:378].

Capillarity plays also for emotions; it contaminates or spreads in humor; one says that a liquid wets. Sometimes, an affect does not wet, that is it does not bleed on other affective aspects, but remains restricted on the unique topic in question. It would be interesting to know why an emotion spreads to the whole organism – the most frequent case – and why other affects remain delimited to their object. For example, a runaway for a form of art. Indeed, an emotion is global feeling while a sensation is localized; yet, some affects invades the whole behavior as joy or sadness while others do not expand so much.

Capillarity is a surface phenomenon. When a volume is in question, for non-miscible liquids one talks of emulsion, for example vinegar in oil.

Pressure seems a special case of the law of action and reaction. An action in one point drags a displacement of the interest and presses the affect on other objects: the transmission of stress for example.

How can we find the general law of affects? It seems that a large number of laws can apply in the affective field, but how locate them in a logical order?

The law of love of the 6th plane [CF:593] does not seem explicit.

By affect, we mean the impact produced inside an organism resulting from an external stimulating event. The external event is physical, the affective impact is assimilation, memorization or absorption of this solicitation. A mental element is necessarily general and not related to the circumstances or to the physical environment.

Affect makes think to the word *imprint* in a soft substance; then may appear structures as glamour; a glamour is an subconscious affective structure. The study enters then in the field of psychology: complexes – meaning woven together – trends, subpersonalities. The behaviorist current (Neuro-Linguistic Programming) talks also of beliefs.

This aspect of structures is delicate, for they are related to the fixation (law of the 5th plane, the mental plane).

Meditation outline

Alignment, visualize the sphere of transparent light of the group

Call in the forces of illumination

Transmit the light on the laws of the affective body

- What is an emotion?

- What is the lifecycle of an emotion?
- Water being analogous to the affect, is there a pressure?
- Is there a balance at the same level (communicating vessels)?
- What is analogous to the Archimedes thrust?
- Christ and some yogis have walked on water, what does that mean for the affective body?
- What corresponds to the purity of water?
- What corresponds to the living water?
- Are there some places of stagnant waters? What is their role?
- What is analogous to capillarity?
- Our body is composed of 80% of water; how does it circulate?
- How emotion does circulate in our body?
- What is analogous to the law of required variety?
- What are the dimensions of an affect? Pressure, duration, intensity, direction...?
- What is the size of the affective body?
- What is its tonus?

Let us ask to the forces of illumination a rule for regulating our affective body.

Meditation on the analogy of the physical laws

(Law of composition) The affective body is made of a substance; this implies some constancy in reactions. From a body to another, what is the acquired balance? Which plasticity, tonicity has this substance?

(Law of required variety) Which variety has the affective body? Does it respond to the variety of the environment? Which changes imprint upon the affective body? Is it transmitting the impression?

Is my sensitivity able to register all the nuances of a situation? Have I a wide range to express what I feel? In order to discriminate the nuances? In expressing them by language, intonation, drawing, music, dance?

(Law of action and reaction) Does an action of the affective body generate a reaction? Are some stages alternating? How to formulate the law bringing about a balance?

(Law of contact) Capillarity comes from the tension of contact or interface with external surfaces. Does it exist some emotions which extend (as water)? Are there others which close on themselves in drops (as oil, mercury)? Do emotions adhere to walls?

Link with other levels

The mind enables to fix the emotions (law of fixation of the 5th plane), thus to observe them to handle them and subsequently to transmute them. The illumined mind being in touché with the source of attention (2nd aspect) integrates the relational aspect (2nd aspect).

But the mind does not replace emotions, for it is located on an odd level. The real substitution of feeling may be achieved by transfer to the pure reason, which is an inner polarization. Thus the feeling of external elements to a stable and renewed receptivity; it reaches a belt of atoms of air, in other words to a balance w between the stimulating Spirit and the responding substance.

Link of the physical to other levels

The physical plane is dominated and changed starting from the plane immediately higher. By dreams and desire one motivates action. Image changes sensation; sophrology uses this fact and the medical art can also use it.

The mind modifies deeply a physical activity; technics intervenes here, be it a tool as a lever, or a machine product of mental design.

One finds again the correspondence with the higher level or the n+2 level.

Causal Body

The causal body is the interface between for and Spirit, does it exist a capillarity, a tension of contact with the outside?

The group is the interface between the many and the One. Does the group adhere to the many or to the One? In what sense? D Can it see the members as any and the pole, purpose or value as One?

Is the purpose of incarnation –one comes into incarnation as a group – the interface between an impulse of the plan of evolution and the circumstances in the 3 worlds?

Has the casual body a defined composition? Could it manifest as an acquired balance?

The law of the lower four or of etheric union

Preamble

This law is enunciated in A treatise on cosmic Fire [CF:1220] and mentioned in [R2:200]. It is the last in the list of the seven laws for group work. This law can only be understood and used from the mental plane. This does not mean merely to think, while being aware of one's body, basin and breast. It means to focus one's attention, detached from the body, in the light of the soul, whose contact is maintained. Only thus, it is possible to contact the archetypes of both polarities in us. If I think: "I am a woman, I a man", the exercise fails, the law can't be applied; "I am a consciousness, receiving and emitting, with both polarities, of which one is incarnated".

Outline

Perceive the aura around the head

One may imagine a basin with subtle, transparent substance

Become aware of the etheric body

Imagine the un-incarnated polarity on one's side

For women, the masculine polarity is on the left side

For men, the feminine polarity is on the right side

For women, emphasize the emission, as if the body itself imposed its rightness

For men, emphasize the receptivity as if the body itself was receptive.

Above the feminine polarity, the aura of the head condenses in drops of wisdom. One may call it the nectar of the divine.

One visualizes or imagines the assimilation of this nectar.

Our attention turns to the masculine polarity.

Above the etheric masculine body, a shield or a great reflector reflects the sun light.

Support this reflector.

Assimilate this attitude.

Now, both polarities feminine (receiving) and masculine (emitting) fuse in one column I am that which expresses through the four.

And that expresses through the building of the Great Work.

We shall emit a silent OM, with both polarities – un incarnated and incarnated - of our being, balancing the receiving and emitting attitude.

With a soft voice, we sing a O receptive and emitting OM

A continuous OM

Note

At the time of Alice A. Bailey, one addressed always to a disciple in the masculine gender. Man comes from Mans, the thinker, and Wo-Man, that who thinks with a womb. Following the feminine assertion, they want to distinguish from men. The mention of sex or gender means to stay attached to the body. Then? Personality and soul are devas, hence feminine; the human monad is an aspect monad, hence masculine. Thus it seems right to address personality or soul as feminine (polarity mainly receptive) and to the monad and its expression the triad as masculine (mainly emitting). More simply, one may prefer the neutral gender, it does exist. The human has resources.

THE POLITICAL ORGANIZERS

This group searches to lay down the mental basis for the future social organization. This work concerns the form, with the 1st and 7th rays. This work concerns also the other kingdoms, the fifth, of pure consciousness, and the animal, b vegetable and mineral kingdoms.

The field of this group includes the process of decision, the pure ideas, the energetic centers, the fabric underlying the social form; it works then with the telluric forces from

rocks to atmosphere. That is to say it practices a strict alignment. The etheric centers at work are:

- Coccyx center with the grounding in matter and the search for facts
- Heart center listening to the Common Good and including the many requests and dimensions of social life
- Crown center with the sense of direction and of collective purpose.

The task is hard and requiring, demanding a great detachment. The group becomes receptive to ideas, but some active forces smear the blueprint and results are far from the initial purity. The group has thus to apply a strict discipline for maintaining the vision and the sharing between members; it is helped by disciples in full swing: organization, political philosophy, study of decision making.

Alice Bailey's book 'The destiny of the nations' may be used as a guide, but the creative group must find his own line. However, this book shows the scope of vision and the "short leash" of affective elements.

Some groups have worked with the ideas of Liberty Equality, Brotherhood, and searched for their possible grounding in the next decades. Human beings are submitted to ideas and the work is made in the transposition of these ideas in ideals and models; then the expression process allies collective creativeness and the directing principle.

Let us remind, the work proceeds on the mental plane and an equipment of 1st and 7th Ray is necessary, as well as active love. Aspiration is far from being sufficient, for it hides affective attachments, coming from mass opinions. The training outlined in this third booklet, on tension and will, will be most useful.

Collective decision

For making a collective decision, a triangle appears: 1) decides (responsible), 2) experts, 3) users. Christian Morel (in Absurd Decisions, Gallimard, 2008) has shown that, if one this role was absent, follower or systematic opponent, this c generates a mechanism of persisting error.

In the Athens democracy, judges were citizens picked at random. If users are picked at random, they show to be most serious; they don't have to please to the public since they won't be reelected. TH experience (Convention citoyenne on global warming in France 2019) shows this fact. One could envision the same kind of selection for the deciders, responsible citizens. This pattern in triangle has nice future ahead, let us work for that.

The tower of the 5 lights

GROUP FUSION

We are present to ourselves in a magnetic attention, then present to the consciousness of the other group members.

A unifying OM

ALIGNMENT

Contact the

Light of matter

Light of the mind

Light of the soul

Light of pure reason – Truth, Beauty, Goodness

Celestial Light - Being, Life, Fire

POLARIZATION

The major light includes and vitalizes the minor lights.

All is living substance, celestial Light.

On a night blue back ground, a 5-pointed star shines forth.

Unite with the Ray of concrete Knowledge underlying the soul of France.

This soul says: "I release the Light"

In this light is revealed the light of the soul.

PONDERING

We think about the seed-thought=

"What is the next step for revealing the nature of the soul?"

Send out the registered thoughts.

GROUNDING

We united to the soul of servers group

"In the center of all Love, I stand,

From that center, I, the soul, will outward move.

From that center, I, the one who serves, will work.

Love of the divine Self sheds abroad in my heart, through my group and throughout the world."

We visualize the 5-pointed star radiating all over the world.

We look for the part of the work we have to make in this whole.

DISTRIBUTION

We visualize the distribution of Light, love and Will-to-Good to all kingdoms.

We assert the intention of the Whole.

OM OM OM

THE PSYCHOLOGISTS

Before launching a project, it is wise to search the opportunities, the forces which will help and the obstacles expecting us.

Psychologists deal with the psyche or source of consciousness, called also the Self of the form; this expression has been chosen for concretizing the approach of the Self.

Our group is trying to contribute to the revelation of the nature of the soul, or source of consciousness, hence the basis of psychology; that's why the study of the traps that an idea may take is important. We want to avoid that this revelation falls within one of the usual traps. But this study could fit for the transmitters or the observers.

Ideas incarnating

"Glamour on the mental plane ... Illusion

extract MPM 53-65

Illusion is not met squarely, faced and overcome until a man has:

- a. Shifted the focus of his consciousness on to the mental plane.
- b. Worked definitely at the task of intelligent service.
- c. Made his soul alignment consciously and easily, and firmly established his technique of contact.
- d. Taken the first initiation.

The word Illusion is frequently lightly used ... But the time has come when the word must be used with a developed discriminating sense, and when the disciple must know clearly and comprehend the nature of that phenomenal miasma in which humanity moves. For the purposes of clarity and in order to distinguish more definitely and effectively between the forms of illusion in which the soul moves, and from which it must liberate itself, it will be necessary for us to separate the Great Illusion (in its various aspects) into its component parts in time and space, and this I attempted partially to do when I defined for you the words Maya, Glamour, Illusion and the Dweller of the Threshold. I want you to keep very clearly in your mind these distinctions, and to study with care the tabulation earlier given to you [page 42].

Illusion, for our purposes, can be understood to signify the reaction of the undisciplined mind to the newly contacted world of ideas. This contact opens up from the moment a man has aligned himself and brought the lower nature into touch with the higher. Ideas come to us from the plane of the intuition and brought the lower nature in touch with the higher. Ideas come to us from the plane of intuition. The soul illumines the plane of the mind and the plane of intuition so that they stand revealed to each other and their mutual relationship becomes then apparent. [Precisely the light of pure reason, such as the truth, pierces through the soul.] The mind of the man (which is slowly becoming the center of his consciousness and the major reality of his existence) becomes aware of this new and un discovered world of ideas and he seizes upon some idea or group of ideas and endeavors to make them his own. ...

But the uniqueness of the experience in the realized content of the mind of the disciple leads him deep in the realm of illusion. The idea, or ideas, which he has contacted are, if he could realize, only a fragment of far greater Whole. That which he brings to their interpretation is inadequate. The idea which has emerged in his consciousness, through the partial awakening of his intuition, will be distorted in its descent to his brain consciousness in several ways. That which he brings to the materializing of the idea and its transformation into a practical working scheme is as yet wholly unsuitable. The equipment does not suffice for accuracy. The ways in which this distortion and this stepping down of the idea take place might be outlined for you as follows:

The passage of an idea from the plane of intuition to the brain

1. **The idea is seen by the mind**, "held steady in the light of the soul".
2. **It descends to the higher levels of the mental plane** and there clothes its elf with the substance of those levels. It remains still an abstraction, from the angle of the lower mind. This point should be carefully noted by the would-be intuitive.

3. The soul throws its light upward and outward, and the idea, nebulous and faint, **emerges into the consciousness** of the man. It stands revealed when the bright beam of a powerful searchlight is thrown upon it. The mind, endeavoring to remain in constant steady conscious contact with the soul, seeing into the higher world through the medium of the "soul's wide-opened eye" registers the idea with increasing clarity.
4. **The idea, revealed, becomes then an ideal** to the attentive mind and eventually something to be desired and materialized. The thought-form-making faculty of the mind then comes into play; the "mind-stuff" becomes actuated by the energy of the idea, vitalized by the recognition of the soul and the idea then takes its first real step toward embodiment. **An ideal is only an embodied idea.**

These are the first steps towards materialization. Embodiment becomes possible. Thus illusion is produced.

5. Distortion now sets in. This is brought about by various causes. These might be enumerated as follows:

1. The **ray type of the ego colors** the man's interpretation of the idea. It colors the emerging thought-form. Symbolically speaking, the pure light is changed in colored light. The idea is then "clothed with color and thereby the first veil descends."
2. The point in evolution which the man has reached has also its effect, plus the quality of the integration existing between the three aspects of the personality and the **alignment established between soul-mind-brain**. This, being necessarily imperfect, produces indefiniteness of outline and consequently of the final form. Therefore we have:

- a. Imperfect integration of the personality
- b. Indefiniteness of the proposed thought-form
- c. The wrong material consequently attracted for the building of the thought form
- d. A drifting focus of attention, owing to the dimness of the seen ideal.
- e. The rapport of the mind, with the sensed idea, is not stable.
3. The quality of the **development of the mental body** of the disciple produces the next "veiling" of the idea, as it is called. The idea has become changed through the coloring of the soul, and now a still more distorting change is brought about by the ray type of the mental body itself, which may be, and usually is, different to that of the soul ray.

These are the second steps towards materialization. The form of the embodiment is qualified, Thus illusion is produced.

4. This illusion demonstrates in seven ways usually:

1. **Through wrong perception of an idea.** The disciple cannot distinguish between an idea and an ideal, between an idea and a thought-form or between an intuitive and a mental concept. This is one of the ways of producing illusion found most commonly among aspirants. The mental atmosphere in which we all dwell is one of illusion. It is also an atmosphere or area of conscious contact wherein thought-forms of all kinds are to be found. Some of them are placed there by the Hierarchy for man's finding; some of them are men's thought-forms, built around ideas; some of them are very ancient ideals and have been discarded, but persist as thought-forms; some of them are entirely new, and therefore are not yet potent, but most attractive. All of them have been created by man at some stage or another of his individual and racial development. ...

Right perception is therefore essential for each mind, functioning correctly. Aspirants must learn to distinguish between:

- a. An idea and an ideal.
- b. Between that which is embodied, that which is in process of being embodied, and that which is awaiting disintegration.
- c. Between that which is constructive and that which is destructive.
- d. Between the old and the new forms and ideas.
- e. Between the ray ideas and thought-forms as they color the higher presentations.
- f. Between ideas and thought-forms, and between those which are purposely created by the Hierarchy and those which are created by humanity.
- g. Between racial thought-forms and group ideas.

I could list many more differentiations but the above will suffice to show the need for right perceptions, and to indicate the roots of the prevalence of world illusion, brought about by wrong perception.

The *cause* is an untrained, un-illuminated mind.

The *cure* is [training in the technique of Raja Yoga](#).

This results in the ability to hold the mind steady in the light, to perceive correctly, to achieve a right outlook, and to attain a right mental attitude. It was these right attitudes with which the Buddha was dealing when He outlined the Noble Eightfold Path. It involves the reaching of [a right mental altitude](#). Yes, I said altitude, my brothers, and not attitude.

2. [Through wrong interpretation](#)

The idea, a vital entity or a germ of living potency, is seen through the medium of a partial view, distorted through the inadequacy of the mental equipment, and frequently stepped down into futility. The mechanism for right understanding is lacking, and thought man may be giving his highest and his best, and though he may be able in some measure to hold his mind steady in the light, yet what he is offering to the idea is but a poor thing at the best. This leads to illusion through misinterpretation.

The *cause* is an over-estimation of one's mental powers. The sin, par excellence, of the mental type is pride, and that colors all activity in the early stages.

The *cure* is the [development of a cautious spirit](#).

3. [Through wrong appropriation of ideas](#). Misappropriation of an idea is based upon the drama-making faculty and tendency of the personality to the self-assertion of the little self. These lead a man to appropriate an idea as his own, to credit himself with its formulation, and to give therefore undue importance to it, because he regards it as his. He proceeds to build *his* life around his idea, and to make *his* aims and *his* objectives of major importance, expecting others to recognize his proprietorship of the idea. He forgets that no one idea belongs to anyone but, coming as ideas do, from the plane of intuition, they are a universal gift and possession, and the property of no one mind. ...

The *cause* is over-estimation of personality and undue impress of personality reactions upon the sensed idea and upon all who attempt to contact the same idea.

The *cure* is a steady attempt to decentralize the life from the personality, and to center it in the soul.

One point I would like to make clear at this point. Ideas very seldom come into world consciousness and into the human mind direct from the intuitional levels. The stage of human development today does not permit this. They can come from intuitional levels only when there is a very highly developed soul contact, a potent mind control, a trained intelligence, a purified emotional body, and a good glandular equipment, as the result of the above requirements. Ponder on this thought.

Most ideas, when of a very high order, are stepped down into the consciousness of a disciple by His Master and are imparted to him through mental telepathy ... Ideas are also sensed in the interplay between disciples. Frequently when disciples met together and thus stimulate each others' minds and centralize each others' focused attention, they can unitedly make a contact with the world of ideas which could be otherwise impossible. ...

Again, certain great ideas are to be found existing as currents of energy upon the mental plane and can there be contacted and forced into embodiment through the trained attention of disciples. These currents of mental energy, colored by a basic idea, are placed there by the Hierarchy. When thus contacted and discovered, the neophyte is apt to regard his achievement in a personal way and attribute the idea to his own wisdom and power. You will note therefore the great need for right understanding of that which is contacted as well as for tight interpretation.

4. **Through wrong direction of ideas.** This is due to the fact that, as yet, the disciple does not see the picture as it is. His horizon is limited, his vision myopic. A fraction or a fragment of some basic idea impinges upon his consciousness and he interprets it as belonging to a range of activity which it may have absolutely no relation at all. He therefore starts to work with the idea, distributing it in directions where it is entirely useless; he begins to clothe it in form from an utterly wrong angle, embodying it in such a way that its usefulness is negated. Thus, from the very first moment of contact, the disciple has been suffering from illusion and as long as this is persisted in, the general illusion is strengthened. This is one of the most ordinary forms of illusion, and is one of the first ways in which the mental pride of the disciple can be broken. It is illusion through an initial misapplication, leading to a wrong use or wrong direction of the idea.

Its *cause* is a small and non-inclusive mind.

Its *cure* is the training of the mind to be inclusive, well-stocked and well developed from the angle of modern intelligence.

5. **Through wrong integration of an idea.** Every disciple has a life plan and some chosen field of service. If he has not such a field, he is not a disciple. It may be the home or the school or a larger field, but it is a definite place wherein he expresses that which is in him. In his meditation life and through his contact with his fellow disciples, he touches some idea of importance, perhaps to the world. Immediately he seizes upon it and seeks to integrate it into his life purpose and life plan. It may have for him no definite use, and is not an idea with which he should be working. The over-activity of his mind is probably responsible for his so seizing upon this idea.

... Many good disciples demonstrate this over-fertile, over-active mind, and arrive at no good constructive objectives, or life activity. They seize upon every idea that comes their way, and use no discrimination of any kind. This is illusion, through acquisitiveness.

Its *cause* is selfish grasping for the little self, even if this is unrealized and the disciple is glamoured by the idea of his own selfless interests.

Its *cure* is a humble spirit.

6. **Through wrong embodiment of ideas.** This refers primarily to the difficulties encountered by those developed souls who do touch the world of the intuition, who do intuit the great spiritual ideas, and whose responsibility it is to embody them in some form, automatically and spontaneously, through a trained and rhythmic activity of the soul and mind, working always in the closest collaboration. The idea *is* contacted, but is wrongly clothed in mental matter and therefore wrongly started its way to materialization. It finds itself, for instance, integrated into a group thought-form of coloring, keynote and substance which is entirely unsuited to its right expression. This happens more often than you might think. It concerns higher interpretations of the Hindu aphorism: Better one's own dharma than the dharma of another.

This is illusion through wrong discrimination where substance is concerned.

Its *cause* is lack of esoteric training in creative activity.

Its *cure* is the application of fifth ray methods, which are the methods of the mental plane.

This form of error seldom applies to the average aspirant and concerns an illusion which is the testing applied to many initiates of fairly high degree. ...

7. **Through wrong application of ideas.** How often does this form of illusion descend upon a disciple! He contacts an idea intuitively and also intelligently (note the distinction here expressed) and misapplies it. ...

The disciple can therefore be swept into a wrong activity and a wrong application of ideas because the general illusion (growing out of the six types of illusion to which I have referred above) is over-dominant in his mind.

I could continue enlarging on the ways whereby illusion traps the unwary disciple but this will suffice to awaken in you that constructive analysis which leads for knowledge to wisdom. We have noted that the seven major ways of illusion are as follows:

1. The way of wrong perception
2. The way of wrong interpretation
3. The way of wrong appropriation
4. The way of wrong direction
5. The way of wrong integration
6. The way of wrong embodiment
7. The way of wrong application.

These are the third steps towards expression. The form of the expression is also qualified. Thus the seven ways of illusion are produced.

Glamour, a world problem 53-65

Examples of illusion

1. The way of wrong perception of an idea

To take the Good for the official Good, that is not to let the stage of exploration and discovery in the Good. To fix its expression.

The Good comes back then to "a racial thought-from" produced by our way of life, i.e. our institutions.

The idea of Order gives birth to a soft or hard dictatorship. The order is not necessarily centralized; there can be variety, fluidity, evolution and creativeness. The mental unit which wants to reign in the psyche and control everything is at the origin of this illusion.

2. The way of wrong interpretation.

Reason is not rationality. To rationalize means to believe that our hypotheses exhaust reality or that they are complete; there is an over-estimation of the mental power.

Reason, on its part, searches to understand; it is an asceticism, an effort for penetrating the Real and thus building our understanding.

3. The way of wrong appropriation of ideas.

As the association Will-to-Good, we could believe to have the role of relaying this energy of all esoteric groups. This over-estimation of our personality would put us in the center of the show.

Equally, if we thought: "We shall reveal the soul". It is the soul which will reveal itself to consciousness, ours, and to the human mind; the Self will be revealed by Itself. We are contributing in a modest measure; for the formulation must touch all human aspects.

4. The way of wrong direction given to an idea

Group consciousness may be spiritual, that is an expansion of consciousness, but all groups have an open consciousness; it suffices to observe the supporters of football team. Subjective unity founds subjective groups, but physical groups have a personality as well as a soul. The idea of group may be projected in manifestation without real understanding. For example, it is to the group to do it, hence I don't do it.

5. The way of wrong integration of an idea

Some ideas have not practical interest for us, it could be the political structure in Aquarius; indeed we have no or very little knowledge on organizations, on political sciences (described by Plato, Aristotle...). Other interesting ideas, but not directly usable, concern the sharing of resources, ecology of natural environment, medicine.

The group Social Organization which existed in the association is an example of error.

6. The way of wrong embodiment of an idea

"The idea is contacted but is wrongly clothed in mental matter ... which is entirely unsuited to its right expression." It seems that the invocation results in trusting the leaders or the word institutions (UNO) instead of implementing movement of action. A formula of 2nd Ray based on the word of Power "I see the greatest Light" can be wished for. But yet this formula of second Ray has to be found thanks to a (subjective) group of second ray; our association oriented to the 1st ray is thus unsuited for searching it.

7. The way of wrong application of ideas

Thinking that love accepts everything is a false application of inclusiveness, for love discriminates, promotes and discards (thanks to the law of attraction). The idea of including all (and to accept everything) does not apply to forms of expression but to the lives underlying these forms.

The mental plane corresponds to the 5th Ray,; the facts of 4th Ray fall easily in illusion for example contradiction, pairs of opposites: inert/dynamic, passive / receptive ...

Mastery is not control nor checking nor domination of all elements. To master one's life means does not mean to have control or power on each detail. We master the physical plane, but we do not neglect gravity nor rhythms; yet IF NECESSARY we can fly in an airplane, jump a meal, stay awake all one night...

To believe that the Self of form is a concept is a false perception; the concepts are the models of this source and of life, they are mental forms.

Illumination is a fact and not a concept; this looks as a resounding pattern.

The soul - or the Self of the form – and its perception

Search for the assumptions on the Self or soul

Classify them in constitutive features, derived properties, hanging questions

For example: the soul is self-conscious.

The soul radiates and functions in group.

The soul preserves the body integrity, then why are we hurt?

The soul knows the future (premonitory dream), is it always true?

What is the relationship between the soul and the unconscious?

What is the soul vision? How does it see the world?

The soul perceives forces and poles of attraction, color waves and sound.

Does it perceive concrete details?

What is the time of the soul?

How does it formulate the purpose of incarnation? In which terms?

How does it see an intention of service? Its directed radiance?

Conditioning of the soul

"Personality is that state of awareness which has its conditioning factor in the mind stuff" [MB:392]

The soul is conditioned at the buddhic level (see also CF:331, electric vibration of man). Incarnation in groups would result from the buddhic level.

The soul itself would be a conditioning factor of the mental unit, hence of personality, as says the quotation above.

Astrology

According to an idea of Antiquity, (reminded by Catherine Castanier), the soul would come from the outside of the solar system and would pass by Pluto, Neptune, Uranus ... Saturn would mark the program of incarnation. The location of Saturn in the natal chart has it such meaning?

How does the soul relate to the cosmic forces?

Contributing to reveal the self of the form

Alignment

We connect to "galactic Being"

The radiance of being unites us all together, with the forces of illumination

"Galactic being" clothes with "Solar being", Radiation facing an object

Which implants in a clean crystal.

In the crystal, we are receptive to a fact: the self of the form

This pole exists at a higher level of the mental plane

Confident of its existence, the group solar sphere turns toward this mental fact: the form has a self

We let emerge in our consciousness the characteristics and associations that this self-conscious pole of the form arises.

With the galactic current and the self of our form, we visualize the revelation of the Self in the years to come

This luminous idea finds some receptors, expressions, and implants in the human consciousness.

We take time for visualizing.

And we ask to our inner being: "What can I do for helping the trigger of revealing the self of the form?"

The form is created according to the law of attraction, and we express love by a OM at unison with the forces of illumination

OM

Notes :

1. The *self of the form* is an expression depicting the soul or factor of cohesion of the form on the mental plane. The expression *source of cohesion* assumes the emergence of something and is opposed to the word *well*; one has then to show that it is a word of pattern, hence mental, and not an interface that would referred to a the affective plane. The world *soul* is un-appropriate as it is loaded with a religious and fuzzy meaning; indeed on talks of a sensitive soul ... as it were a kind of psyche. The *factor of integration of the form, source of consciousness* ...(cf. R1) are clearly much clearer.

THE SYNTHETIC CRÉATORS

Description

They link the 1st aspect (life) and the 3rd aspect (creation). They gather people active in the 9 other groups and ensure their synthesis, not only because they collect these perceptions and activities, but because their perspective is the view of the One Work: the expression of Spirit in Matter, or the emergence of the 3 pistils (aspects or points of tension) in the Form of Existence.

Rules of the 10th group

Fundamental LAW: LIFE FLOWS

Rule n°1: Life stimulates substance. Work as a Living one. Resurrect.

Rule n°2: One the work, One the spirit-substance, One you too.

Rule n°3: Impression applies in reason for existence. Know it.

Rule n°4: Hear the cry, then give.

Rule n°5: The motive fixed, attract those who can help you. Send the call.

Rule n°6: Impersonally, co-ordinate.

Rule n°7: Base yourself upon matter. Found.

Rule n°8: Protect the form outlined. When it is ready, offer it to the world.

Rule n°9: In front of obstacles, know them. Pull upon the thread. Free.

Rule n°10: Remember the crown. It is the goal.

Comments

Rule n°1: You are saturated with life. You can therefore work at its heart. Its resonance fills your field of action.

Rule n°2: In Oneness, isolated from phenomena, rejoin others, the Whole. The One Flame sparkles in all effort.

Rule n°3: Transmit the necessary impression to the heart of what you are nourishing. Only necessity lets it fix itself to this aim.

These three rules concern the current which expresses life. The three following rules (4,5,6) concern the attraction of substance and listening to the world.

Rule n°4: The confused cry of the crowd, of unexpressed desires, anxiety, hope of liberation. Give, the creative reply will come from your unselfish labour.

Rule n°5: The motive has been perceived, then clarified, checked. Its direction is right, so emit the note of the work to be done.

Rule n°6: This co-ordination requires you to stand straight, free, assured.

Rule n°7: Power comes from the depths.

Rule n°8: Work in the silence of your heart; communicate within. Then the sketch outlined, communicate outside.

Rule n°9: You will know where these difficulties are useful, if they bind you. If you have seen them from all around, they are no longer of use to you, can they be of use to others? If you react to difficulties, the thread in question is the thread of consciousness by which you will be uplifted; so pull on the thread and free yourself. If you do not react, then it is the thread nourishing this outdated form; so pull the thread, free.

The idea of nationhood is old but can still serve as a guide for social consciousness. The idea of a tribe is outdated, it lies outside yourself, and you can observe it.

Rule n°10: The crown total accomplishment, or the divine manifested. You are the one who is, you create.

These last four rules concern creative work which you accomplish when basing yourself on matter.

These rules are injunctions which apply to the worker. The whole task has been resumed by the following phrases from Alice Bailey's Telepathy and the Etheric Vehicle (Tel:50):

"The name *Science of Impression* is that given to the process whereby the establishment of the required relationships in all these units of life takes place. The *Technique of Invocation and Evocation* is the name given to the mode or method whereby the desired relationship is brought about. The *Creative Work* is the name given to the manifestation of the results of the two above processes."

These two paragraphs, the rules and the comments have been received at the full moon of Aquarius in 1991. The receiver was then looking for the laws of the 10th group and has formulated these rules.

3 TRANSFERS

Transforming the square in a triangle

The square

What does represent the square?

- The quaternary of personality (dense physical, vital, affective, mental)?
- The four ethers (levels of vitality),
- The four Lords of Karma,
- The four laws (synthesis, attraction, economy, karma or evolution)?

Explore them.

Can the square represent the Triad inscribed above the radiation?

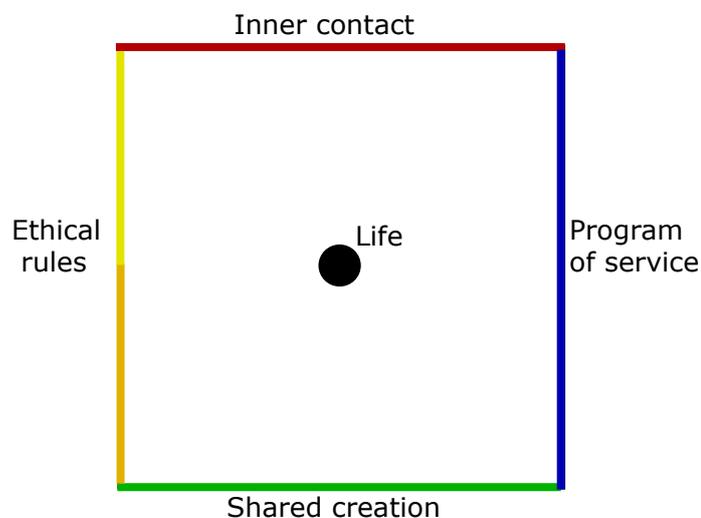
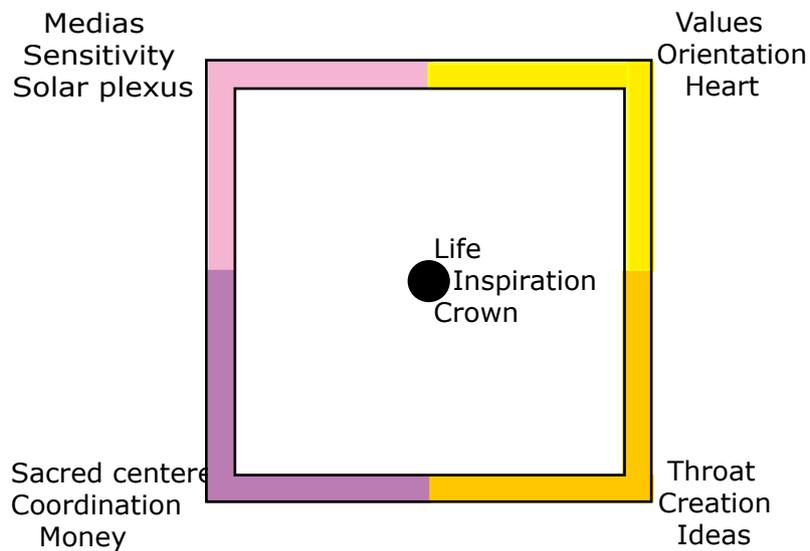
INSCRIPTION ON THE BODY

Where is located the square? Energetic position, mental significance

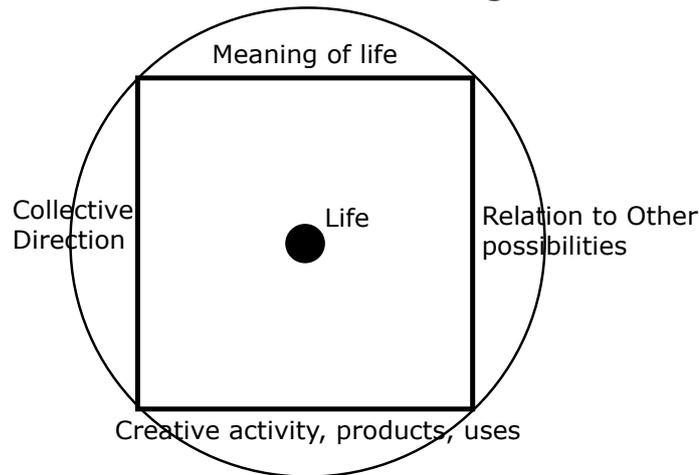
Where is located the triangle?

REPRESENTATION OF THE SQUARE

1/ Human square



4 directions of the 4th kingdom



2/ Planetary square (5 forces and 5 centers)

| | | |
|-------------------|--------------------------|---------------|
| Shambhala | Source of planetary life | Crown center |
| Hierarchy | Planetary Heart | Heart |
| Humanity | Planetary throat | Throat |
| Sensitivity | | Solar plexus |
| Tangible creation | | Sacred center |

The triangle

What is the difference between the triangle at monadic level and at triadic level?

What is the difference in perception with the third Ray?

What does mean the triangle at soul level? According to the Secret Doctrine, the souls are called Triangles, for they are the one expressing in duality, horizontal extension.

And the triangle with a point on the right, downward...? See DINA2:133

Which relation with three dots?

Meaning of the transformation

1/ Vital

The grid composed of squares (telluric places) may be transformed in a triangular network [Tel:163]

Search a drawing transforming the 4 features of a center in a triangle

See [Tel:165-7]

Link with the circle, 3 summits, 3 lines.

2/ Planetary forces: triangles

Intervention of the ajna center (under the influence of the crown center)

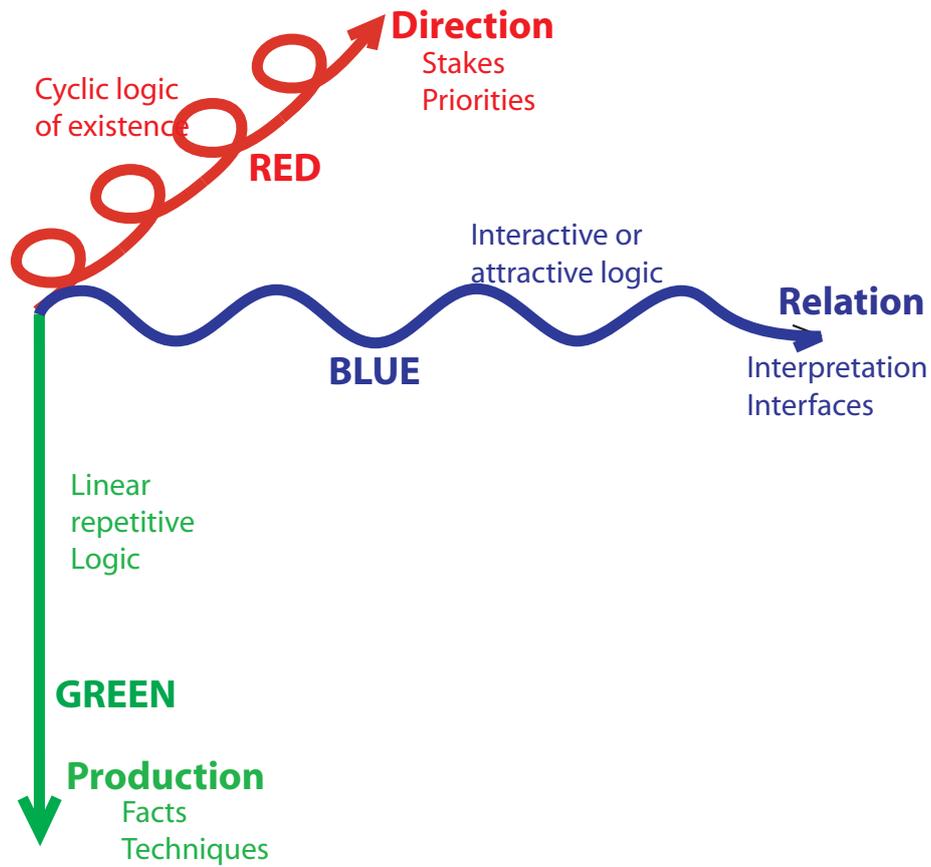
3/ Transfer from quadrichromy (CMYK) to the additive spectrum (RGB)

Instead of original painting and trace upon substance

Transfer to lighting, projection of light

Transfer from the center and 3 axes to 3 dots in the circle

The meeting point of the 3 axes may be taken for a loop, that which shows the blue ring; relation to oneself.



Transfer of 3 dimensions with the center
Of the 3 levels of the active subject (thinker, relational, active)
To the 3 aspects of personality
To 3 conscious poles

Transfer from the two in one

Integration of the relation, disappearance of the opposition subject- object in contemplation. It is also the unification of consciousness and action, the two birds of the Mundaka Upanishad, the soul and personality.

The one being centered assumes a radiation; the one focused infuses all point of space.

Space underlying relationship. Integrate all relation in the Self, the point.

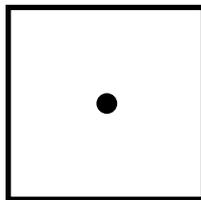
The relation to the Master, to Perfection to the other is integrated.

Description of the One vibrating "that which is abstracted from form and focused in itself". [R3:615]

But also transfer for the spiritual to the divine, for love (the Two) to the will (One). Inversely, how does the will stimulate, underlies love?

Transfer from the five to the one

From mind to will. From solar fire into electric Fire.



Inversely, how does the will is inscribed in matter? It inspires it. What does that mean?

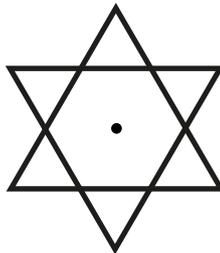
The mind is a mode of knowledge, how the will or the tension can be one of them? [R5.646, 713] In being the essential will sustaining the whole.

Transfer from the six to the seven

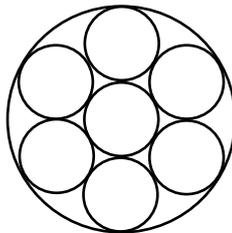
See A treatise on the seven Rays, volume 1 and The destiny of the nations

Sevben like 6 laser beams for immobilizing and the 7th for seeing (the optical molasses, cf. an experiment in the laboratory of Optics, Ecole Normale Supérieure in Paris)

From the 6-pointed star how does appear the 7th in the center?



One can find a link with the Pleiades; apparently they are 6, 7 in reality.



Transfer from the 4 to 2

Starting from the square, pass to both couples of lines.

From harmony to relationship.

Transfer from the 4 to 3

The square pattern –Jung is talking of quaternity – is fixed, resistant, static. It spots two decoupled axes: horizontal and vertical.

The transfer to the 3 introduces movement: an interface between the two couples.

It means also to move from the substance (the 4 attributes) to the inflow (3 aspects).

Transfer from 2 to 3

Resolution of dualities in syntheses, overcoming oppositions, that's a nice program! Oppositions may let the place to unity through fusion, in other words with the relational identity that is the soul. Synthesis, where any duality is resolved, is realized in monadic life and in its threefold expression, the Triad. Thus it may be easier to resolve duality, the 2, relationship, in passing by the 3, then to the One.

A good example is the transfer from Black and White to color which is based on the number 3. On a black background, the white results from the projection (addition) of 3 basic colors: Red, Blue, Green. On a white background, the black results from the reflection (subtraction) of 3 complementary colors: Cyan, Magenta, Yellow.

Any existence (any form, any being) might be considered a whole i.e. white, and it is in passing through the 3 aspects that one reaches the synthesis, the crowning of the Whole.

If death is black and life white, the opposition life-death is reduced through birth, maturation and disappearance, that is death; that means expression, movement 3; cohesion, consciousness, 2; abstraction, being, 1.

Cf. Rays 1:70 mantra of the 4th ray

Transfer exercise

Starting from a form, quality, ... identify the opposition between it and its environment, that which is Other.

Identify the 3 currents at the basis of the form or of the quality.

Begin by the 3, creative activity

Then follow by the 2 giving cohesion

Then end by the 1, fundamental purpose.

Check if these 3 currents generate back the initial form.

Transfer from the 3 to 1

The 3 aspects produce the One; the movement eases the synthesis and the overcoming of opposition (of Two). Thus the white synthesizes the 3 colors Red, Blue, Green.

This asks for perception, persistence, abstraction.

Synthesis in the form means the end of the road, of movement, it is the expression resulting from elaboration.

Synthesis in Being is the renewed One, it finds oneself again, out of any form, or quality; these are forgotten; this tension of oneness passes through all that is.

Exercise of abstraction

Behind a form, perceive the 3 currents sustaining it.

This perception is the third aspect.

Grasp the coherency of these currents (2nd aspect)

Move to the tip, that which founds the whole (1st aspect).

This movement is analogous to the transfer while contemplating.

Do it again until sensing a point of intensity.

Note: the unity of the thinking being sustains all this work.

Transfer from the 3 to 2

Transfer of the 3 aspects to the duality Life - Form [cf. Tel:157-8]

"Thus complete dualism in place of the previous nature of divine manifestation, is established:

1. Monad Personality
With the threefold soul no longer needed
2. Head center Center at base of spine
With the intermediate five centers no longer required

The *Old Commentary* says, in this connection:

"Then the three that ranked al that was, functioning as one and controlling all the seven, no longer are=; The seven v who responded to the three, responding to the One, no longer hear the triple call which determined al that was. Only the two remain to show the world the beauty of the living God, the wonder of the Will-to-Good, the Love which animates the Whole. These two are One, and thus the work, completed stands. And then the Angels sing."

What was this triple call?

Who are the two, which are One?

Note:

If there is life and form, the thread between them is it the link, the 2?

The 4th Ray presides to the transfer from seeing "the two as one" to "the three are one". Here the 4th ray has made its work. [R1:70]

Transformation of the cross into a line

Integrate the top and the bottom

Transfer to space, presence, the whole.

The extension (horizontal line) vanishes, for all units are seized at their core.

From the cross to the line then to the circle. [R5:479]

POINT, LINE, CIRCLE, PLANE

Their meaning,

Focal point, yod, 1st mark

Line relating, connection

Circle, lens, focusing, surrounding = totalizing

Plane, level, layer, surface, space

Transfer from the line to the circle

"The goal ...(from the 4th to the 7th initiation) is to resolve the line into the circle"
[R5:479]

From the 4th to the 7th initiation

From the 4th to the 1st Logos

From the 4th to the 1st plane.

Harmony lets pass through an inflow of will.

The line becomes space, the physical cosmic plane opens.

This corresponds to the technics of contemplation and in the poem:

THIS IS MY BODY

The line from the condensed to the abstract becomes cycle, pulsation,
Life creates renewing forms.

This corresponds to the technics of visualization and in the poem:

THIS IS MY BLOOD

Breathing in the Presence, forward and backward (at all levels) until being That,
The vibration of substance and that which makes it vibrate: transcendence.

This corresponds to the technics of breathing, and in the poem:
THIS IS MY BREATH

The 3 spheres of activity, perception and transcendence are joined. The first two at the 6th initiation.

The 3 focal points are red: transcendence, passing through= penetration (awakening), stimulation (activity), and realized purpose.

Is this a wild imagining? Yet thought must soar freely, connect facts, lay them down in the mind, give meaning, movement. Yes, it is an extrapolation.

At our level, breathing between sensation and understanding; this has to be made on all planes; this includes the cycle abstract –concrete, life – form, intention – expression.

POEM: THE HEART

The heart is the center, focus and Truth
Gateway from the One to the many
Path of Life,
Space which focuses in a myriad of points.
Heart, Heart of the Master, Father, I love Thee, Blessed be Thou
Boundless Heart, infinite Space which shelters all things
In truth, This is My Body

The Heart is Softness, Tenderness and Compassion
Mother of the World who gathers spirit
absorbs it into a point, compacts it into a stone,
places it in an humble blade of grass.
Drops of Thy sweat, Thy labor, Thy giving birth
trampled upon by feet.
The Blood of Thy Softness pours out.
Eternally renewed gift.
Mother-Matter I love thee
In truth, This is My Blood

The Heart is Strength and Beauty
total affirmation
Diamond Fire, electric Lightning, invincible Will
Thy Fire gives Live, Infinity
Resplendent Beauty
Breath, Fire, Blaze of the Possible
In truth, This is My Breath

AUM M. Mastery, Maitreya comes

THE ONE WHICH IS SEVEN

Meditation outline

Alignment

Perceive the point of dynamic tension

Move toward its electric source

Pass into the black (indigo) toward the 7 sources

Vibrate with this constellation

Install this vibration in the 7 centers

Visualize slowly the expression in the activities.

Notes:

Relate to Sanat Kumara,

Then to the 7 planetary Logoï

 The 7 Rishis of the great Bear

 The 7 centers

The indigo is the sky of a moonless night, and may be taken for some black.

What matters it to go to the center.

Questions

Is visualization useful, necessary?

Is it an installation, a realization?

Is it fine to choose an activity correspond to each center?

Example: Coordinate

 Perceive the environment

 Ground in matter

 Create

 Attract, inject; love, unite

 Lead, orient (ajna)

 Stimulate, live (crown)

7 levels

The levels (or planes) of consciousness are various gradations of substance, depending on whether it is more or less infused with Spirit. The substance-life is divided in 7, each level being able to subdivide in its turn in 7.

Any symbol is a veil interposing w between Reality and the perceiving subject. Moreover, the following diagrams (sun, sky, triangle) are not symbols, in the sense where their contemplation does not evoke quality or characteristic of their Reality. Yet these diagrams resume a meaning, significance, an approach of a level of perception.

The soul is perceived as a white light- a golden light depicts the energetic body.

The luminous blue is close to the sky blue under sunshine and means opening and love.

The group soul or coherent light (2nd subplane) is perceived as more sustained, more intense light.

When one moves beyond the solar star, one gets into the night blue of the starry sky, abstract mind or spatial mind. The abstract or spatial mind is the outlook of divinity to the outside (toward manifestation), hence a shape of trapeze, but here there is no more extension, are to be found thought currents to which I take part.

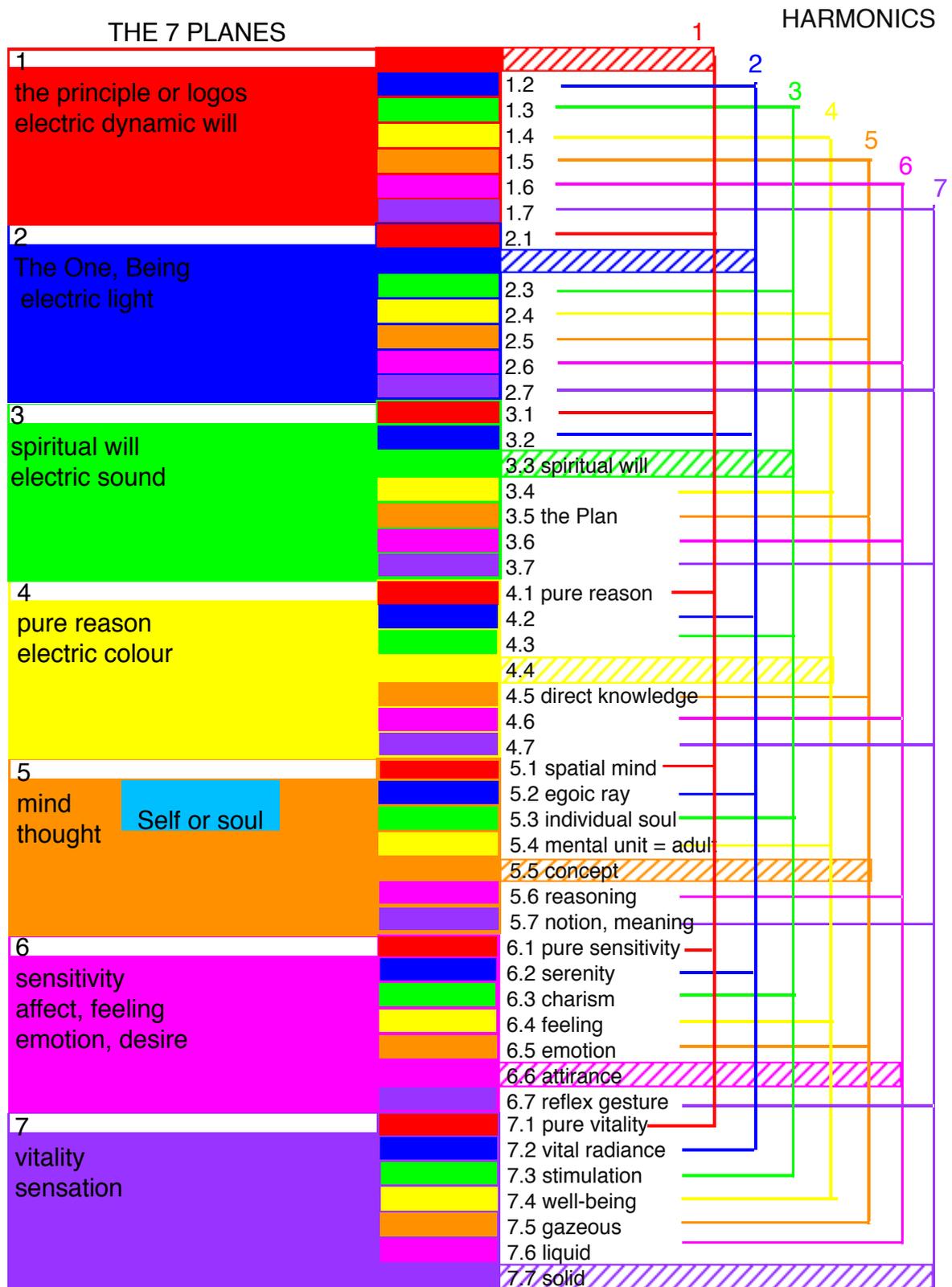
Representing the straight or direct knowledge is an aberration, since it eludes any intermediary, hence symbol. The impression felt in the pure reason is a magnetic light (more vivid, more stimulating) than the light of the soul. Try with tuning into the Truth, in being true. Here Spirit contacts the other Selves, hence apriority to the horizontal dimension. A yellow band for intuition seems fitted.

Spiritual will overcomes any form; it abstracts to the sot tenuous point one may reach; the triangle means also that it asserts itself (downward) in boosting the direction, as a uprising vibrating in itself. The green color represents the activity aspect of the Logos (active principle).

The One or monad is a lens focusing the Whole. The indigo denotes absorption and can be viewed as the negative side of the bursting light. The red file around the oval shows that, for getting the white, one has to add some red to the green (already present in the lower plane) and to the indigo.

The Adi level (1st plane) is the level of Be-ness, of the dynamic fire of Will. It is an is not,; in this sense it is represented by an alternation of white and black, or being and nothingness. One refers to this level as a fiery mist, whence also the red color.

THE SCALE OF THE SUBSTANCE-PRINCIPLE



Approach of the 4 ethers (vital levels) and their correspondence

Sense the electric vibration, ocean of fire, sustained by the law of vibration
Sense the One, electric light, ruled by the law of cohesion
Sense the spiritual will, electric sound, ruled by the law of disintegration
Sense the pure reason, truth, electric color, ruled by the law of magnetic control

Search in oneself the correspondence to the electric vibration
On the mental plane 5.1, outward look of divinity
Search among the currents of awakening, and specially 1.3 (Am)
On the feeling plane 6.1: pure sensitivity
On the physical plane 7.1: pure vitality
In the centers and specially the crown center.

Search in oneself the correspondence of the electric light (cohesion law)
On the mental plane 5.2: coherent light, group sphere
On the feeling plane 6.2: serenity (stimulated by the current 2.2 or Uu)
On the physical plane 7.2
In the centers and specially the heart center.

Search in oneself the correspondence of the electric sound (disintegration)
On the mental plane 5.3: soul note, radiance
On the feeling plane 6.3: charisma (resonating with the soul note)
On the physical plane 7.3:
In the centers and specially in the head.

Search in oneself the correspondence of the electric color (magnetic balance between high and low)
On the mental plane 5.4: mental unit, adult, self as one perceives oneself
On the feeling plane 6.4: calm feeling, poise
On the physical plane 7.4: relaxation
In the centers.

Stimulate the correspondence
Of the Adic plane with the first subplanes
Of the monadic plane with the second subplanes
Of the atmic plane with the third subplanes
Of the buddhic plane with the fourth subplanes.
Integrate the whole.

Notes:

1. Everyone works at a level for moving to others levels. Note the levels of easiness and the levels of effort.
2. One may reach easily a high level, but it is useful to develop easiness to move on the fourth subplane in case of tiredness stress... Nothing is negligible. Moreover, the neatness of a level sharpens the perception in oneself and in others.
3. The integrated personality is located on the fourth subplanes. The first initiation makes easy the move to the level 5.3 and mostly on the level 7.3 (control of physical appetites). The second initiation enables to stabilize oneself at the level 6.3 (coming from the level 5.3, it is the control of desire). After the third initiation, the consciousness moves easily to the group coherency (5.2). The fourth initiation enables to stabilize oneself on the second subplanes (it is more than reaching them, thanks to 5.2).

Awakening of the 7 centers

Thus let us awaken our 7 centers with a brief exercise (inspired by the exercises of Martin Muller):

We are on a mountain top
Galactic space is there, void, pure, free of any object.
Maximum, intense radiation
Then we radiate 100 times stronger, Being.
Then appears , centered on the Heart, Sun facing the planet,
Then appears the mind, discernment
Illuminated by the Self, with all the necessary retrospect,
Then appears human being, adult, upright, feet on the earth
Infused with space, haloed by solar radiance, gifted of discernment.

Let us come back on the focal points:
Space focused on the top of the head
Sun focused in the center of the chest
Discernment centered at the back of the head
Adult ... focused in the spine and cortex.

We gradually awaken the 7 centers: Head, Heart, Throat, Ajna, Solar plexus, Sacred center, Basis of the spine.

In their core, they are pure sparks receptive to the 7stars of the Great Bear
The 7 centers are receptive to the 7 Rays. Explore, feel it.

The will to express Spirit, to coordinate and to generate the necessary activity is outpouring in our field of work.

Recognition of qualities and goals to be reached.

Then spreading out of the radiation in immensity
We offer our gratitude for the experiment
We are here, infused with space and conscious light.
End of the exercise.

As you could notice, Space focuses naturally at the top of the head, the sun in the heart and the moon , this evening, corresponds to the alta-major at the back of the head; it reflects the light toward the forms, hence the discernment.

See synthesis (Law, movement)

5 –Pointed STAR OF INITIATION

Its meaning

Can we symbolize a human? The point of life, the radiance, (extended arms) and duality (feet of the star).

What does mean then to move from the 5-pointed star to the square? Then to the triangle? Where is it possible to pure the monad in that case?

Significance in initiation

“The five points of the five-pointed star are pyramids of ascension and at the summit of each point, - hidden within the emanating rays - lies a point of revelation, off-setting the radiation but preserving the deeply seated magnetism. Thus is there symbolized the going forth, the coming back and the point of peace, surrounded by activity.”

...

These centers are brought into expression – as far as the points of revelation are concerned – at their respective initiations:

1. The ajna center.
2. The heart center.
3. The head center.
4. The throat center.
5. The alta-major center.”

Discipleship in the new Age vol. 2:371

“The disciple climbs the mountain, its five peaks illuminated by the Sun and hiding the other two. From point to point, he goes and the Way moves upward all the time –out of dark into the night, from the jungle to the open space, from night to dawn.

From point to point, he moves and at each point he gets a new revelation. Five are the mountain peaks, and as he mounts toward each peak, he receives five times the light. Five to the five and so from five to five till five fives have brought him light. Ten lie ahead, but these concern him not yet.”

Discipleship in the new Age vol. 2:309

Can we characterize these five revelations, flashes of the electric fire, lighting up perception? Can our study of the 5-pointed star help us? Do we recognize some revelations? Preliminary to which peak?

Initiation Human and solar [IHS:112] describes five stages of the ceremony:

1. The “Presence” revealed.
2. The “Vision” seen
3. The application of the Rod
4. The administration of the oath
5. The giving of the “Secret” and the Word.

Can we bring these stages closer to the 5 summits between each initiation, can we recognize among these 5 steps

- The vision of the path
- The starting of service (shortly after initiation)
- The engagement in the ashram
- The sensed Presence
- The fire of test?

We can compare to the 5 points of the star, and to their study in the 1st booklet.

Check that these are really 5 stages between each initiation and classify them in the order, then observe what happened in one’s life and in companion’s lives.

This means that the star grounds itself in matter – at each electric contact that is an initiation – and that consciousness registers its perimeter.

These 5 stages can be related to the stage of building the bridge [R5:486-495].

The cycle begins after the test of excessive and un-mastered inflows of the previous initiation

| | Physical | Thought | Initiation | Building the bridge |
|----|----------|----------|-----------------|--|
| 5. | Inertia | Envelop | Presence | Intention |
| 4. | Charge | Vitality | Vision | Visualization |
| 3. | Light | Thinker | Scepter | Projection |
| 2. | Color | Color | Oath | Invocation/Evocation leading to tests |
| 1. | Fohat | Being | Secret and Word | Stabilization |

Can we give some precisions at each step for each initiation?

Which light is perceived before the first? Between the first and the second? Before the third? Before the fourth?

Which are the tests for the first initiation? Which is the intention before the first initiation? This passage concerns humanity and should easily be perceived.

Polarities of Fire [CF:43]

The internal fires that animate and vitalize

- Latent heat
- Active heat

The fires founding the subjective worlds or forms

- Fire of the mind, the basis of consciousness itself
- Elementals of fire

And one may add the

- Spark of life

This gives five expression of a threefold manifestation.

The 3 cosmic laws are also described in 5 points [CF:214-216]

The law of economy – principle of least action – has as effects

1. Dissociation of atoms
2. Distribution of atoms
3. Vibratory rhythm
4. Heterogeneity
5. Inherent rotary activity

The law of attraction – principle of affinity -

1. Association
2. Form building
3. Adaptation of form to vibration
4. Relative homogeneity of group unity
5. Cyclic spiraling movement

The law of synthesis - principle of essential homogeneity –

1. Abstraction
2. Spiritual liberation
3. Destruction of form through the withdrawal of Spirit
4. Absolute homogeneity and absolute essential unity
5. Progressive forward motion

IDENTIFICATION

Reminder:

Axiom n° 4: Any being pulsates. Participating in its pulsation is called identification. See also in the second booklet IDENTITY and TRANSFER.

Approach

Take place in a space.

Grasp an impression or sense it (3rd aspect)

Orient oneself toward a Source (This means to choose this direction).

Set up a relation ship, then project (transfer) within It (2nd aspect).

Transfer

Take part in this pulsation, to the intensity of this Source.

Feel all the infusion (importance) of this Source (2nd aspect).

Envision all the channels of expression (3rd aspect).

Choose the ways in which one is able to respond (5th)

Implant or transmit the energy of the Source.

Specify in function of the attraction of the Source, of the field of service, of daily constraints and opportunities.

Ground and visualize the future activities (7th).

Thoughts

The human being develops its adhesion capacity in playing parts: professional, family, sportive roles ... A role is an assumed identity based yet on a deeper perception of "I am".

Fusion of consciousness is blossoming of the soul, of "I am That". This fusion happens when subject and object fuse: nature is not any more outside, I am in. "That" may be this present set, radiation, current, Presence, Principle, background of divinity.

Contemplation may go further toward the transfer: passage to the essence of being. Then its purpose is known.

Facing a stone, fusing with the stone, one becomes mineral, lasting concretion.

From a flower, one becomes vegetable, blossoming, essence, perfume.

Identification adds the dynamic pulsation to the transfer, it seems; the receptivity of the Whole beings to vibrate, it is participating in the founding dynamism of life. This implies to become associated with the That which (out of space) makes vibrate the sphere of substance and which inbreathes life. It is going beyond That, any definition, any particularity and assume "I am that I am", this indefinite, this I present in all things.

On this topics, see back Levels of identity on page 29

Show me how you love

Become a sphere of love, give of oneself, Radiate toward others
The heart center (in the middle of the sternum) becomes active.
Intensify the radiation of the heart

Jewel

Intensify the gift until forgetting oneself, forget the other

Base yourself, on the realized Being within ourselves, how does He loves?
What He is giving, His support, His advice, His peace.

Do the same for someone, for a group, for the set of receptive units

Buddhi

Perceive the inner unity of the subjective group.
Magnify the idea that gives cohesion
Inscribe your self within then intensify the magnetic rapport linking us.

Diamond

Base yourself on Realized spirit.
Decentralize the gift
Be spirit within the many Selves.
Rejoin then the central tension, the spark of Life.

Exercise: how to love?

1. Love the world (2 mn)
2. How the Master is loving us, us the disciples?
3. Love as He loves

The master or the realized Spirit within us.

Note:

If you feel your Master, or realized Spirit within you, is a woman, you'll use the pronoun She or your familiar word. However, Spirit is not limited by a body, and human monads are emitting, whereas devic monads are sensitive.

Pondering:

How is love linked to sacrifice, freedom, to the coming back echo
Love – attractiveness and love which includes even imperfections

From luminous blue to indigo

The first booklet dealt with the contemplation of external symbols, the second booklet with inner resounding, the third booklet deals with energetic inflow.

In the second booklet, an exercise showed a path to grasp the inner structure of pure consciousness. Another exercise suggested transferring to the blue of mind-love. Now we'll try to pass to the indigo blue, the Triadic circle. We have outlined the transfer to the spatial mind at the end of the second booklet; here, we try to transfer the perception systematically.

The indigo blue circle contains 3 dots, red, blue, and green, corresponding to the 3 aspects of the Triad. As said in the Letters on occult Meditation, the 3 triadic levels are characterized by the green of atma -the third solar plane - by the yellow of buddhi - fourth Ray, fourth plane - and the indigo -spatial mind.

The circle is indigo as it is the color of the synthetic blue which is absorbing all, the color of the monadic level. IN a first step, the indigo will awaken in us the inclusive space, outlook of divinity, starry blue sky. Then it will give place to that of which it is an echo: the inclusive One, the transcending oneness of Reality, and the depth of total love.

In the indigo color, the phase of consciousness are replaced with 3 principles: principle of knowledge, principle of unity, principle of direction - as far as words may convey a reality.

A principle depicts here a vibratory activity, a seed, a faculty of spirit.

Suggested progression

Facing the emblem of illumination, fuse the 3 dots at the center

Resound inwardly to the threefold structure of consciousness

Pre-sense the space of Being

There search for the principle of knowledge

Then the principle of unity

Then the principle of direction

Resounding with these 3 principles, search for Real being, the Whole

Set in for a moment

The 3 principles support the 3 aspects of pure consciousness

Wait for concretization in your thoughts and activities

At the end, activate these 3 principles in the inner space

(of humanity and also of pure consciousness)

Later, on any topics, you'll be able to call the principle and invite it to express

On any question, the principle of knowledge

On any complexity, conflict ... the principle of unity

On any wavering, the principle of direction.

DISCERN IN THE DEEP BLUE

Visualize a deep blue disk. Fuse within that space. Observe the situation you choose. Any part is based on this deep blue, hence a respect for this being and its contribution.

Consider the present abilities and the possible future steps.

Consider its role and yours in the Plan of evolution (WM:320)

4. TEMPORARY CONCLUSION

The source of consciousness opens the wide inward, toward the Ground, the Unfathomable. The exercises presented here have enabled to train ourselves, starting from external observation (1st booklet) through pondering upon action or wisdom (2nd booklet) to inner tension or will (3rd booklet).

The key-notes of this 3rd booklet are:

FREEDOM

TENSION

BREATHING

Have we reached these notes?

Is the group free to work, to give itself its own rules, to move within the One work, for giving its contribution?

Has the group reached a point of tension, which makes it move onward? Can we describe this tension, perceive it?

Does the group breathe regularly?

- Between meetings and individual action?
- Monthly between the inspiration at the full moon and the grounding at the new moon?
- Yearly, with the energetic inflow at Spring the assimilation in summer and the concretization in autumn?
- Of several years, with cycles of 3, 7, 10 and 12 years?

Then the group may pass to a higher step. Our group has passed through 2 steps that may compose two chapters:

- To overcome the blue circle
- To live in spirit

We are only in an exploratory stage, as you could notice with its wavering, its emphasis on banal, hence secondary points; however the whole path made us go forward. This training is not a teaching, we can't give a whole scope Spirit –Matter based on Life, and we are not trying to do it. We have moved on following the indications given in the 20th century and we outline the future frame.

If the suit of experiments of our group is of interest for you, please send us a mail describing

- your group, the physical group, its acknowledged coworkers and the subjective group
- the field of service you have recognized, the forces, energies, ideas, with which you deal,
- and the answers to the questions asked above.

In the great pulsation, we greet you, trusting in the progression of evolution.
Known or unknown, allying unity in diversity, we radiate.

"They will ask you how to traverse life.

Answer: Like crossing an abyss upon a taut string –
Beautifully, carefully and fleetly."

The Call 'Leaves of Morya 's Garden, vol. 1)