

OVERVIEW - MEDITATION QUEST - MODULE 6

MQ-6: RULES OF THE ROAD Stanza 1

This meditation introduces the student to THE RULES OF THE ROAD, fundamental "dos" and "don'ts" that govern the early stages of the Path of Spiritual Development. There are six stanzas, and for the next six weeks, each stanza will be meditated upon. We begin with the words: "The Road is trodden in the full light of day...."



Skill to Learn - Enter into Soul Consciousness (1)

The Study section focuses on consciousness - the various components of man's constitution and the relationships between.

MEDITATION 6: STUDY PAPER #1

PERSONALITY AND SOUL CONSCIOUSNESS

PERSONALITY AND SOUL CONSCIOUSNESS

Continuity of Study Material

Previous Meditation Quest lessons began the exploration of personality and soul Consciousness. You may find it useful to review them prior to reading this paper. Specifically, see the following papers: Meditation 1 – Human Constitution, Meditation 2 – Constitution of Man, Meditation 5 – Evolution of Consciousness.

Personality Consciousness

We know from earlier study that our personality is made up of three fields (physical/ etheric, emotional/astral, and mental/mind) and that those fields work in a coordinated fashion so that we can think, feel, and act effectively in the world.

The personality is the part of us that people usually see first and the 'I' with which we most often identify. Experiences strengthen the personality, making it unique, apparently separate and develop the range of abilities of the three components. Remembering the apparent 'I' in us, the personality becomes the way that we live our mundane, everyday life; thus we become invested in how we think, what we think about, how we feel, and how we do things. This little self of ours grows and matures from lifetime to lifetime.

"It is of the utmost importance that we understand consciously who we are. So many people who say they are simply "being themselves" are actually living instinctively and unconsciously, responding to life with only a fraction of themselves. When they say they are responding to impressions spontaneously, they are simply responding thoughtlessly. They respond in such a manner because they have no conception of their energy pattern, or how it is related to the energy patterns of others, or to the energy patterns being expressed within their environment as a whole."

¹

Each one of us as a personality is unique, one of a kind, and distinct. Our experiences have molded who we are and we come to be known by the skills, attributes and qualities we have built into our energy system. It is a sign of our developing human consciousness that our personality has become stronger and more effective, but we need to examine what motivates us, as well. Our personality is destined to

¹ Michael Robbins, Tapestry of the Gods, Volume I, p 16

become one of the soul's most valuable vehicles of expression; but without sufficient connection to soul, the personality blocks and distorts soul expression.

Here are some of the ways that our personality gets in the way, and most importantly, how it has the potential to be a great instrument for the Soul:

Positive Personality Dynamics

Expressing the soul within the three worlds of human evolution

Integrating and coordinating the mental, emotional and physical vehicles

Establishing personal identity

Establishing genuine self-reliance

Negative Personality Dynamics

Standing in the way of the Soul

Evading or failing to respond to the "higher calling"

Limiting expansion and refusing to grow

Expressing selfishness and separateness

As we have seen, the personality is a synthesis of the lower vehicles, a synthesis that only emerges when they begin functioning in an integrated manner. Then the personality becomes more dominant than the three lower energies and begins to control them and bring them into harmony. This signifies the emergence of the personality as an integrated entity, with its distinct, all-enveloping sense of self. It marks the transformation of the little self into an effective human being who will stand out and be someone who makes a difference in whatever field he or she pursues.

A personality can be someone with a sense of destiny. Individuals with highly developed personalities have sufficient will power to subject their lower nature to such discipline that they can fulfill a destiny that will take them to a pinnacle in terms of personality achievement.

The world today is full of many personalities. We see integrated, coordinated men and women - who are not yet under the influence of their soul. Their self-will and self-love is a powerful factor in their lives and they begin to influence their environment to produce significant accomplishments. They are urged forward toward their destiny by a sense of power, exalted ambition, unshakable self-confidence, and by a determination to reach the top of their particular ladder of success.

"The soul calls to the personality. The 'voice of the soul' is not only heard as a voice, but it manifests as special attractions and interests, and as special circumstances and opportunities, which present themselves to the personal consciousness. However, it is possible for the

*personality not to hear, see or recognize divine urges. Personality preoccupation deflects the 'divine intrusion' of the soul ... Personality, having established itself as the center of consciousness, does not want to relinquish that position."*²

There are also personalities who are rapidly shifting into the category of conditioned souls; they are developing the positive aspects of the personality and learning to remove selfish desire, pride, and prejudice that hinder soul expression. They have realized the futility of material ambition, and now begin to shift the focus of their activities, although their methods and motives can still be a mixture of selfishness and spiritual vision. This creates difficulty for them as their measure of soul contact brings in an inflow of force, which stimulates the lower nature at the same time it increases soul control. For any inflow of energy will impact all areas of the integrated personality, but so far, the soul control is not sufficient to subordinate their lower nature entirely.

Eventually the soul control does stabilize the personality, right motive and right action start to become increasingly more evident, and the focus shifts from individual motives to an expanded awareness of group purpose associated with the soul.

Soul Consciousness

*"As a man thinketh, so is he. As he dwells upon the nature of his omniscient soul, he becomes like that soul. His thought is focussed in the soul consciousness and he becomes that soul in manifestation through the medium of the personality."*³

Soul consciousness evolves from the consciousness of the integrated personality, as described in the study paper entitled *Personality Consciousness*.

As a personality, no matter how powerful and "together" we are, we get to a point where we ask ourselves, "Is that all there is?" This state of feeling unfulfilled happens to all of us at one point or another in our life, when our successes, possessions and pleasures, no longer suffice. It's as though we hear a little voice that says, "You can be more; actually you ARE more". This is the point when we embark on a spiritual quest, a journey that will take us beyond our personality consciousness into the divine state of soul consciousness. This quest takes many forms and is unique to each individual, but what is common to all of us is that we become re-oriented -- away from the familiar and mundane consciousness our lower self towards the consciousness of our Higher Self. This re-orientation opens us to extra-ordinary sources of wisdom, love and will.

We are destined to uncover these treasures because they are already present within us but, unfortunately, have not yet emerged. Soul is ever-present at the center of our being and its qualities are always within us, but they have not yet unfolded. In other words, our dominant personality has so far been blocking the emergence of our soul qualities and our entry into the consciousness of the soul. Once personality stands aside, our way of experiencing reality changes dramatically and we enter a world of inclusiveness, abundance, harmlessness, health, peace, creativity, service, etc. Such is the promise of the spiritual path; such is our goal as we seek to reach our "Soul" and let it direct our life.

² Michael Robbins, *Tapestry of the Gods*, Volume I, p 314

³ Alice Bailey, *A Treatise on White Magic*, p 306

Comparison between Personality and Soul Consciousness:

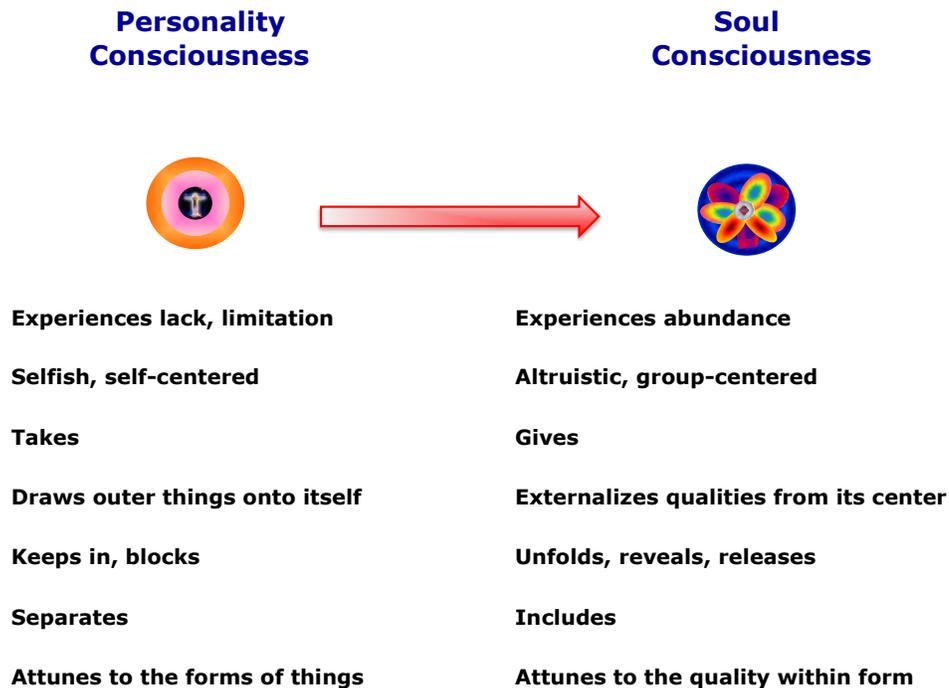
The contrast between how we experience life as a personality versus our experience as a Soul is truly remarkable. Personality consciousness causes us to experience a sense of lack, a realization of emptiness that causes us to grab what we think we need. Unfortunately, whatever we manage to grab to fill this void fails to fulfill, because we soon realize that whatever the personality values is limited, temporary and eventually, totally unsatisfying.

Soul consciousness on the other hand, is characterized by abundance, permanence and joy, a joy that does not fade or disappear. The whole dynamic can be summarized by the personality trying to fill a void, as compared to the soul, which seeks to unfold its divine qualities into the outside world.

Personality moves from OUTSIDE  IN,
 while soul works from INSIDE  OUT.

Meditation is the tool par excellence, which makes it possible for us to connect with the Soul and express its wondrous qualities in our every-day life. This is the spiritual journey, the quest towards relinquishing personality limitation and living our life as a Soul.

The graphic below demonstrates the contrast between soul and personality consciousness:



Over time, this contrast diminishes. The Soul superimposes its qualities onto the personality; vices are replaced by virtues, and the personality is transformed into a fit instrument for Soul expression into the world.

Moreover, the point of view of the Soul is totally different from the limited view of the personality. The Soul perceives oneness. It sees others not as separate entities but as the One Life manifesting in different forms. The Soul is said to be group-conscious because it perceives the unity of all lives. This is the basis of brotherhood, where the world is perceived as a whole – a web of inter-related lives.

Brotherhood, is an outcome of soul-consciousness because Love is the essential quality of the Soul. Love is that universal energy that attracts, combines, relates; it frees us from the grand illusion of separation and leads us to the realization of that Unity. We can think of the Soul as a great magnet that draws the divine nature forth from the heart of things. The heart is the centre of Divine Love, the most powerful unifying force in the universe.

Progression from Personality to Soul Consciousness

The Soul meditates on its own plane and for many lifetimes it is not involved at all in the development of the personality. It is strictly conscious of its own divine world and does not gaze “downward” into the physical, astral and lower mental fields of the personality. When the personality reaches the point of dissatisfaction described earlier in this paper, it manages to get the Soul’s attention by an act of will. This directed will energy of the personality towards the Soul generates an equal response from the Soul. This connection is weak and infrequent at first, but through repetition and intensified aspiration, a more potent channel of communication is created and the downflow of soul energy towards the personality is increased (we have talked about this channel already, the Antahkarana). The transition from personality to soul-consciousness is gradual, but there is no doubt about its happening. Living life as a Soul is our destiny, while redeeming the personality is the Soul’s divine intention all along. It wills to reach “down”, touch the personality, and draw it into itself.

We transition towards soul consciousness by raising the vibration of our personality vehicles. We raise our vibration through purification of the substance of our body, emotions and concrete mind. Purification is synonymous with enlightenment; purification means building more light into our personality. Where does this light come from? from the Soul itself. The light of the Soul purifies by replacing matter of low vibration with energy-substance that does not block or impede soul-consciousness.

Meditation is the instrument that tunes the personality to the vibration of the Soul. The meditator, having made contact, receives the downflow of the Soul’s light that transforms vices into virtues. Just like a radio, we use the tuner (meditation) to connect with the vibration of the Soul, and having made the connection, we become a receiver of its waves of energy. Through meditation, we learn to cultivate the mind’s ability to be still in the light of the Soul and reflect this light into the emotional and physical bodies. When illumined by the light of the Soul, our mind changes from being the source of illusion into the revealer of Truth.

Spiritual teachings guide us in this work of purification and provide methods for doing this. There are many paths to this goal, but all have in common certain spiritual practices that build our character and transform our negative personality traits. Over time, we overcome the negative pull of the personality and we become *better people* – more altruistic, loving, purposeful, joyful, etc. Of course, this transformation takes many lifetimes. Every gain made in any one life, however, is stored and stays with us from life to life. In other words, the qualities (or virtues) that we cultivate are permanent.

Summary

To summarize the concepts we covered in this paper, here are three points that are fundamental to the practice of meditation and to the achievement of soul consciousness:⁴

First: There is a Soul in every human form, and that Soul uses the lower aspects of man simply as vehicles of expression. The objective of the evolutionary process is to enhance and deepen the control of the Soul over this instrument.

Secondly: The sum total of these lower aspects, when developed and co-ordinated we call the personality. This unity is composed of the mental and emotional states of being, and the etheric and dense physical body. These "mask" or hide the Soul. These aspects develop sequentially and progressively and, at a later stage of spiritual development, they become unified with the indwelling Soul. Later comes Soul control, and a steadily increasing expression of the nature of the Soul.

Thirdly: When the life of the Soul has brought the personality to such a condition that it is an integrated and coordinated unit, and then there is set up between the two a more intensive interaction. This interaction is brought about through the processes of self-discipline, an active will towards spiritual Being and unselfish service (for that is the mode in which the group-conscious soul manifests itself).

“Through all methods employed runs the golden thread of divine purpose, and the way by which the transfer of the human consciousness into that of soul realization and soul awareness is effected is that of meditation.”⁵

⁴ Alice Bailey, From Intellect to Intuition, p 51

⁵ Alice Bailey, From Intellect to Intuition, p 79

STUDY PAPER 2

CONSTITUTION OF MAN AND THE PLANES OF THE SOLAR SYSTEM

THE CONSTITUTION OF MAN AND THE PLANES

Having studied the Constitution of Man in previous lessons, you learned that man has a personality composed of three vehicles – a physical/etheric, an astral (emotional) and a mental vehicle. He is also a soul. These aspects of the human being's nature sum to five. In this lesson we will look more deeply at the constitution of man and the location of these five aspects and how they fit into the model of the planes and subplanes of the Solar System.

This approach is somewhat technical. The chart below will be the focus of our study. It has been given to us by Master Djwhal Khul (D.K.) will be referred to frequently. Its importance in promoting esoteric understanding cannot be sufficiently emphasized.

In the following diagram, first we see that this chart is divided into seven major sections called "planes". They are distinguished by Roman Numerals found on the left hand side of the chart.

Divine – Adi or the Plane of the Logos

Monadic – Anupadaka

Spiritual – Atmic Plane

Intuition – Buddhic Plane

Mental – Manasic Plane

Emotional – Astral or Kamic Plane

Physical – Etheric-Physical Plane

These planes are then subdivided again into seven *sub-planes*. Since each of the major planes is divided into seven sub-planes there is a total of forty-nine sub-planes. The title on the left-hand side calls the combination of these seven planes and forty-nine sub-planes the “Cosmic Physical Plane” is The etheric-physical body of The One in Whom we Live and have our Being – our Planetary Life, the Planetary Logos – is composed of substance from these seven planes and forty-nine subplanes. Essentially we are as *cells* with component layers within the body of this greater Life.

Each plane is a gradation of substance that progresses from a certain rate of vibration to increasingly higher vibratory rate as we ascend through the planes. The more subtle states the state of matter, the higher the rate of vibration. This seven-fold stratification of energy/substance advances from the physical plane to the etheric plane (itself a subtler form of physical substance), to the astral, mental, buddhic, atmic and monadic planes, and finally to the logoc (divine) plane. As is the case for each ascending plane, each ascending sub-plane is progressively more refined and expresses a higher rate of vibration

Our focus in this study paper is to understand our various vehicles of activity and consciousness and how they relate to the planes and subplanes found on the cosmic physical plane. Our vehicles of expression are situated within these planes. Our physical/etheric body is constituted of physical plane substance, our astral/emotional body of emotional plane substance, and our mental body is constituted of mental plane substance. Later we will discuss the mental body in greater detail.

The Physical Plane

In understanding the Constitution of Man we begin with the lowest plane, the seventh, or physical plane, and see that it is divided into two components: the dense physical environment wherein man finds his physical form, and the etheric plane, which is comprised of the subtler energy/substance that vitalizes the form.

The Astral Plane

The next plane is the astral or emotional plane. The astral plane conditions is the sum total of man’s feeling-nature and his sentiency. The astral plane is comprise of that type of energy/substance which expresses emotions, appetites and desires. It is fluidic and likened to water; its substance is in continual motion and very reactive. This can be either beneficial or detrimental to man’s spiritual progress. High desires or aspirations propel the human being upon the Spiritual Path; low and selfish desires retard his progress.

The Mental Plane

The next plane in the ascending sequence is the fifth or mental plane. This plane is divided into three vibratory fields: the lower mind associated with the personality; the higher mind in which the soul is focused; and the abstract mind which is an aspect of the spiritual triad.

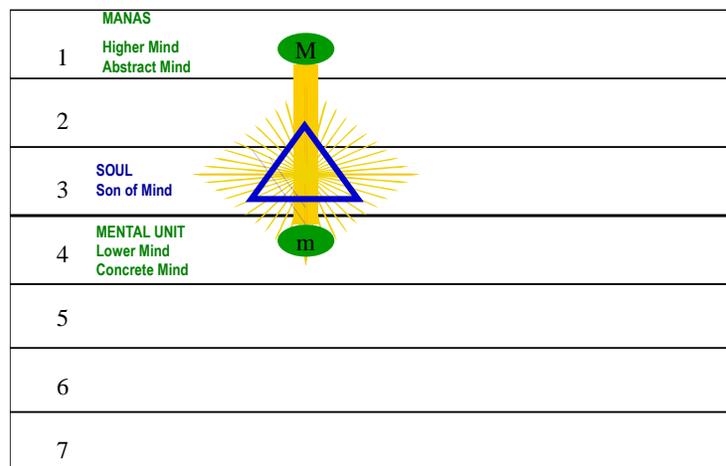
Lower mind/personality:

The lower four sub-planes of the mental plane are known as the lower mind, the concrete mind. Through the use of this aspect of mind, we learn, we write and we correlate thoughts with each other. When we analyze, problem solve, gather and process data, we are largely using the lower or concrete mind.

On the chart, on the fourth sub-plane counting from below upwards or from the top down, we see the words “mental unit”. This mental unit (formed over the ages as instinct approximated mentality) is a minute, atomic aggregation of energies wherein the personality is focused. In fact, all the sub-planes below and including the fourth subplane, sum to the important number “18”. These eighteen sub-planes comprise the personality. These are the eighteen sub-planes which we continually attempt to purify and refine, infusing them with light, love and will—the qualities of the soul.

Looking at the chart again, we see a vertical broken line extending from the physical plane, through the astral plane and stopping at the mental unit. The mental unit, where the personality is focused, is the instrument by means of which the mind coordinates and integrates the physical, astral and mental bodies. Eventually this process leads to the achievement of an integrated personality.

The Mental Plane



Son of Mind – the Ego or the “Soul”

On the fifth sub-plane counting from below (and later on the sixth subplane) we find a triangle called “Divine Ego” or “Egoic or Causal Body”. This is the home or temple of that central vehicle which is often called the “Soul”. Names which are often used synonymously with “Soul” are “Egoic Lotus” and “Causal Body”. The egoic lotus and causal body are not the “Soul” per se, but are an important v through which the higher consciousness of the Soul expresses. The term “soul” really means “consciousness”. Consciousness expresses through what we call the “Soul” on the higher mental plane, but it also

expresses as the “human soul” in the three lower worlds. The terms “Soul” and “soul” have many meanings which will be understood over time through careful study.

It is most encouraging to see that the center called “Soul” is, vibratorily, very close to the energy-structure we call “personality”. The focus of the “Soul” within the egoic lotus or causal body occurs just one sub-plane higher than the highest level of personality focus. The ‘stretch’ of our consciousness towards the “Soul” is well within our reach if we simply learn to align the focused personality with that higher center on the second and third levels of the higher mental plane.

Abstract Mind or Pure manas

On the highest or first subplane of the mental plane we find the focus of the abstract mind. The highest subplane is the home of abstract thought and it is here that ideas (from the buddhic plane) are formulated into abstract concepts. This highest point of the higher mental plane, whereon pure *manas* is expressed, also happens to be the lowest point of the spiritual triad—atma/buddhi/manas. Ideas arising within the higher aspects of the spiritual triad flow through the abstract mind where they are formulated into abstract thought; thence they flow into the Soul/egoic lotus wherein they gather a unifying energy, thence into the lower mind where they are concretized and rendered specific and, thence, into the brain for expression through action on the dense physical plane.

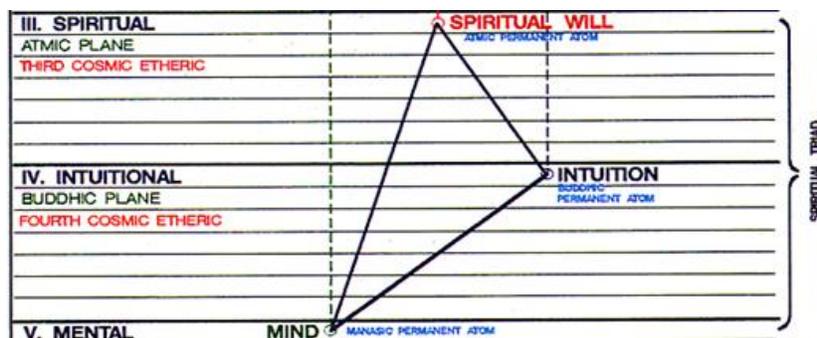
The planes beyond the Buddhic plane are beyond the scope of this course and will not be fully described or elaborated. They will only be mentioned and very briefly described.

The Buddhic Plane

Moving ‘upwards’, the next plane is the fourth plane, the buddhic plane, the plane of intuition, pure reason, harmony and reflected Universal Love. Buddhi is an energy that is part of the higher spiritual dimensions within our constitution called the “spiritual triad”.

The Atmic Plane

The third plane, the “Spiritual or Atmic Plane”, is the plane of reflected Universal Will. It expresses an energy, “atma” which is also part of the higher spiritual dimensions of our constitution, along with spiritual love (buddhi) and spiritual intelligence (higher manas). Together these three form the “spiritual triad”, as shown below in this excerpt from the Constitution of Man Chart.



The Monadic Plane

The second plane, the monadic plane, is the lowest plane on which our *pure essence*, the Monad, is expressed. The Monad, focused on the monadic plane is often called our “Spirit” or “Spirit Self”. The Monad, or “highest fire” within the constitution of man, is identical with pure being.

The Logoic Plane

The first plane, the divine or logoic plane, is the highest plane found on the Constitution of Man Chart and deals with a type of energy-substance called the “Sea of Fire”. This type of energy-substance is the principle, cosmic-physical medium of expression for such great Beings as our Planetary Logos and our Solar Logos, and its true understanding is well-beyond the scope of our intelligence.

Through our careful attempt to understand this chart and the placement of the human being and his vehicles of expression within the chart, we can come closer to understanding the relation of man the microcosm to his macrocosmic environment—the sphere of expression of our Planetary Logos and even of our Solar Logos. This type of understanding helps us understand the sources of the various energies we may contact as we practice the assigned meditations.

MEDITATION 6

RULES OF THE ROAD (1)

Skill to learn:

Ability to enter into Soul Consciousness

The Tibetan Master said

"Esoteric training is an impersonal matter; it is concerned with the development of soul consciousness and with the expansion of that consciousness to include, and not exclude, all forms of life through which pulses the life and love of God. The true disciple is ever inclusive and never exclusive. It is this inclusiveness which is the hallmark of all true esotericists. ⁶

Meditation is, or should be, a deeply spiritual experience. It leads to right relationship with God and to right human relationships in everyday life. Creative meditation begins with an alignment exercise and results in a deeper, more extensive and more sustained alignment between the meditator and his whole environment. Alignment brings the various levels and states of consciousness "into line" with one another, or into correct relative adjustment.

In meditation alignment concerns the mental body—the mind; the emotional/feeling nature—the heart; the etheric or energy body and the physical self. When these are integrated into a unity, they can be aligned with the soul itself, the spiritual Self. A channel of communication is thereby created linking the brain, the heart, the mind and the soul; the life energy of the soul, with its power to illumine and inspire, can then sweep through into activity, affecting every aspect of daily life.

Once created in consciousness, the essential alignment is ever present, needing only a moment of directed thought to bring it to life as an active ingredient in the relationship between the inner and outer life. *Lucis Trust*

Glossary

Ashram

A spiritual group or centre, to which the Master gathers his students for personal instruction.

Path (The), the Spiritual Way, The Road

All similar terms refer to the Path of Spiritual Development, which all follow as they progress in consciousness, from ignorance to enlightenment. The Path spans many lives, as does continuity in consciousness.

⁶ Alice Bailey, Discipleship in the New Age I, page xi.

THE RULES OF THE ROAD

Stanza 1. The Road is trodden in the full light of day, thrown upon the Path by Those Who know and lead. Naught can then be hidden, and at each turn upon that Road a man must face himself.

Stanza 2. Upon the Road the hidden stands revealed. Each sees and knows the villainy of each. And yet there is, with that great revelation, no turning back, no spurning of each other, no shakiness upon the Road. The Road goes forward into day.

Stanza 3. Upon that Road one wanders not alone. There is no rush, no hurry. And yet there is no time to lose. Each pilgrim, knowing this, presses his footsteps forward, and finds himself surrounded by his fellowmen. Some move ahead; he follows after. Some move behind; he sets the pace. He travels not alone.

Stanza 4. Three things the Pilgrim must avoid. The wearing of a hood, a veil which hides his face from others; the carrying of a water pot which only holds enough for his own wants; the shouldering of a staff without a crook to hold.

Stanza 5. Each Pilgrim on the Road must carry with him what he needs: a pot of fire, to warm his fellowmen; a lamp, to cast its rays upon his heart and show his fellowmen the nature of his hidden life; a purse of gold, which he scatters not upon the Road, but shares with others; a sealed vase, wherein he carries all his aspiration to cast before the feet of Him Who waits to greet him at the gate—a sealed vase.

Stanza 6. The Pilgrim, as he walks upon the Road, must have the open ear, the giving hand, the silent tongue, the chastened heart, the golden voice, the rapid foot, and the open eye which sees the light. He knows he travels not alone.

MEDITATION THEME – "RULES OF THE ROAD, STANZA 1"

This month we begin a six month meditative study on "The Rules of the Road". The Rules are instructions which guide us back to our spiritual Source. They are of ancient origin, but have been updated for modern understanding and will be adjusted in the future when needs must.

They are the essential instructions of the Higher Spiritual Way and can never be discarded. For students in this course, the Rules provide the map that will enable him or her to navigate the challenging Path of Aspiration, to that of true Discipleship and service in a Master's Ashram.

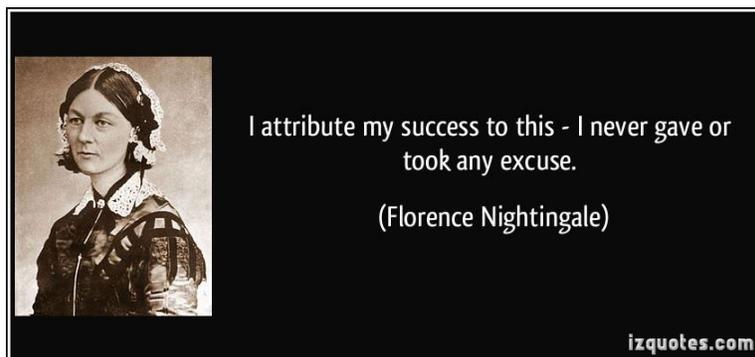
A most important point to note in regard to these Rules, is that they represent the requirements of Group Law and group life. When the student begins to move beyond his aspirational life towards the "Ashram" of the Masters, he is required to leave his individual law and autonomy behind and to abide by a greater collective law - one that can be described as that of "Oneness" or "Wholeness". But never is one's true integrity or honour disrespected - what is repudiated is the selfishness of the not-Self. The road or path that he then travels is ONE ROAD and, though narrow, upon it the whole of humanity is progressing.

Upon this "narrow, razor-edged path," one learns to walk with discipline and discretion and with the desirelessness which one experiences in unison with one's fellow disciples.⁷

Rules of the Road and Florence Nightingale (1)

As part of this study on The Rules of the Road, we examine the life of nursing pioneer Florence Nightingale, an advanced disciple. This is evident because of the impact for good that she had on the world. Each month, the stanza which is the subject of the month's meditation will be related to vital stages of Nightingale's life. The student is likewise invited to find similar connections in his or her life.

Stanza 1. The Road is trodden in the full light of day, thrown upon the Path by Those Who know and lead. Naught can then be hidden, and at each turn upon that Road a man must face himself.



Florence Nightingale felt her spiritual calling from a young age. In her writings she describes her early awareness of the suffering of others, and so she studied nursing. She saw a notice in the London *Times* about soldiers suffering in the Crimean War, and volunteered to help.

⁷ Alice Bailey, *Glamour: a World Problem*, p49-50

She was appointed superintendent of nursing, and set off for the Crimean Peninsula. Flouting medical conventions of the day, she proceeded to do what she thought best and began improving medical and sanitary conditions and setting up food kitchens.