

## WHAT IS ALIGNMENT?



Alignment is an energy relationship of all the parts as intended by the Creator so that energy can flow freely (top to bottom and bottom up, inside and outside). Spiritual Alignment is both a process and a goal. The Master DK describes it best as follows, from *Esoteric Psychology-II*, 341

“There are at all times those who are characteristically expressing one or another of all these various stages and states of consciousness. There are but a few on earth today, who are capable of expressing as low a state of relative development, as the Lemurian consciousness. There are a few at the extreme end of the *Way*, who are expressing divine perfection, and in between these two extremes are all possible grades of development and unfoldment.

Man is therefore, (from the angle of force expression), a mass of conflicting energies, and an active center of moving forces, with a shift of emphasis constantly going on, and with the aggregation of the numerous streams of energy, presenting a confusing kaleidoscope of active interrelations, interpenetration, internecine warfare, and interdependence, until such time as the personality forces (symbolic of divine multiplicity), are subdued, or “brought into line” by the dominant soul. That is what we really mean by the use of the word “alignment”. This alignment results from:

1. The control of the personality by the soul.
2. The down-pouring of soul energy, via the mental and emotional bodies, into the brain, thus producing the subjugation of the lower nature, the awakening of the brain consciousness to soul awareness, and a new alignment of the bodies.
3. The right arrangement, according to ray type, of the energies which are motivating and dynamically arousing **the centers into activity**. This leads eventually to a direct alignment of the centers upon the spine, **so that soul energy can pass up and down through the centers, from the directing center in the head**. Whilst this process of soul control is being perfected, (and the time consumed is, from the angle of the limiting personality consciousness of vast duration), the ray types of the vehicles steadily emerge, the ray of the personality begins to control the life, and finally the soul ray begins to dominate the personality ray, and subdue its activity.

Eventually, the monadic ray takes control, absorbing into itself the rays of the personality and of the soul (at the third and fifth initiations), and thus duality is finally and definitely overcome, and “only the *One Who Is* remains.”

*Esoteric Psychology-II*, 341



“You have been apt to think of alignment in terms of the process whereby the personality is brought into relation with the soul. This is entirely accurate, yet alignment is a term which in reality covers four processes:

1. The alignment of soul and personality, resulting in a conscious relation to the Kingdom of God.

2. The alignment of soul and personality with the Ashram, resulting in a conscious relation with the Master of the Ashram.
3. The alignment of the initiate of higher degree with the spiritual Triad and the consequent result of a recognition of monadic energy.
4. The alignment of all the centres in the etheric body of the disciple. This results in the ability of these centres to register and transfer energies which enter into the lower mechanism as a consequence of the three higher alignments—listed above.

I would ask you to study the above tabulation with care.”

DNA-II, 152/3

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## THE SOUL BREATHERS AND ITS FORM LIVES THEREBY

TREATISE ON WHITE MAGIC, 62/7

This brings me to the consideration of the seventh point I made in my earlier analysis of Rule I. I said, **"The soul's meditation is rhythmic and cyclic in its nature as is all else in the cosmos. The soul breathes and its form lives thereby"**. The rhythmic nature of the soul's meditation must not be overlooked in the life of the aspirant. There is an ebb and flow in all nature, and in the tides of the ocean we have a wonderful picturing of an eternal law. As the aspirant adjusts himself to the tides of the soul life he begins to realise that there is ever a flowing in, a vitalising and a stimulating which is followed by a flowing out as sure and as inevitable as the immutable laws of force. This ebb and flow can be seen functioning in the processes of death and incarnation. It can be seen also over the entire process of a man's lives, for some lives can be seen to be apparently static and uneventful, slow and inert from the angle of the soul's experience, whilst others are vibrant, full of experience and of growth. This should be remembered by all of you who are workers when you are seeking to help others to live rightly. Are they on the ebb or are they being subjected to the flow of the soul energy? Are they passing through a period of temporary quiescence, preparatory to greater impulse and effort, so that the work to be done must be that of strengthening and stabilising in order to enable them to "stand in spiritual being", or are they being subjected to a cyclic inflow of forces? In this case the worker must seek to aid in the direction and utilisation of the energy which (if misdirected) will eventuate in wrecked lives but which when wisely utilised will produce a full and fruitful service.

The above thoughts can also be applied by the student of humanity to the great racial cycles and much of interest will be discovered. Again, and of more vital importance to us, these cyclic impulses in the life of the disciple are of a greater frequency and speed and forcefulness than in the life of the average man. They alternate with a distressing rapidity. The hill and valley experience of the mystic is but one way of expressing this ebb and flow. Sometimes the disciple is walking in the sunlight and at other times in the dark; sometimes he knows the joy of full communion and again all seems dull and sterile; his service is on occasion a fruitful and satisfying experience and he seems to be able to really aid; at other times he feels that he has naught to offer and his service is arid and apparently without results. All is clear to him some days and he seems to stand on the mountain top looking out over a sunlit landscape, where all is clear to his vision. He knows and

feels himself to be a son of God. Later, however, the clouds seem to descend and he is sure of nothing, and seems to know nothing. He walks in the sunlight and is almost overpowered by the brilliance and heat of the solar rays, and wonders how long this uneven experience and the violent alternation of these opposites is to go on.

Once however that he grasps the fact he is watching the effect of the cyclic impulses and the effect of the soul's meditation upon his form nature, the meaning becomes clearer and he realises that it is that form aspect which is failing in its response, and re-acting to energy with unevenness. He then learns that once he can live in the soul consciousness and attain that 'high altitude' (if I might so express it) at will, the fluctuations of the form life will not touch him. He then perceives the narrow-edged razor path which leads from the plane of physical life to the soul realm, and finds that when he can tread it with steadiness it leads him out of the ever changing world of the senses into the clear light of day and into the world of reality.

**The form side of life then becomes to him simply a field for service** and not a field of sensuous perception [*experiencing life hither and thither on the mutable cross*]. Let the student ponder upon this last sentence. **Let him aim to live as a soul.** Then the cyclic impulses, emanating from the soul, are known to be impulses for which he himself is responsible and which he has sent forth; he then knows himself to be the initiating cause and is not subject to the effects. [*he is at cause and not at effect*]

**Looked at from another angle we get two factors, the breath and the form which the breath energises and drives into activity.** Upon careful study, it becomes apparent that we have, for aeons of time, identified ourselves with the form; we have emphasised the effects of the imparted activity but have not understood the nature of the breath, nor known the nature of the One who breathes. **Now in our work we are concerning ourselves with that One Who, breathing rhythmically, will drive the form into right action and right control. This is our objective and our goal.** A right understanding is necessary nevertheless if we are to appreciate intelligently our task and its effects.

Much more could be said on this rule but enough has been here given for the average applicant to discipleship to consider and upon which to base action. Most of us are average, are we not? If we regard ourselves otherwise, we divorce ourselves from others and become guilty of the sin of separateness—the one real sin.

**An appreciation of the above thoughts should build in the aspirant a realisation of the value of his meditation work, whilst the idea of a cyclic response to soul impulse lies back of [is behind] the activities of a morning meditation, a noonday recollection, and an evening review. A larger ebb and flow is also indicated in the two aspects of the full moon and the new moon. Let this be borne in mind.**

**May there be a full and steady play of cyclic force from the kingdom of spirit upon each one of us calling us forth into the realm of light, love and service and producing a cyclic response from each one! May there be a constant interchange between those who teach and the disciple who seeks instruction!**

Much preliminary work will have to be done. The disciple on the physical plane and the inner teacher (whether one of the Great Ones or the "Master within the Heart") need to know each other somewhat, and to accustom themselves to each other's vibration. Teachers on the inner planes have much to contend with owing to the slowness of the mental processes of students in physical bodies. But confidence and trust will set up the right vibration which will produce eventually

accurate work. Lack of faith, of calmness, of application, and the presence of emotional unrest will hinder. Long patience those on the inner side need in dealing with all who must, for lack of other and better material, be utilized. Some physical injudiciousness may make the physical body non-receptive; some worry or care may cause the astral body to vibrate to a rhythm impossible for the right reception of the inner purpose; some prejudice, some criticism, some pride, may be present that will make the mental vehicle of no use. Aspirants to this difficult work must watch themselves with infinite care, and keep the inner serenity and peace and a mental pliability that will tend to make them of some use in the guarding and guiding of humanity.

The following rules might therefore be given:

1. It is essential that there should be an endeavor to arrive at absolute purity of motive.
2. The ability to enter the silence of the high places will follow next. The stilling of the mind depends upon the law of rhythm. If you are vibrating in many directions and registering thoughts from all sides, this law will be unable to touch you. Balance and poise must be restored before equilibrium can be reached. The law of vibration and the study of atomic substance are closely intertwined. When more is known about these atoms and their action, reaction and inter-action, then people will control their bodies scientifically, synchronizing the laws of vibration and of rhythm. They are the same and yet unlike. They are phases of the law of gravitation. The earth is itself an entity which, by the force of will, holds all things to itself. This is an obscure matter, little has been learned about it as yet. The inbreathing and outbreathing of the entity of the earth affects vibration potently,—that is the vibration of the physical plane matter. There is a connection also between this and the moon. Those members of humanity who are specially under lunar influence respond to this attraction more than any others, and they are difficult to use as transmitters. The silence that comes from the inner calm is the one to cultivate. Aspirants are urged to remember that the time will come when they too will form part of the group of teachers on the inner side of the veil. If then they have not learnt **the silence that comes from strength and from knowledge**, how will they bear the apparent lack of communication that they will then find exists between them and those on the outer side? Learn therefore, how to keep quiet or usefulness will be hampered by astral fretfulness when on the other side of death.
3. Remember always that lack of calm in the daily life prevents the teachers on egoic levels from reaching you. Endeavor therefore to remain quiescent as life unrolls, work, toil, strive, aspire, and hold the inner calm. **Withdraw steadily into interior work and so cultivate a responsiveness with the higher planes. A perfect steadiness of inner poise is what the Masters need in those whom They seek to use. It is an inner poise that holds to the vision yet does its outer work on the physical plane with a concentrated physical brain attention which is in no way deviated by the inner receptiveness. It involves a dual activity.** [*The dual life of the disciple*]
4. Learn to control thought. It is necessary to guard what you think. These are days when the race as a whole is becoming sensitive and telepathic and responsive to thought interplay. The time is approaching when thought will become public property, and others will sense what you think. Thought has, therefore, to be carefully guarded. Those who are contacting the higher truths and becoming sensitive to the Universal Mind must protect some of their knowledge from the intrusion of other minds. Aspirants must learn to inhibit certain thoughts, and prevent certain knowledge from leaking out into the public consciousness when in contact with their fellow men.

It is of course of vital interest to appreciate the significance of the words "scatters not his force." There are so many lines of activity into which the soul-inspired disciple may throw himself. Assurance as to varying lines of activity is not easy to reach and every aspirant knows perplexity.

Let us put the problem in the form of a question, relegating it to the plane of every-day endeavour, as we are not yet in a position to comprehend in what way a soul can "scatter its forces" on the higher planes. (TWM, 62/7) [to read more, go to How To Choose – Making Decisions...]

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