

Talk by Alice Bailey to Arcane School students April 28, 1944

AAB: We finished most of the set dealing with Rule 5 last week, and now we start the next set dealing with Rule 6. I want to remind you that these rules are written for aspirants to initiation in the next cycle, which means the end of this century, and “aspirants to initiation” does not mean people who are taking the first initiation. The Tibetan says that most of the really serious aspirants of the world have already taken the first initiation. Therefore, when we study these rules, remember that they are written for people who have taken at least one initiation. And if we are going to understand them, it will be because we are putting a great strain upon our abstract thinking. You can take all these rules and the Tibetan’s interpretation of them and get logical, interesting and understandable meaning because you have not been using the best knowledge you have. But there is a meaning behind these teachings that is a stage beyond what we have called esoteric truth. We ought to have that in mind as we read these rules and the Tibetan’s interpretation of them. We won’t understand, but we will get a little further than we normally would. Take your stand on your highest point of mental attainment. You have to clamber up there before you really comprehend.

We have a controversial subject this evening. I will lay the groundwork for it by telling you of a conversation I had with a young soldier who is on his way overseas. He is a lance corporal (private first class). He was originally a conscientious objector, a pacifist, and he wouldn’t fight. He is 22 years old, highly educated, and has lots of money. He has an exceedingly fine mind and has been coming in over a period of nine months to talk with me. He enlisted in the army of his own free will, although he is not very strong and could have gotten out of it. He has an inquiring mind and runs about after all the various groups. He has been running after the Vedantist people for a long time, and he likes us in the School. He has just discovered that women exist upon the planet, so he went to a Vedantist man with his problem and was told, “If you are an ordinary, everyday person, nice and decent, you will get properly married, but if you want to tread the path you will pledge yourself to celibacy because you cannot be spiritual and be married.” He came to me today with that problem, and I said to him, “Of course I would like to say to you all kinds of things I would not dare to say from the public platform, but there is absolutely nothing wrong as long as you take into consideration two basic principles that you apply to every situation. First is whether what you are going to do – if you are going to do anything – is detrimental to other people; second is whether your consciousness is absolutely clear and you have no question in your mind, but the moment you have a question in your mind as to right or wrong, take no action until you have answered your question.”

This reading we have tonight doesn’t deal with the problem of sex, but with general principles that govern the activity of the would-be initiate and could relate to any of the instincts with which God has endowed us. The point that impressed the boy most was that I said, “If the Vedantist teacher tells you that you cannot live a spiritual life if you are married, then there are conditions wherein the spiritual life is hopeless, wherein your divinity is of no use to you. I won’t admit that there is any sphere of human activity in which we cannot express divinity.” I read a book that was written about me that intended to prove that I was not what I ought to be. It said it was impossible for me to be a disciple and be married.

I think the time has come when a group like this should begin to deal with these big problems that will affect the next generation much more than they have the past generation. In this set of instructions the Tibetan throws the whole thing wide open, and I would like to think that we could talk these things through to a conclusion. Sometime ago I was asked by a college president, who had read the Tibetan’s books, if I would write an article on the subject of sex that would clarify the subject for young people. I said, “I don’t know what the answer is, because I think we are living in a world of shifting values.”

There is confusion in civil and ecclesiastical laws on the subject of divorce. In England it is difficult to get a divorce, and when you get the divorce you have to wait five years to remarry. English law in India rightfully allows a man to have four wives because Islamic Law allows four wives. I remember how utterly futile the divorce laws of the United States were from the standpoint of ethical and spiritual values. The laws were so confused and diverse. The great lines of discipline in the world today, the lines of discipline imposed upon the mass of humanity, are shifting and they are being shifted by the people themselves. Shifted into what? I really don't know.

FB: The Tibetan says in *Cosmic Fire* that the super-activity of sex in the human kingdom today is the result of a too rapid evolution of the Devas of the Shadow, and they therefore dominate the physical vehicle and produce an over-supply of energy. It will be offset when the Buddhist link is developed.

RK: The Tibetan says that when we shift out of the physical disciplines we shift into emotional disciplines.

AAB: But you have to be equipped to do that. We are dealing with people in the School who are highly fired with spiritual aspiration but have mediocre equipment, physically and mentally. I am thinking of a young man who was fired with the idea of complete physical purity. He couldn't allow certain things, was pledged to a celibate life and believed that he had to transmute the lower centers into the higher. The whole problem is complicated. He had very mediocre equipment physically. His emotions were quite purified and dominated him, and his mental equipment was below average. His intense endeavor to raise the lower centers was not adequate. He raised the energy and he became a thyroid case. He later married and returned to normal. I think those are things that we have to deal with. I am impressed with the relative youth of people who are now coming into the School – 25, 30 and 35 years old.

AP: A case in point is a boy who was about to be put into an institution because of his behavior. He was taking a class in sculpture and the teacher tried to have him do the human figure, but he wouldn't do it and instead turned his attention to others forms of sculpture. And his difficulty disappeared.

AAB: He wasn't mediocre. I am talking about the ability to produce something from within your own consciousness, some form of art that is above the average. If you raise the lower centers to the higher center you have to have talent.

AR: So many singers who go off the stage develop thyroid trouble. A woman who had been a WAC had been entertaining soldiers with her singing and enjoyed it. But she was reassigned to do recruitment. Then she developed thyroid trouble. I urged her to find some means of expressing herself through her voice.

AAB: There is something there, but most people can't be creative. [Reading from *The Rays and the Initiations*, p. 124]:

A superficial reading of Rule 6 would give the impression that it is a simple statement as to the universality of Life, and also that it embodies an enunciation of the basic fact of hylozoism. The Rule runs as follows:

Let the group know that life is one and naught can ever take or touch that life. Let the group know the vivid, flaming, drenching life that floods the fourth when the fifth is known. The fifth feeds on the fourth. Let then the group – merged in the fifth – be nourished by the sixth

and seventh, and realize that all the lesser rules are rules in time and space and cannot hold the group. It onward moves in life.

I find it extremely difficult to express the significance of this Rule in such a way that it will convey meaning to you, and this for two reasons: First, the idea of the One Life is so prevalent, and so customary and trite an unrealized truth, that it registers on ears with very little effect.

AAB: If there is one expression that I am tired of it is “the One Life,” which occurs in Unity and New Thought so frequently. I don’t think the people who use it have the remotest idea of what it means. I know I haven’t the faintest idea. Theoretically we know that One Life pervades all things, but I do not know what that means. We don’t even know what the quality of that life is. [Reading further from *The Rays and the Initiations*, p. 124]:

Secondly, the whole story of life – which is Purpose, divine Will, absolute determination, and the eternal planning of the Lord of the World – is so hard of comprehension that we have as yet no words in the language of any nation that can express it.

AAB: The definition of life – Purpose, Will, absolute determination and the eternal planning of the Lord of the World – is so different from what we get. “The eternal planning of the Lord of the World” – that is life. Determination – that is life. [Reading further from *The Rays and the Initiations*, pp. 124-125]:

What I am now writing is a series of instructions for disciples in process of training for initiation. I did not say in training for the higher initiations, for these are given in a different manner and the teaching is imparted in the inner Ashram. Therefore, as you have not taken the third initiation, Monadic comprehension lies far beyond you; and only this highest state of understanding suffices for the clear perception of the fundamental divine intent lying behind all world phenomena, all evolutionary development, all unfoldment within the capacity of the four kingdoms in nature, and all preparatory extensions and expansions of consciousness.

All I can therefore do is to touch upon the inner significance of the obvious and seek to express certain ideas that will strain your mental perception, evoke your intuition and institute that process of recognition and registration that leads eventually to the initiate consciousness.

AAB: The process of stretching and penetration that leads eventually to the initiate consciousness. I believe one of the things we might do in the Fourth Degree, in the next set of papers, is to try to evoke in the Fourth Degree esoteric group a sense of recognition. To get them to report what they recognize in their daily lives, just as we are training them in a sense of drama in their daily lives.

RK: Existence and experience – one is a line and one is a sphere. We spoke of penetration, and this existence would seem to be that type of penetration. It involves the will.

AAB: Up to now existence and experience have seemed the same. Existence is in one direction and experience is in all directions.

RK: Existence is the first aspect, and experience is the second.

FB: Existence is going places, and experience is including things.

AAB: [Reading further from *The Rays and the Initiations*, pp. 125-127]:

This sixth Rule is the polar opposite of the rule as it was given to applicants. There, if you will refer to my exegesis upon that rule in *Initiation, Human and Solar*, you will find that the objective of that rule was physical purification with the emphasis upon the need for a vegetarian diet at a certain stage of the preparatory process.

[Rule 6 for applicants from *Initiation, Human and Solar* reads: “The purificatory fires burn dim and low when the third is sacrificed to the fourth. Therefore let the disciple refrain from taking life, and let him nourish that which is lowest with the produce of the second.”]

The reasons for such a discipline were two in number: purification and the necessity for the applicant (at that stage) to refrain from sharing in the benefits incident to the so-called “taking of life.” But can one take life? I think not. Life IS. Naught in heaven or on earth can touch or affect it. This is a point oft forgotten. The rule as given to applicants consequently concerns their ability to accept and adhere to a self-imposed discipline. Through the means of that discipline, the control of the physical and astral natures are demonstrated by the applicant to *himself*, and the effect of the discipline is to reveal to him certain inevitable and basic weaknesses, such as control of the animal nature, the powerful imposition of desire, a sense of superiority, of pride and separativeness. His ability to sustain the discipline and his appreciation of himself for so doing, plus a sense of superiority to those who are not so disciplined, are all indicative of essential weaknesses. His fanaticism, latent or expressed, emerges in his consciousness with clarity, and – when he is sincere – he is conscious of having brought about a measure of physical purity; but at the same time, he is left with the awareness that he perhaps may be starting with the outer and the obvious when he should be beginning with the inner and with that which is not so easily contacted or expressed. This is a great and most important lesson.

It is also an interesting illustration of the technique of the Masters, whereby They permit a fallacy to remain uncorrected (because it is originated by the disciple himself and must be dissipated by him also) and the use of language that conveys a wrong impression. By so doing, the user of the language discovers eventually his erroneous approach to truth. *Life cannot be taken* in the spiritual sense. This error or mistake in the approach of truth enables men and women upon the Probationary Path to demonstrate the earnestness and sincerity of their aspiration by the discipline of substituting the produce “of the second,” and to refrain from sustaining life on the produce “of the third.” By sacrificing the life of the second kingdom in nature (to use the applicant’s own misstatements) and by nourishing the physical body thereby, the probationary disciple does succeed in ending the grip or potency of the physical nature, and that is always helpful. He as yet does not know that he is adhering to lesser “rules in time and space,” and that once he has demonstrated to himself that he can hold them and obey them, he is then freed from them and needs them no more. The disciple and the candidate for initiation knows that life is one, whether it takes form in the second kingdom or in the third or the fourth; he knows that the life in him is one with the life in the first kingdom, the mineral; he learns too that life is impregnable; that it cannot be taken or destroyed but “passes on” from form to form, from experience to experience, until the perfect Will of God is expressed through life.

The true disciple does not need vegetarianism or any of the physical disciplines, for the reason that none of the fleshly appetites have any control over him. His problem lies elsewhere, and it is a waste of his time and energy to keep his eye focused on “doing the right things physically,” because he does them automatically and his spiritual *habits* offset all the lower physical tendencies; automatically these developed habits enable him to

surmount the appeal of those desires that work out in the fulfillment of lower desire. No one is accepted into the circle of the Ashram (which is the technical name given to the status of those who are on the eve of initiation or who are being prepared for initiation) whose physical appetites are in any danger of controlling him. This is a statement of fact. This applies particularly and specifically to those preparing for the first initiation. Those preparing for the second initiation have to demonstrate their freedom from the slavery of ideas, from a fanatical reaction to any truth or spiritual leader, and from the control of their aspiration, which – through the intensity of its application – would sacrifice time, people and life itself to the call of the Initiator – or rather, to be correct, to what they believe to be His call.

I would point out that the third initiation is approached from a level tableland of experience and of consciousness, and not from the heights of aspiration, or from fanatical sacrifice, or from the standpoint of a devotion that handicaps the service of the devotee and of the Master he seeks to serve. He knows, as a candidate for initiation, that:

Life is one and naught can ever take or touch that life.

AAB: The third initiation succeeds time when you are poised between the pairs of opposites. At the second initiation you demonstrate control of the pairs of opposites; you conquer them and are not down in the valley anymore. The level tableland of experience, in its own way, is as difficult as walking in the valley between the pairs of opposites because it is a quiet life. There is a certain excitement about fighting, about choosing and discriminating, but when you reach the high tableland of experience there is very little in your spiritual life that is dramatic.

C: The Bible says, “Every valley shall be exalted, and every mountain and hill shall be made low.” [Isaiah 40:4]

AAB: There you have your tableland, but it is dull.

RK: The reason I was interested was because the third initiation is the Transfiguration, which is described in terms of radiance and glory.

M: Isn't it dull from our point of view?

AAB: But I have no other point of view.

C: The important thing is that everything is flattened out and there isn't any place to hide behind.

RK: You can't beat around the bush.

B: Buddhists use the word “sameness.”

AAB: It takes a much higher spiritual capacity to live on the tableland than in the valley.

RK: The Tibetan says that one has to transfigure life in terms of accomplishment and not to balk at dullness.

JL: The aspirant can learn to stand the pressure of time and space before getting beyond them. You get so you can stand them.

AAB: I think that is very true. Just so long as you are subjecting yourself to the physical disciplines, life is an exciting business, but when you don't need the physical disciplines then excitement has gone out of your life and you are fighting the battle of monotony.

AR: That is what makes mystics resent losing their vision.

RK: There is a passage in *Light on the Path* where that very difficult state is described, when there is no sensation and when one just aches to break that thing.

AAB: I have noticed once or twice in the writings of the old mystics of the Middle Ages that they all describe a high spot; they have touched the high spot and then they have lost the light and believe they will never recover it. They have passed beyond it and do not know it. They are ready for something quite new. In mysticism there is a sense of duality – the seeker and the sought, the lover and the beloved. It's a very high point, but still there is duality. But when you begin to get the measure of reality within yourself, the dualities disappear.

FB: When dealing with the physical body, you are completely self-centered. When you are dealing with the pairs of opposites, you are dealing with your relation to the environment. When you come onto the plateau, you have neither of those things to deal with. Then you serve for the sake of service. And if you can forget your own condition and begin to serve impersonally, you will begin to evolve on that plateau. Our problem in the School is to blend the mental and the emotional until the student gets up to that point and serves for service's sake on the plateau.

RK: That is the plane of causes, the causal life, where causes can be initiated by the newly integrated consciousness. You look above and help below.

AAB: And you are in between on the dead level. [Reading further from *The Rays and the Initiations*, p. 127]:

[The disciple's] sense of proportion as to form becomes adjusted. He is forward looking toward the Soul, and not backward looking toward the form nature. Some very sincere devotees and promising applicants are so preoccupied with form and its disciplining that they have no real time to give to Soul expansion. They are so interested in their reactions to their self-imposed discipline or to their capacity to conform or their failure to accept the discipline, that the spiritual truths – seeking entrance into their hearts – fail to make such an entrance. Temperance in all things, the wise use of all sustaining forms and self-forgetfulness are the hallmark of the disciple, but not of the beginner.

AAB: It's an interesting thing for all of us to place ourselves. One of the easiest things we do is to place other people. In the Arcane School we fall into the habit of placing people, and we have to do it in order to help them. Often we are wrong in placing other people because we don't know enough. It would be good if we could place ourselves and then forget ourselves and use temperance in all things and self-forgetfulness. [Reading further from *The Rays and the Initiations*, p. 127]:

Many disciples today who should be functioning in the Hall of Wisdom are still fanatically working in the Hall of Knowledge and are still so earnest over the physical disciplines that the disciplines of the Soul are ignored. I would ask you to reflect on this. Applicants have to learn the significance of the words of Rule 6 for disciples, "the lesser rules are rules in time and space and cannot hold the group."

AAB: I said to this boy that I spoke of earlier that I regarded Vedanta as a retrogression for him. And he said, "Perhaps it is my lot to apply discipline to myself. Suppose I go back into mysticism. I am honest. How do you know I am not right?" These questions are difficult to answer.

RK: He wouldn't be asking questions about it if he weren't beyond it.

AAB: It may have been my more powerful mind influencing his. You can only know where people stand if you love them a lot. Do we really know where we stand? Suppose that your life depended upon it and you had to make a statement as to your next immediate goal and where you stand upon the ladder of evolution. Are you a probationary disciple, an accepted disciple, are you being prepared for initiation?

M: I would just be shot.

AAB: I know that I have had an effect.

M: I do not know.

AAB: Why don't you know? I think the clue to all spiritual progress is knowing consciously where you stand. Most of us are drifting along. We are half-conscious.

FB: We read all these things and we see in ourselves all the symptoms.

AAB: If you really sat down and thought about it in complete truth without anybody's knowing what you are saying....

FB: I tried it once.

AAB: If you were to try it again you might succeed.

M: When I read about the qualities of the rays, I find myself on all the rays.

AAB: That's because there is one basic ray. You can often decide by elimination. The Sixth Ray is the Ray of Devotion. I am not fanatical, and therefore I am not Sixth Ray. I am not Fifth Ray because I am not intelligent enough. I don't have a synthetic mind. By the process of finding out where you are not, you can often find where you are.

AP: I don't see that the Sixth Ray is out just because you are not a fanatic. It is devotion, and not everybody on the Sixth Ray is fanatical. You do see all of these characteristics, but I try to figure out which of these characteristics I voluntarily respond to and exhibit. It is a matter of quantitative analysis and not qualitative. Which of these characteristics are strongest and most generally present?

JL: Don't we always practice discrimination by discarding and not choosing on an emotional basis?

AAB: You can bring in the use of pure reason.

AP: I know what I want to be, and I am not that at all.

AAB: I imagine that Christ wants to be a Buddha, and Buddha wants to be the Lord of the World.

M: As fast as we reach one point, our eyes are on a further goal.

AP: Spiritual envy is something you have to fight against. I am never jealous normally, but I am jealous of other people's qualities.

AAB: [Reading further from *The Rays and the Initiations*, pp. 127-128]:

I wonder if you can grasp the type of consciousness that distinguishes the Hierarchy, even if you are only able to do so imaginatively and theoretically. They "onward move in life." They work in the realm of life energy; the form seems to Them something that They have definitely left behind, and the consciousness of appeal or rejection of the form nature is to Them only a memory of a distant battleground where the victory then won has been forgotten and the gains of victory are so far behind that they lie well below the threshold of consciousness.

AAB: They have things to contend with, but things that lie beyond the realm of consciousness.

N: Wouldn't that pertain to the law of distributing energy in the universe?

AAB: What is their condition of mind? What is the sense of awareness, the battleground, the next goal?

N: I would think it was the sense of responsibility.

AAB: HPB says that the sense of responsibility is the first and lowest aspect of Soul consciousness. There is something that is the higher correspondence of the sense of responsibility.

N: Responsibility for the order of larger things?

AAB: [Reading further from *The Rays and the Initiations*, pp. 128-129]:

Broadly and generally speaking, workers in the ranks of the Hierarchy (I did not say "with the Hierarchy") are divided into two main groups: those who are working with the unfoldment of the initiate consciousness in the disciples of the world, and those of a more advanced degree who are working with the life aspect and its expression in the lives of the world initiates. Working disciples (who are working in cooperation with the Hierarchy) are also working in two major divisions: Those who are dealing with applicants and are seeking to see the imposition of the physical disciplines, and with the impartation of certain minor values so that beginners may grasp the point that they have reached. There are those also who are working to substitute understanding and service for physical discipline and the earlier, inevitable, selfish ends.

Let me repeat: the physical disciplines are of value in the beginning stage and impart a sense of proportion and an awareness of defects and of limitations. These have their place in time and space, and that is all. Once the world of the Soul is entered, the disciple uses all forms wisely, with understanding of their purpose and with freedom from excess; he is not preoccupied with them or fundamentally interested in them. His eyes are off himself and are fixed on the world of true values. He has no sense of self-interest, because a *group* awareness is rapidly superseding his individual consciousness. The words:

Let the group know the vivid, flaming, drenching life that floods the fourth when the fifth is known

are of prime importance to those who would and can profit by what I am seeking to convey, as I interpret – as far as may be – these Rules. The knowing of the fifth kingdom in nature through the medium of the consciousness of the fourth and the sacrifice of the fourth kingdom to the fifth, of the human being to the Soul and of humanity to the kingdom of God, is the parallel (on a higher turn of the spiral) of the sacrifice of the third kingdom, the animal kingdom, to the fourth, the human kingdom. Thus it proceeds down the scale – sacrifice always of the lower to the higher.

It therefore behooves the individual disciple to decide whether he is an applicant, and consequently to be controlled by the “rules in time and space,” or a candidate for initiation who knows that life is one and that the form is of no material significance, except as a field of experience for the Soul.

AAB: I have found lately in talking to people that they use their past, or what should be their past, as an alibi for the present. There are a lot of people who rest back on the idea that they are limited and that therefore we mustn't expect too much of them, when we know that they could become disciples if they would make the effort. They are afraid of karma, of parting with their beloved ideas; they do not want to move on to the full life of discipleship, and they run back into their little cave, which they should have left behind.

CH: Don't you think that the reason often is that people can't make up their minds as to where they are?

AAB: I think a lot of it is fear. They are afraid to move out into the life of discipleship. We have emphasized the difficulty of the life of discipleship, but the rewards have never been enlarged upon.

RK: Regarding fear, in one of the writings an applicant asks the Master how to be able to pass through the valley of illusion, and the Master says, “Fear not,” and then he gives the teaching.

AAB: It is a question of relative values.

AD: It also says, “Go forward without a fear or a plan.”

AAB: Without any personality plan. There is a master plan.

RK: We have to become fluid and then volatile.

AAB: This is the problem we have in the School. We have known the students for years, and we know they could do better, but it is not our business.

RK: Assume a virtue if you have it not. I have always thought that was an occult statement on discipleship.

AAB: Of course so many people assume virtues when they have them not.

M: The Tibetan tells us we have to picture them and then work toward them.

AAB: That is the practical way. It is only when you work toward your vision that you ever get anywhere.

N: In *Initiation, Human and Solar*, when we read that the world was created through the Word, it means that in meditation the Logos visualizes complete details. Then He imparts the sound by

which He creates, but first He broods upon it and visualizes it clearly. The Tibetan gives us all of the picture so that we have more or less an idea of the plan, and then when we have brooded upon it, if we should touch the thought of power within ourselves, we would reach the initiate consciousness of which he speaks.

M: In telling us how to build the Antahkarana he tries to impress upon us a method that we can understand, at least to start.

RK: Instead of working toward it so hard, after working we have to become impressionable. We work so hard, but we don't become receptive at the very high stage.

C: Isn't the whole thing identification?

AAB: But identification is always preceded by quite a drastic process.

N: In Set 7 the Tibetan says that the creative imagination is the only way in which the process can be accomplished. What you just said is very true, that identification is all right provided you know what you are identifying yourself with.

M: He explains "to perceive," and he says "perception aside from any registered vision." It seems that he is trying to pull us on by making things a little bit clearer to us.

AAB: [Reading further from *The Rays and the Initiations*, pp. 129-130]:

We now come to the most important part of this particular rule; it conveys the key to the immediate goal for those who have attained a certain measure of understanding. The words of importance are:

Let then the group – merged in the fifth – be nourished by the sixth and seventh.

In other words: "Then let the group – which is identified with the Soul – find its sustenance and vitality by the inflow of the intuition and of the spiritual Will, emanating from the Spiritual Triad." There are, of course, other meanings, but this is the most practical for disciples. A larger but similar concept lies in the realization that the human family, the fourth kingdom in nature, is absorbed by the fifth or by the kingdom of God and (when this is the case) can become increasingly en rapport with the sixth and seventh kingdoms. To these kingdoms no names have as yet been given, because the possibility of their existence is only now just beginning faintly to penetrate into the consciousness of the disciple and the initiate. The sixth kingdom is that of the "overshadowing Triads" – that aggregation of liberated Lives of which the higher initiates in the Hierarchy are a part; They are to that spiritual group what the New Group of World Servers is to Humanity. I know not how else to express this truth to you.

The seventh kingdom in nature is that of the Lives Who participate in full capacity of understanding with the group of Beings Who are the nucleus of the Council at Shamballa. Around the Lord of the World this group pivots; Their consciousness and state of being is only dimly understood by the most advanced Members of the Hierarchy, and the relation of these Lives to the Lord of the World is similar, and yet fundamentally different, to the relation of the Members of the Hierarchy to the three Great Lords – the Christ, the Manu and the Mahachohan. Through these three Lords pours the energy that streams from Shamballa, transmitting the Purpose and motivating the Plan of Sanat Kumara – His Life Plan. What you call "the Plan" is the response of the Hierarchy to the inflaming purposeful Will of the

Lord of the World. Through Sanat Kumara, the Ancient of Days (as He is called in the Bible), flows the unknown energy of which the three divine Aspects are the expression. He is the Custodian of the Will of the Great White Lodge on Sirius, and the burden of this “cosmic intention” is shared by the Buddhas of Activity and those Members of the Great Council Who are of so elevated a consciousness and vibration that only once a year (through Their emissary, the Buddha) is it safe for Them to contact the Hierarchy.

I am seeking only to point to a wider horizon than that usually registered by disciples and I use these broad analogies to expand your point of view. By so doing I can convey to the enlightened person a sense of synthesis, of purposeful planning and of planetary integrity. This great spiritual structure of Being, of Life and of Direction is something that the disciples and initiates of the world need – at this time – in their effort to stand steady under the pressure of world events, and in their determination to cooperate unwaveringly with the moves and plans made by the world Directors, that “Society of illumined and organized Minds,” which is known under the name of the Hierarchy. It is illumination and consequent organization that is needed profoundly at this time.

You will see, therefore, the significance of the teaching now being given out about the building of the Antahkarana. It is only through this bridge, this thread, that the disciple can mount on to that stage of the ladder of evolution that will lead him out of the three worlds, that will bring the personality into rapport with the Spiritual Triad, and that will finally lead the Members of the Hierarchy (when Their term of service is completed) on to the Path of the Higher Evolution. The Antahkarana is built by aspirants and disciples and initiates of the seven ray types, and is therefore a sevenfold woven thread; it constitutes the first stage of the Path of the Higher Evolution. It is to that Path what experience in the mineral kingdom of the Life of God is to that same Life when it reaches the fourth or human kingdom. You can see, therefore, how significant is the coming Science of Comparison; not yet has this science of comparative analysis been turned into a definitely recognized line of approach to truth. The Law of Analogy is the key that unlocks the understanding.

Something of the quality and the revelatory power of the intuition is known by all disciples; it constitutes at times (from its very rarity) a major “spiritual excitement.” It produces effects and stimulation; it indicates future receptivity to dimly sensed truths and is allied – if you could but realize it – with the entire phenomena of prevision. A registration of some aspect of intuitional understanding is an event of major importance in the life of the disciple who is beginning to tread the Path to the Hierarchy. It provides testimony, which he can recognize, of the existence of knowledges, wisdom and significances of which the intelligentsia of humanity are not yet aware; it guarantees to him the unfolding possibility of his own higher nature, a realization of his divine connections and the possibility of his ultimate highest spiritual attainment; it steadily supersedes Soul knowledge, and the energy pouring in to his consciousness from the Spiritual Triad – particularly the energy of the sixth and seventh spheres of activity – is the specific and particular energy that finally brings about the destruction of the causal body, the annihilation of the Temple of Solomon, and the liberation of the Life.

Then that which in time and space has been termed the Soul can “onward move in life.” Evolution as we *now* understand it ceases; yet evolutionary unfoldment proceeds along new lines that are based upon the past but that produce very different results to those sensed even by the advanced disciple in his highest moments. A new life expression appears that moves onward freed from all form yet subject still to limitations “within the circle of influence of the greater Life,” but not limited by life within the many forms that progress, surrounded by that circle, that divine ring-pass-not. There is still the broad confining sweep of the purpose

and the life intent of the planetary Logos, but within that periphery and sphere of activity the Triads move with perfect freedom. Their onward push toward the higher states of Being is carried out in conformity with the life urge of the One in Whom they live and move and have their being. You will note, therefore, that these words in reality cover or deal with *life processes* and not with form building or the experience in forms, as usually understood.

A consideration of these at present inaccessible truths may serve to inspire your minds, evoke your intuition and give you vision and increased spiritual perception.

RK: The point of practical interest for us is, I think, where you speak of the absorption of the fourth kingdom by the fifth. In *Letters on Occult Meditation*, there are two points raised about absorption. First it is an abstraction of an orb. Each kingdom is an orb. So abstraction is to release an orb and raise its qualities up to the next. The Tibetan shows the seven ray qualities. The Seventh becomes the Sixth, the Sixth becomes the Fifth, and so on. It is a regular scientific process. We should point out that synthesis proceeds in terms of syntheses of life qualities. He only took us up to the Monad.