

Alice Bailey Talks

Talk to Arcane School students given on Friday, April 14, 1944

[Explanatory Note: On April 7, 1944, AAB read DK's 1944 Wesak message, reprinted in *The Externalisation of the Hierarchy* under the title, "Factors in the World Situation," pp. 423-431. As this was a time of greatest extremity for the Hierarchy (and humanity), when the Powers of Darkness were most likely to triumph and swamp the world, this message deals entirely with the esoteric meaning of this struggle. — SES]

AAB: We now start a new theme, an entirely new vision. In this section the Tibetan starts by analyzing what group initiation is, why we are going to have group initiation in the future and what we have to do to fit ourselves to take part in it. This section and the next are intensely practical, and yet when I read them over, I thought, "I have a chance to withdraw because of the intense responsibility that this information, this vision, this possibility, puts upon every one of you." I have been passing on all that the Tibetan has been saying for 21 years, and I often ask, "Why, with all the information I have, all the training in the teaching I have had both from KH and the Tibetan since I was 15, why don't I accomplish more?" I ask that because it is one of the deepest convictions in my own consciousness. Why am I not better, why don't I accomplish more? And I look at you, and all of you have been getting the Tibetan's teaching for years, and now you are getting something that is very special, so why aren't you more, why don't you do more? I look at the potentialities of this group and of the Arcane School as a whole, with all the knowledge that we have, and yet do we amount to a great deal? I don't know. I know that wherever the Tibetan's books go, they have a profound influence so that the people who are reading them become magnetic.

To take group initiation, as I understand the Tibetan, it means the transmuting of knowledge into wisdom and that we are coming alive as well as becoming wise, and are not just the purveyors of tidbits of occult knowledge, but people who are so wise that they can convey occult truth to inquirers without one single technical term. I feel very strongly about the future of the senior students in the School. It is possible – I have watched it happen – to reach your high-water mark and then stay there for the rest of this life. It may be that that is as far as you are intended to go in this life. When I reach my high-water mark I will drown myself. When you feel you have reached your high-water mark you can make that extra effort that will carry you on to heights that you never dreamed of before, and no one can possibly help you. None of us in this room is very young. What are you going to do with all the knowledge you have, with all this information I am going to read to you this evening and next week? You say it isn't a question of doing things with ourselves, in ourselves and in this group. You will take initiation when you have initiated a great number into the Ageless Wisdom, when the Ageless Wisdom is the only thing that matters to you in your life and nothing else counts whatsoever.

Rule 5, which we are now purposing to consider, is one of great interest and practicality. I would remind you that one of the new things that the coming era of spiritual expansion will see is the inauguration of something entirely new: *Group Initiation*. Hitherto, one by one, units of the human family have found their way through the Door of Initiation. If this system is to persist, and considering the vast numbers of Souls in and out of incarnation who must eventually achieve the goal – two-thirds of the total in this world cycle – even the greater cycles, which include many world cycles, would prove too short a time. The space-time schedule of the planetary Logos would be upset, for It *has* such a schedule for the cycle of Its present incarnation. There is a term set for the appearance of Its body of manifestation, our planet, just as there is for the human body. It therefore has to work out Its plans within a certain time limit, and this factor conditions the experience of all the lives that move within the radius of Its expression, including the human kingdom.

It must be remembered also that, as humanity develops and more and more people begin to function as Souls, the nature of the Soul (which is *relationship*) begins to have an effect; people become larger in their outlook and their vision. The outlook of the separated self vanishes, and group relationship and group interest supersede that intense personal and interior relationship and interest that have made evolving people what they are: first of all integrated personalities, and then disciples –candidates for initiation. [R&I:111]

AAB: The Tibetan pinpoints an intense preoccupation of advanced types with their own progress. I have been talking to you in terms of the relation of the part to the whole, with emphasis on whole.

As more and more disciples come into group realization it will become increasingly possible for the Hierarchy to admit such disciples in group formation. That is one reason necessitating the reestablishing of the Ancient Mysteries on Earth. That group relation has to be demonstrated in the three worlds and expressed by disciples in their group life upon the physical plane. Hence the new experiment being undertaken by the Hierarchy of externalizing their Ashrams. This process involves immense difficulty, owing to the astralism, the ambitions and the growing *personality* influence of so many people. Many groups, under self-seeking leaders, will react to this experiment and will proclaim themselves as Masters with Ashrams and as occupied with training people for initiation. Signs of this can already be seen. [R&I:111-112]

AAB: What do you think he means by astralism? We don't fall into the usual astralism of groups. I think we have a wholesome attitude toward the Hierarchy. What does astralism mean to a group like this? I can see it working out in three ways. One is an intense preoccupation with one's own aspiration. That is straight astralism. Second, devotion in its fanatical sense to the thought of initiation, to the Tibetan, to the Hierarchy. Third, I can see it working out as irritation. Irritation is straight astralism and nothing else. And who is immune from irritation? Ambition, whatever it is, is astralism, and I think it is very valuable occasionally to look things straight in the eye.

In the *Bhagavad Gita* it says, "work without attachment." In the work that I try to do teaching people, if I do it because I make myself do it and am working hard and am disturbed and annoyed because it does not go right, if I am working to make an impression on the world, it is straight astralism. But if I can work, or try to work, because there is nothing else for me to do and I don't think about it at all, but I work without attachment and go ahead and do what has to be done, if I work as a channel and my one desire is to be of use, it is not astralism. Astralism is when I put myself into the picture. Read that chapter in the *Bhagavad Gita* on working without attachment. If you don't care what people say about you, if your sense of values is sound and with the long-range vision in front of you, knowing that you cannot reach it but that it may mature some day, that is working without attachment. If I am determined to materialize some part of the Master's Plan and am determined that I am going to do it, then that is astralism, "the growing personality influence." Students go through the first year and they discover that they have a personality influence and they love to use it, but they are all the time using personality influence on people. When you use personality influence you get nowhere. If you work as a Soul, or try to work as a Soul, and don't give a damn about your personality, then you are working right. I look back with amazement to the first 12 years of my work – from 18 to 30. It was a period when, with the best intentions in the world and quite unaware of what I was doing, I was working as a personality. I used everything that was in my personality. It was all right at the stage where I was; I learned something. But these three things are an instance of the careful, meticulous choice of words that the Tibetan uses. We are aspirants and do not have the usual faults; we are pledged to the Master's work, though we relapse quite frequently. We are guilty, however, of other things – astralism, ambition and the use of personality influence.

This process involves immense difficulty, owing to the astralism, the ambitions and the growing *personality* influence of so many people. Many groups, under self-seeking leaders,

will react to this experiment and will proclaim themselves as Masters with Ashrams and as occupied with training people for initiation. Signs of this can already be seen.

The Hierarchy has been confronted with definite difficulty in this matter, for on the one hand the Masters were faced with the glamor-making tendency and astralism of the majority of people and, secondly, with the rapid advance of the human consciousness into the realm of group relationship, group life, group reactions and group activity. This has brought about the intention of the Hierarchy to train such ready minds and hearts for a united moving forward through the Door of Light onto the Lighted Way. That externalization has not yet taken place. Tentative experiments are being made with some success and some discouragement.

Two things have therefore been decided upon by the Masters as they face the future of humanity and prepare to take the required steps to meet humanity's *advancing aspiration*. I have chosen these two words with care. These two requirements have been demanded of the Hierarchy by Shamballa in order to safeguard the Mysteries and prevent a too premature precipitation of the Hierarchical life upon the Earth. Both these requirements are expressed in this fifth Rule.

In unison let the group perceive the Triad shining forth, dimming the light of the Soul and blotting out the light of form. The macrocosmic Whole is all there is. Let the group perceive that Whole and then no longer use the thought, "My Soul and thine."

The first demand made by Shamballa is that the groups being prepared for initiation should consist only of those who are in process of building the Antahkarana, the bridge between the Triad and the personality; the second demand is that those being prepared should show some signs of the sense of synthesis. [R&I: 111-112]

AAB: There are several people around New York who, looked at superficially, I would say belonged in this group more than some of you. Why don't I put them in? Because they are not in the Fourth Degree and the technical science of the Antahkarana is unknown to them. The Tibetan is the only one who has taken the four or five references that HPB makes to the Antahkarana and expanded them into a science. By looking at these three or four people, by the beauty of their lives, by their technical knowledge of the Ageless Wisdom, they belong; but they have not yet shouldered the responsibility of building the Antahkarana, and you have. According to this rule for initiation, only those can be admitted eventually into an Ashram who "perceive the Triad shining forth, dimming the light of the Soul and blotting out the light of form," and you cannot see that light until the Antahkarana is part of your equipment. [Rereading from *The Rays and the Initiations*, p.112]:

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AAB: It would be interesting to follow through the Tibetan's use of the word "sense" in reference to the mind. In *White Magic* he talks of the esoteric sense; throughout his books and in this rule he is referring to the sense of synthesis.

You will note, therefore, some of the factors that have controlled the presentation of the truth that I have sought to give down the years. The teaching on the Antahkarana (briefly hinted at by HPB) has been expanded by me in the book, *Education in the New Age*, and in this fifth volume of *A Treatise on the Seven Rays* (Part II), and has already been given to a number of senior aspirants in the hope that they would profit thereby; the need for synthesis has also been emphasized by me, and is closely related to the Will aspect, the first divine aspect. In the past, during the cycle of mysticism through which all aspirants very properly pass, they were taught to "see the vision" – a vision of the goal, of the beauty to be sought, of the loved

one to be known, of liberation to be achieved, of spiritual satisfaction and an opened door to greater wonders. In the occult age that has now definitely dawned, the neophyte will be taught to see the picture whole, to think in the larger terms, to emerge out of the normal separative consciousness into the broad state of awareness that “sees no difference.” The goal, or rather the result of the mystic and occult way, is the merging of the vertical way of life with the horizontal way of service, and it is this merging that Shamballa demands should condition the attempt now in process of training those who will *together* seek initiation, will *together* pass through the Portal on to the Way, and who can *together* be presented to the One Initiator as a “unit of Light.” This sense of synthesis (which must be increasingly demonstrated as each initiation is taken in group formation) is possible only to those who have bridged the gap between the concrete lower mind and the higher mind or – to word it technically and in the language of academic occult science – between the mental unit and the manasic permanent atom.

The goal of the Probationary Path is made beautifully clear in the fifth Rule as given earlier in *Initiation, Human and Solar*. It says:

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

The Soul must be seen by the probationer as the sun of the life. All lesser lights must be put out by the light of the central luminary; all little fires must be obliterated by solar fire. The solar Angel controls the personality life and its forces. This, in the New Age, is the goal of the probationary path and of the applicant for discipleship. Hitherto it has been the goal of all the teaching given about the Path of Discipleship, but the higher rate of intelligence of the modern applicant warrants a change, and as time goes on the present requirements for disciples, up to and including the second initiation, will be the requirements for the Probationary Path.

This will necessitate a clearer understanding of the Path of Discipleship. On that path, the major teaching given in the future will concern:

1. The building of the rainbow bridge, the Antahkarana.
2. The nature of the intuition and its development, as it supersedes the mind in its two aspects: concrete and abstract, lower and higher.
3. The nature of life as the Monad expresses it. [R&I: 113-114]

AAB: As the group at HQ has dealt with the matter, for some peculiar reason – perhaps because we were sincere – we have made no major mistakes in the work to be done in the Fourth Degree. The Tibetan says the work falls into three divisions: 1) the building of the Antahkarana, 2) the nature of the intuition and its development, and 3) the nature of life as the Monad expresses it. We have one group that is working at the building of the Antahkarana. Another group is occupied with the problem of glamor and its dissipation. The functioning of the intuition must be a requirement, and the HQ group has for some years been playing with the idea of the expansion of the Fourth Degree into something else. What will be our theme?

I think we have in the Fourth Degree the little esoteric germ of life of the future occult preparatory schools. I want you to remember these things because as the years go by you may have to take action on these items and know why we have built as we have built. We built the group as a channel and not as an organized body. We have met a need, and as we look back over the years we find that the group has met the need aright.

In these three approaches to truth the new revelation lies hid; it will take the place of the teaching upon the Soul for the neophytes and disciples of the world, and the emphasis will be laid – for them – on the life aspect and not so much on the love aspect. The reason for this is that more and more people will be living as Souls and therefore expressing love, and for

them the nature of life and Monadic experience will constitute the normal next revelation – one that is, however, possible only to those who do attempt to live as Souls, who cultivate love or the sense of non-separateness, and who are at least dwelling upon the periphery of the Hierarchical world. It would therefore be inevitable that – to those so dwelling or treading the Path of Discipleship – the factors that inspire all Hierarchical effort would begin to be dimly apparent and that, slowly, these factors would also assume for them the outlines of a dim and distant goal. [R&I: 114]

AAB: Whatever you have had of love in your life, you can't let that go.

AP: Sometimes, don't you think, there is a point of transition from one capacity to another, and you are nothing. You are in a no-man's land and you don't express anything. I am not saying it as an excuse, but as an explanation.

CH: You said last week that Dr. Roberto Assagioli was a type of loving understanding. Could you describe or explain his temperament or nature?

AAB: I have never seen in Roberto the faintest trace of separateness with any human being. I never knew of anybody who was his enemy.

CH: That is something more than mind.

AAB: I think it is something that grows out of whatever love you have, and when I say that, or when the Tibetan says that, we mean it in a much fuller sense than we are able to express now. It is connected with the heart center being opened. I will tell you a person whose heart center is so open that when she gets upon the platform and sings, the whole world loves her – Gracie Fields. She is common and cheap, but when she opens her heart up, people just love her. She has the quality Roberto Assagioli has. A person with a better voice doesn't transmit to the audience that beautiful quality of love. She has something, and she is killing herself in service.

RK: Loving understanding, it is a fusion of higher mind and Buddhi expressed practically. It is the two qualities of the higher Triad in action in the three worlds.

AAB: That is quite true. Roberto doesn't know how to handle it yet, and he is just as attentive to the idiotic people who don't repay his effort as to a person who warrants his attention.

RK: That is an interesting statement. One is not yet the director of it, and in order to be an initiate one has to initiate the handling of it carefully, intelligently, purposefully. And as you grow in application, you become an initiate.

AAB: I was thinking about the students in the creative group. They are learning to work intuitively in order to dispel glamor. They can't handle it yet. There needs to be instruction in connection with the eye, throat and head. That means that what you have just said, the blending of the mind's eye and intuition, is the thing they have to understand. Into that group we put the emotional people, people not controlled by their minds but who are in the Buddhic-astral realm. In the other group we put the mental types. As Buddhic power pours into the creative group, it may set up astralism, or it may make them capable of dispelling glamor. In the mental group, Atma pours in. Atma is related to the mind, liable to skip Buddhi. I think those of us who are in the Fourth Degree should have that carefully in mind.

The two parts of this rule are consequently expressive of the new demands for disciples – not applicants. This becomes apparent when you study the two rules: one for applicants and one

for disciples. The applicant is referred to the microcosm. The Macrocosm is held before the vision of the disciple.

The two demands are expressed in Rule 5 as follows:

1. In unison let the group receive the Triad shining forth, dimming the light of the Soul and blotting out the light of form.

This is the demand for the building of the Antahkarana, which relates the disciple in personality to the Triad.

2. The Macrocosmic Whole is all there is. Let the group perceive that Whole and then no longer use the thought, "My soul and thine."

This is the demand for a sense of synthesis that is occult vision and not mystic vision. These two demands will be the two basic requirements for the new schools of occultism.

In view of all the instructions given earlier in this volume, and in view also of the clarity of the statement made above, there is little that it will be necessary for me to say about this first demand. The word "demand" that has been used perhaps requires explanation. In considering this subject it should be remembered that admittance to Shamballa and a divine expression in life and service of the first great divine aspect, the Will aspect, is the goal held before the members of the Hierarchy. They too are on the way of evolution, and their goal is to pass through the "eye of the needle" on their way to the higher evolution. This higher evolution is that which opens up before a Master of the Wisdom. The use of this esoteric term by Christ in *The New Testament* story gives us a hint as to the nature of the exalted consciousness that he expressed. Faced by the rich young man who possessed so much, Christ indicated that he needed to prepare himself for a great negation and for a step forward. The true significance of this has never been grasped and lies in the fact that the phrase "rich young man" is in reality a technical term that is frequently applied to an initiate of the third degree, just as the words "little ones" or "little child" apply to an initiate of the first or second degree. This rich young man was rich in his range of awareness, rich in his personality equipment, rich in his aspiration and in his recognition; he was rich as the result of age-long experience and evolutionary development. He is told by the Christ that he must now prepare himself for what is called in Rule 5 "the Triad shining forth"; he must now prepare for the unfoldment of the Monadic consciousness and for the fourth initiation. In that initiation, the causal body, the body wherein the Soul experiences and reaps the fruit of experience, must be and will be destroyed. This has to take place before the initiate can enter into the Council Chamber of the Most High and express the Will-to-Good and the Will of God in fulfillment of the purposes of God. The will of this particular "rich young man," initiate though he was, was not yet adequate to the requirements, so he went sadly away; he had to prepare himself for the fourth initiation, the Great Renunciation, the Crucifixion, and thus fit himself to pass through the needle's eye.

There is a symbolic utterance in the *Old Commentary* that throws light upon the great opportunities that are found in the critical moments in the life of the Soul as it experiences incarnation and becomes enriched thereby:

Within the womb of time and circumscribed by space and limited by darkness – though sustained always by warmth – the life evolves. It develops faculty. It becomes in miniature that which it is. It takes on form and knows the divinity of separation. Such is its goal. Reflect. Knowledge will come.

Beyond the door is greater light and life. It knows itself for what it is. It suffices not unto itself and knows that it is That – part of the Whole, divinely one with others. Reflect. Union will come.

Before the rampart of the place of God, a Son Of God comes forth. He stands before the needle's eye and seeks to pass the hindering wall. He is not circumscribed by time or space, but light and life are his. He realizes beauty and he knows that That exists. Instead of time and space and all the rich inducements of the form, he knows himself as rich in love, in knowledge, wisdom, insight, and all the panoply of God (as he can grasp it), except one thing. Reflect. Purpose will reveal itself; the Whole will stand revealed and then the Soul – loaded with riches and the fruits of labor long – will vanish as the mist and only God, the living One, be left.

There is still another set of phrases dealing with that through which the perfected Sons of God in their high place must pass when their work is done on Earth and a greater glory reveals itself ahead. But this I give not. I give only three symbols, which are:

The womb ... individualization ... separation.
Leading to personality integration and self-realization.
Climaxing on the Path of Initiation ... the birth of the Christ.
Producing intelligent activity.
Initiation.

The two-leaved door ... initiation ... group consciousness.
Leading to Soul expression.
Climaxing in the third initiation.
Producing loving living.
The third initiation.

The eye of the needle ... higher evolution ... Monadic consciousness.
Leading to life expression.
Climaxing in the fifth initiation.
Producing purposeful life.
Consummation.

Such are the three points of entrance to the three planetary centers: Humanity, Hierarchy and Shamballa. [R&I:114-117]

AD: What is the eye and the pyramid on our dollar bills?

CH: Not until 1936 was the seal put on our money; it was never so used before.

JL: Both sides of that seal were described in heraldic terms. This side [pointing to something] was never drawn out until that time, and that part [pointing to something else] was drawn by experts at Tiffany.

AAB: There you have the Triad and the one, and the eye directing force.

RK: It is right for it to be on money, because money should be circulating in line with purpose.

AAB: [Reading further]:

This first demand is, curiously enough, the first expression of recognition – directly accorded – that the Great Lives at Shamballa are now in direct relation with humanity. Hitherto that contact has not been direct, and they have not been in touch with current developments. Hitherto, all contacts and spiritual impulses from this highest center have reached humanity via the Hierarchy, and vice versa. This demand concerns the negation, the obliteration, the absorption, the putting out or the synthesis of the lesser lights by the greater. All the words that I have employed are efforts to express the truth and all are entirely inadequate.

The moment initiates or disciples see, even dimly, the light of the Spiritual Triad, which veils and hides the Central Spiritual Sun, they realize that all other lights – that of the atom of matter, that of the form and that of the Soul itself – must inevitably fade out in the stupendous glory and brilliance that emanate from God Itself and that they sense as in process of revelation. They become absorbed – intellectually, intuitively, spiritually and finally factually – in that Light. Here I would remind you that just as the light of the Soul revealed to struggling aspirants a new vision, set for them new goals, enhanced all qualities present in their equipment, and revealed the past, the present and the future of the individual, so this still greater light reveals to initiates a horizon so vast that it has hitherto escaped their capacity and is yet but possible to vision by initiates of the third degree, endows them with an occult perception hitherto not realized as existing – a perception that permits them to penetrate increasingly and to cooperate understandingly in the purpose of the Lord of the World. It enables them later to develop the equipment – qualities and gifts of a divine nature – that will eventually enable them to take their place in the Council Chamber at Shamballa and work in full unanimity with the Lords of Karma.

These qualities and gifts concern divine attributes and capacities for which we have as yet no words as they lie beyond the scope of human consciousness, being utterly unknown even to advanced human beings. They only begin to manifest as tendencies between the second and the third initiations, in the same way as the instincts in a small child are, in reality, the germs of later intellectual attitudes and activities. It is needless, therefore, for me to enlarge upon them; unless you are an initiate of the third degree, my words would be meaningless to you and would convey nothing. The clue lies for you in understanding the three words – Happiness, Joy, Bliss. Do you, as you speak of bliss, understand wherein it differs from happiness and joy? Bliss is associated with complete Being; it concerns the interior attitude of the Whole.

As the individual disciple builds the rainbow bridge, the Antahkarana, and as a group of disciples build the group Antahkarana, they make possible the “Triadal perception” referred to above. When the disciple has flung one strand of living light (through the power of magnetic love) across the space separating the Triad and the personality, he or she discovers that they are a part of a group. This group recognition – faulty and unintelligently expressed at first – is the factor that enables one to pass, along the anchored thread, into the Ashram of a Master. [R&I: 117-119]

AAB: The Antahkarana is a strand of living light flung by the power of living love. You can gauge your capacity to fling that strand by watching how much magnetic force you have.

RK: By watching how much you give.

AAB: You have to know how much you have to give. Some people are so afraid of getting embroiled in other people’s lives, so afraid of karma, of the effect that other lives will have on them, they don’t begin to know anything about magnetic love. And until you do, you will never fling a strand of living light across the gap. Magnetic love is something you can’t prevent if you are a vital living flaming disciple. If people are not attracted to you, if you are afraid of touching the lives of other people, you have not begun to live.

M: Isn’t that what the Tibetan means by “divine livingness”?

AAB: That is the same thing. It is the effect of an inner potent center of light and love.

RK: The instinct of wholeness.

AAB: The instinct of wholeness lies way beyond. This is something we know about. We start as disciples, as we do in the School, with the achievement of Soul contact. The moment we have Soul contact we know what love is; we begin to be implemented by love and we become magnetic. Then the light shines forth, and you can fling a strand of magnetic light across and you arrive at synthesis. If you put synthesis first, it is like putting peace before goodwill.

RK: I think the basic difficulty is a lack of imagination to realize that we are part of a whole.

AAB: I don't think you can recognize that you are part of a whole until you have thrown a strand of living light across the gap. If you do realize it, then you have thrown the strand across.

RK: The thing that illustrates it for me is electric light. Somewhere a coal is burning to death.

AAB: That is the idea for all of us.

N: That livingness of magnetic love sometimes requires a long stretch of very hard work.

AAB: [Reading further]:

This group recognition – faulty and unintelligently expressed at first – is the factor that enables one to pass, along the anchored thread, into the Ashram of a Master.

From the angle of the old teaching, the Ashram of the Master and the focus of the Hierarchy were on the higher levels of the mental plane. Today, that is not so. They are on the plane of spiritual love, of the intuition and of buddhi. The Hierarchy is both retreating toward the higher center of Shamballa, and at the same time advancing toward the lower center, Humanity. Both these activities have been made possible by humanity itself; the growing intuitive perception of humanity, in its higher brackets, enables one to function upon the Path of Discipleship and on higher levels than ever before. This the Hierarchy recognizes.

The growing aspiration of the masses is also drawing the Masters closer to humanity than ever before. This is an instance of the ability of the initiate consciousness to function on initiate levels and also in the three worlds simultaneously. Of this the dual activity of the mind is a symbol, acting as it does as the common sense and so dealing with all matters in the three worlds, and as the spiritual mind at the same time, dealing with all matters connected with the Soul, with light and illumination. [R&I: 119-120]

RK: What was the first demand?

AAB: The first demand is, "Let the group perceive the Triad shining forth, dimming the light of the Soul and blotting out the light of form."

The second demand is, "Let the group perceive the Whole and then no longer use the thought 'My Soul and thine.'"