

Talk by Alice Bailey to Arcane School students October 6, 1944

AAB: I wasn't at all sure what the group would like to do this year. Last year we took five of the rules that are coming out in the fourth volume of the *Treatise on the Seven Rays* [the fifth volume as published] and we can go on from there, covering the Fourteen Rules for Initiates, or we can take the first section of *Discipleship in the New Age*, which is full of information and very interesting. It is immaterial to me what the group decides. Do you want to go with what we are doing or do you want to change over to *Discipleship in the New Age, Vol. 1*?

B: What we were doing seemed to be the most marvelous thing.

AAB: We got as far as Set 26. I think there are two or three paragraphs that I brought in and read one evening in connection with a discussion we had on vegetarianism. [Reading from *The Rays and the Initiations*, p. 124]:

A superficial reading of Rule Six 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:

Rule Six.

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 think I ought to remind you of what the Tibetan told you in a former paper that we studied, and that is that the obvious meaning of these rules is not the real meaning. The obvious meaning is what the aspirant, probationer and those seeking to tread the path would give as their interpretation, and it really wouldn't convey the significance of what has been given. The second thing he pointed out is that the fact of discipleship means the fact of initiation. There is no discipleship that does not lead to initiation. I am talking technically now. If a person is on the path of accepted discipleship, it means that he definitely, carefully and voluntarily will prepare himself to take initiation. The Tibetan tells us that we have got to get out of our minds the idea that the Master prepares us for initiation. He does not. What he really does is to recognize the stage of fitness, which we may display as time goes on, and this particular explanation of Rule Six has to do a great deal with fitness. He tries to take our consciousness away from the physical emphasis, which is so easy for us, and to turn it to inner subjective emphasis, which is a great deal more difficult. [Reading further on p. 124]:

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. Secondly, the whole story of life – which is purpose, divine will, and 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.

I do not know what he means by life, partly because we are so sick of the phrase as used by occult groups, and more especially by the metaphysical groups, who are always talking about the one life but never give us any leads as to what it is. I suppose we would get a clue if we realized that the will

to live, the plan to live, of the lord of our individual life, the Soul, is its lower counterpart, and when you lose the will to live, you don't live. [Reading further on p. 124]:

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.

What we are doing in the Fourth Degree [the Antahkarana course], and what the Tibetan is trying to do in the fourth volume of *The Rays* is to duplicate on a higher turn of the spiral what we have attempted to teach people in the three lower degrees. In the lower turn of the spiral we are attempting to develop Soul consciousness through the medium of the four bodies.

The very moment that you get to the higher turn of the spiral you have to substitute the universal for the particular, and instead of each of us attempting to penetrate to the love that lies behind the phenomena of our fourfold lower nature we have to penetrate to the purpose, the intent, the will that lies behind the phenomena of the four kingdoms in nature. In the Fourth Degree we are attempting to touch the Monad just as in the other degrees we attempt to touch the Soul. A person who has achieved consciousness of spirit thinks in terms of the whole instead of in terms of the four bodies. These rules deal with the universal and not with the particular. The moment you get above the particulars of the three worlds, you are dealing with universals.

In connection with students in the Fourth Degree, our difficulty is to shift them away from the particular realization to a more general and universal one. We have to voice these things in our meetings together so as to give them body and form, and thus condition the work in the Fourth Degree. It is not an easy thing for an occult group to do. [Reading further on pp. 124-125]:

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.

Initiate consciousness is not self-consciousness per se. The first initiation from the standpoint of the Masters is the third, the one in which the mind is completely transcended. [Reading further from pp. 125-126]:

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. 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 often 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.

It is our wrong thinking and our lack of deep perception that create the contradictions whereby you permit a falsity to remain uncorrected. It is originated by the disciple himself and must be dissipated by him also.

In one part of *Letters on Occult Meditation*, you would be led to believe that you could not be a disciple unless you were a strict vegetarian, but here in the Rules for Initiates DK points out that it is not necessary to be a vegetarian. When you are a personality you think in terms of time and space. It is not so. It is our interpretations that establish falsity. [Reading further from pp. 126-127]:

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 like to remind you of what we discussed in connection with initiation when I pointed out that from the standpoint of the Hierarchy the first and second initiations don't count. They are really the initiations on the threshold of divinity. Divinity only begins to take control at the time of the third initiation and definitely can only be recognized through its ability to recognize universality. You will also remember that I told you that there are hundreds and thousands of people today who have already taken the first initiation. It lies behind them and is a very elementary thing. I imagine that a large percentage of intelligent students in the School have taken the first initiation, and what we have to do for them, and probably for ourselves, is to learn to disregard our lower nature, because the physical appetites don't control. I wonder if you notice how few physical aberrations are expressed by the students in the School. They are not intemperate or violently over-sexed. It isn't the physical that is bothering them. I would guarantee that the people who come into the School who are mental and one-pointed have come to us for preparatory training for the second initiation. I think that is the thought that should underlie the work we do with students being transferred out of the Disciples' Degree into the Fourth Degree. [Reading further from pp. 127-128]:

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:

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

His 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. 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 Six for disciples, “the lesser rules are rules in time and space and cannot hold the group.”

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 which 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. 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.

Work in the Hierarchy is really work with four groups:

1. Those dealing with disciples who are unfolding initiate consciousness.
2. Work with the life aspect and its expression in a life of initiation.
3. Those dealing with applicants.
4. Those who are working to substitute understanding and service for physical disciplines and the earlier selfish desire. [Reading further from pp. 128-129]:

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 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 group awareness is rapidly superseding his individual consciousness. The words:

2. 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.

BG: I am interested in the comments on the fallacies. It confirms what you have said about not accepting authoritative statements.

AAB: It is difficult. That is where we have to get the intuition functioning. It is amazing that such confusion exists in the students' minds. I was astounded to get a letter from a student in the Disciples Degree saying that she hadn't the faintest idea what service means. Then what have we done for them?

RK: I think it would be a fine seed thought for that person to come to conclusions as to what it means. There is a block. You brought the difficulty out by thinking of her for the Fourth Degree.

B: In an earlier degree she found a meaning for service and she could apply it as she understood it. Now she can't express it and has no words for it.

AAB: What is she to do about it? It may come from a very exalted idea of service.

AP: She may be in an interlude. She has outgrown her old ideas and has not yet laid hold of new ones. Her old ideas have probably ceased to satisfy her. She has just outgrown them.

AAB: The Tibetan says that we outgrow physical disciplines. We come to a very difficult time when we don't know what disciplines to submit ourselves to.

WB: Is that similar to the reading you covered last spring? After the burning ground there is a terrific amount of nothing.

FB: It is interesting that when we start to discuss something we do the very thing that the Tibetan says we should start to transcend. We should attempt to apply this thing to the working out of the Plan in some way. What struck me with interest is the explanation it gives of the difference between old religion and the new world religion. I think we have a true parallel there. Here are these fallacies that humanity has built up about religion over the past 2000 years. Because humanity created them, humanity has to destroy them. One of the most powerful religious bodies in the world has built itself upon authority claimed that it didn't have.

AAB: "Upon this rock will I build my church." It will be interesting to work out parallels to physical disciplines on the higher turn of the spiral.

RK: That would be disciplines in relationships. First on the emotional level.

AAB: I think so. There must be some parallel. The vegetable kingdom derives life from the mineral, the animal from the vegetable. You carry the parallel all the way up. The human uses the animal, and the scriptures tell us that the human kingdom is food for the gods.

R: We are told that the Buddha stepped into heaven on the shoulders of a million men.

AAB: He had a million incarnations. People are apt to forget the potency of one person in the entire human kingdom. We have the illustration in Hitler. He has universal consciousness. He sees the world of men as one, all under his control.

R: Humanity made it possible for him.

AAB: That's the other side of brotherhood.

N: All of our efforts should be exerted for universal well-being rather than for a single form of being.

AAB: Yes, that universal consciousness is not necessarily divine. There is such a thing as cosmic evil.

N: That is where discipline comes in. There is a distinction between evil and good; evil yields to good.

AAB: We are all so tied down in doing that to our individual selves. It is the good or evil in my life. We are not big enough or strong enough to envision universal good and universal evil.

JL: Is there ever a time when there is not a good and evil side to character, a forward urge and a backward pull?

AAB: None of us is competent to answer that; none of us is of high enough rank. If there is anything to the law of abstraction, of withdrawal, of liberation, the high initiations mean that you have definitely liberated yourself from substance, and it is substance that is the evil aspect in manifestation, and I think that the higher initiates like Christ talk in terms of planetary life. He is completely liberated and abstracted from evil. The evil is there, but it cannot touch him. There are certain phases of evil that are no temptation to us. We are liberated from them. I am quite sure that in earlier lives we liberated ourselves from them, and I think that the law holds good all the way up.

JL: There is always something to be liberated from.

AAB: Once you have taken higher initiations you are liberated from substance.

RK: “Without shadow of turning.” There is a retention of dynamicity but no shadow. [Quote taken from Thomas à Kempis, *The Initiation of Christ*, Book III, Part XLIX, “Of the Desire after Eternal Life, and how Great Blessings are promised to those who strive”: “My Son, when thou feelest the desire of eternal happiness to be poured into thee from above, and longest to depart from the tabernacle of this body, that thou mayest contemplate My glory without shadow of turning, enlarge thine heart, and take in this holy inspiration with all thy desire....”]

AAB: You are rightly oriented. Once you have what is known as Monadic consciousness you have lost all contact with dualism. You have that which took matter, not the consciousness of that which is definitely identified with matter. It is the consciousness of that which came into incarnation and took matter.

M: I have the deepest sympathy for the Tibetan. He must struggle to put these things into a language that we can begin to understand. His responsibility is very great.

AAB: It must be very difficult to have a full grasp of strength and life and relationship and then have to bring them down into words for stupid minds like ours.

AP: To know how much to give out without leaving anything unsaid that would distort what is given. We can see it in our efforts to step it down.

GR: To see through the eye of the learner.

AAB: To give us something that we can understand and thereby expand our consciousness a little bit. We onward move in life.

M: To stimulate us to effort.

AAB: These two pages are frightfully difficult from the standpoint of a beginner.

N: This very last statement that Monadic life is that which has come into and out of substance.

LM: I think that is staggering in its clarity. It makes you realize that there is another plane that you have not touched before.

RK: What JL was talking about is the third aspect. The human being has the first aspect and doesn't always stay with the third aspect.

AAB: Identification with form, quality and purpose.

RK: JL is referring to identification with form.

AAB: Our present evolution is to free the life of Soul from the control of form. Where the Soul is controlled by form and has knowledge of such control, then you have sin. When we are identified with the form and don't know it, then there is no sin.

RK: [Quoting from *The Externalisation of the Hierarchy*, p. 114]

Forms are ever open to attack. A strong subjective life and spiritual detachment are the two safeguards. Where the form is more potent than the life, danger is imminent; where attachment to the material aspect or organization is present, spiritual values are lost.

When you have spiritual values you are not subject to any turning.

M: You see how he stimulated someone like RK or you to expand on it. He stimulates us up to a point where we can carry it on.

JL: I think my trouble was that I forgot there were three evolutions. You keep on evolving if you are free from form. I was forgetting the two higher ones.

R: That is the real meaning of death. If it were not for death the individual would become too immersed in form.

AAB: We die and then we completely throw off the dense physical, but we are still identified with quality in the etheric. Then we are completely free from substance and form. It is the same with initiation, because this is the cosmic physical. What happens outside of the cosmic physical I do not know anything about.

R: There comes a point when everything is resolved into spirit and matter, but without attachment to matter.

AAB: I think you could reach a point at which you are completely free from matter. I think Nirvana is a complete negation of matter. When you have taken cosmic initiations you are free from the cosmic physical.

R: I think Nirvana means no matter.

B: One purpose of experience is to make creators. I think they have to keep some touch with the state they are going to deal with.

AAB: I don't know what Planetary Logoi do. Several of the paths take you away from matter altogether. Abstract understanding is a terribly interesting phrase. You can think a lot and not understand anything.

RK: I think this is talk in its individual and universal aspects. In the very first paragraph that begins the Servants' Degree meditation work is this statement from page 62 of *Letters on Occult Meditation*:

Four things the student has to realize. Let him deliberately realize that he is a son returning to the father; that he is God himself seeking the God consciousness that is his; that he is a

creator seeking to create; that he is the lower aspect of divinity seeking alignment with the higher.

AAB: He may get that by identifying himself with, and abstracting himself from, substance.

RK: Then transmuting substance. It begins with transmuting because spirit descends as matter and matter ascends as spirit.

AAB: Matter is spirit at its lowest point; spirit is matter at its highest point.

B: Life is a form.

AAB: Life is *in* form, and there you have one of the fallacies.

RK: We look upon life as the one form of existence. It is a form of *existence*, not a form.

AAB: Synonyms are useful – life, spirit, energy are synonyms. [Reading further on p. 129]:

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:

3. 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.

There is nobody in the world except disciples and initiates who believe in the sixth and seventh kingdoms. They are beginning to believe in the fifth kingdom because that is the kingdom of Souls. [Reading further on pp. 129-130]:

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 inflowing 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 think the phrase “cosmic intention” is interesting. It is that which should be shouldered by the Hierarchy. We should be able to step it down to the burden of the Plan, and that is what should be shouldered by us.

Cosmic intention

Purpose

Plan

Three interesting words. The great groups shoulder the burden of the application of cosmic intent, application of purpose, and application of plan.

RK: Those three groups are the three dynamic points of the great triangle: Shamballa – Hierarchy – Humanity.

AAB: [Reading further on pp. 130-131]:

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” that is known under the name of the Hierarchy. It is illumination and consequent organization that is needed profoundly at this time.

I think there you have a subtle reference to the meditation work of light and goodwill. That can be definitely organized on Earth. [Reading further on pp. 131-132]:

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, which are based upon the past but which produce very different results to those sensed even by the advanced disciple in his highest moments. A new life expression appears, which 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.

JL: I have trouble thinking of an urge without any opposition.

AAB: I should judge it a grand lesson for you to learn. It is easy to have an urge when there is an opposition, but to have an urge when there is none!

RK: A perfect statement of what a disciple should be.

AP: In the political and commercial world people say they don't dare do away with opposition; there would be no effort. You proceed on the higher way without opposition. Evolution calls for opposition, but unfoldment on those higher planes does not need opposition.

GP: I think opposition is necessary in the three-dimensional world, but in the four-dimensional world there is no opposition because that is the world of freedom.