

Talk by Alice Bailey to Arcane School students October 20, 1944

AAB: This time we have a passage on a rule that concerns itself with the subject of Shamballa. I don't know whether you are like me, but I have often questioned just what use it is for us to know these exceedingly advanced bits of information that concern a phase of life and a state of consciousness of which we cannot have even the faintest idea. As we study these very abstruse and advanced modes of approaching the planetary heart, I think it is very important that we hold to a constant inner realization of function regarding the relation of this group to the Ashram, otherwise we will get into an abstract condition of mind that would be impractical.

The book that goes out of the library most often and is most studied is *A Treatise on Cosmic Fire*. It is the book nobody understands. There is little in that book that can be understood. A sentence here and a paragraph there enable us to make relationship with our own knowledge. The whole book deals with the psychology of God, with the fires of the universe, with the consciousness of the One Life in whom we live and move and have our being, with the consciousness that that great being takes. The reason that this book goes out so often is that it is an escape. People like to believe it is all true. They have no inner recognition of its truth. They merely want to believe that some day they will prove that all those statements are facts. They have to take it on faith, but then the Christian teaching has trained us to lay a good deal of emphasis on faith. Personally I haven't much use for faith, but I am willing to accept a hypothesis until it is proved. I am anxious, as we take up these advanced rules, that we should discover that here is the Hierarchy, here is the Ashram with which we hope we are affiliated, and down here we stand, between the Hierarchy and the particular Ashram with which we are affiliated and humanity as part of the New Group of World Servers; for I believe that the New Group of World Servers is a tentative effort of the externalization of the Ashram. An attempt is being made by the disciples connected with the Ashram, under the watchful eye of the heads of the Ashram, to prepare a field of consciousness, and when it has made a definite, clear-cut impact upon the minds of humanity, it will make it possible for the Hierarchy to emerge. All this teaching about Shamballa has been received as a great hypothesis; it is accepted by the Hierarchy, but we know nothing about it. The only thing we can be sure of is the fact of the Ashram, and we can accept that because, as I see it, the teaching that has come to us from the Tibetan could only have come from an Ashram. I think it is very important that we keep our feet on the ground, that we do not try to penetrate into the Council Chamber of the Lord of the World. [Reading from *The Rays and the Initiations*, pp. 132-134]:

The Rule that is our theme for consideration at this time is one of deep significance and esoteric interest; it is concerned with the life of Shamballa and with the purposes of the Great Council. This rule is also one of rare beauty and extraordinary implications, and it offers me the opportunity to enlarge upon a subject little known or understood by any esotericist in the average esoteric group. The reason for this is that it is only as the new cycle draws closer – as it is drawing today – that the new and fuller teaching, the greatly extended horizon and the tremendously enhanced perception of the spiritual observer and worker become possible and apparent. Much, very much, has been given out during the past one hundred years about the Masters, and (as we are considering the subject of initiation and of preparation for that great transitional experience) it is necessary to understand somewhat the nature of Those with Whom the disciple has to associate, and the kind of world and of consciousness in which They live and move and have Their being. The fact of the Hierarchy is to many thinkers an established fact; the hypothesis that there may be a Hierarchy is a widespread recognition. Information concerning its grades, its modes of working and its objectives are now common property; much has been accepted and much proved by those who believe this teaching.

Before proceeding to a discussion of Rule 7, however, I would like to spend a moment studying some of the effects of this steadily growing fund of knowledge. It has become the possession of the many and not only of the rare and discreet esotericist and occult student; this teaching has now seeped down into the consciousness of the masses and is there producing curiosity, relief and hope, speculation and cynical laughter, conscious spiritual effort or sustained ridicule – according to the type of mind, the sensitivity to truth or the crass credulity of the recipient. But the knowledge, belief and hope in the existence of a planetary Hierarchy has today leavened the entire mass of human thinking in a far wider and deeper manner than perhaps the most optimistic suspect; herein lies the hope of the world, and here is to be found also a fertile field for spiritual work during the coming decades. For this all disciples must prepare.

The rules whereby the Hierarchy may be reached are already well known to the aspirants of the world; they must become equally well known to the average person; the objectives of the Hierarchical work must be emphasized and the nature of the divine Plan unfolded so that purpose and goal may be presented to humanity; the synthesis of the chain of Hierarchical Existences – from the smallest atom of matter up to and including the Lord of Life Himself – must be unfolded; the essential and spiritual interdependence of all and the interrelation of every unit of divine life must be proved. This will eventually lead to that established unity of effort that will express itself in the merging of the fourth and the fifth kingdoms in nature, and to the establishment of that brotherhood that will constitute the germ or the seed of the coming manifestation of *the Hierarchy as the Heart of God* (directly related to the Heart of the Sun) in physical expression. This is necessarily an ambiguous phrase; but is as close an expression, in words, of Hierarchical purpose as I find it possible to make.

AAB: This is entirely a mental idea at present, and it has to work down onto the astral plane. Then it will take form on the etheric plane as energy, and only then will we have brotherhood on Earth – only when it has worked itself down from the mental to the astral, from the astral to the etheric and from the etheric to the physical. And I don't know what we are talking about; the whole thing is so tremendously esoteric. [Reading further on p. 134]:

The entire field of the world – meaning by that phrase all the kingdoms in nature in united inner and outer relationship – will be the medium of recognized spiritual experience and also the field of expression of certain divine qualities and aspects that have hitherto been in quiescent abeyance. What these qualities are, what divine aspects are awaiting precipitation, and which divine purposes are latent in that field of waiting expectancy, I cannot yet reveal or even indicate. The times are not yet ripe.

AAB: What qualities could there be of which we have no perception? I don't understand what Cosmic Fire means, but it has been reduced to words. There are qualities that we do not even sense yet. Our idea of God is based on what we know and can reduce to words. That is very finite. There must be behind the qualities of intelligence and love and will other qualities that are the depth behind the apparent. I can't imagine what they can be. It is interesting if you remember that there was a time when love was not understood even as much as we understand it now. In the Old Testament the word "love" is used only twice as we understand it.

JL: It is used only about seven times in the New Testament. There is more than one word translated as love.

AAB: It would be interesting to know the seven times in which it is so used. [Reading further on pp. 134-135]:

A great upheaval in all the kingdoms in nature has characterized this day and generation; a stupendous destruction of all forms of divine life and in every kingdom has been the outstanding note of this upheaval. Our modern civilization has received a death blow from which it will never recover, but which will be recognized some day as the “blow of release” and as the signal for that which is better, new and more suitable for the evolving spirit, to make its appearance. Great and penetrating energies and their evoked forces have met in a conflict that has, figuratively speaking, elevated the mineral kingdom into the skies and that has brought down fire from heaven. I am talking to you factually and not just symbolically. The bodies of men, women and children, as well as of animals, have been destroyed; the forms of the vegetable kingdom and the potencies of the mineral kingdom have been disintegrated, distributed and devastated. The coherent life of all the planetary forms has been temporarily rendered incoherent. As an ancient prophecy has put it: “No true united Sound goes out from form to form, from life to life. Only a cry of pain, a demand for restitution and an invocation for relief from agony, despair and fruitless effort goes out from here to There.”

AAB: That’s an interesting sentence: “Great and penetrating energies and their evoked forces have met in a conflict.” Here is a clue to the idea that matter, the physical form, is not a principle, and something is evoked by the pouring into the physical form of energy that is not a principle. Here is a field for thought. [Reading further on pp. 135-136]:

All this upheaval of the “soil” of the world – spiritual, psychological and physical – all this disruption of the forms and of the familiar contours of our planetary life *had* to take place before there could come the emergence of the Hierarchy into the public consciousness; all this had to do its work upon the Souls of humanity before the New Age could come in, bringing with it the Restoration of the Mysteries and the rehabilitation of the peoples of the Earth. The two go together. This is one of the major points that I am seeking to make. The disruption, disintegration and the completely chaotic conditions existing for the past five hundred years within all the kingdoms of nature have at last worked their way out into paralleling physical conditions. This is good and desirable; it marks the prelude to a better building of a better world, the construction of more adequate forms of life and of more correct human attitudes, plus a sounder orientation to reality. The best is yet to be.

Everything is being rapidly brought to the surface – the good and the bad, the desirable and the undesirable, the past and the future (for the two are one); the plough of God has nearly accomplished its work; the sword of the spirit has severed an evil past from the radiant future, and both are seen as contributory in the Eye of God; our material civilization will be seen as giving place rapidly to a more spiritual culture; our church organizations, with their limiting and confusing theologies, will soon give place to the Hierarchy, with its emerging teaching – clear, factual, intuitive and non-dogmatic.

The Hierarchy has been invoked and its Members are ready for a great “act of evocation,” of response to the invoking sound of humanity and of a definite (though relatively temporary) “act of orientation.” This will force the Hierarchy, of its own free will, to turn toward a new and more intimate type of relation with humanity. That period of orientation will end when a powerful, earthly Hierarchy will factually, externally and in reality hold sway on Earth, working in all the kingdoms of nature and thus bringing about (in truth) the expression of the divine Plan. This Plan is implemented through the medium of the senior Members of the Hierarchy, Who invoke the “Lights which carry out the Will of God”; They are Themselves invoked by the Light-Bearers, the Masters; They again, in Their turn, are invoked by the aspirants and disciples of the world. Thus is the chain of Hierarchy only a lifeline, along which travel the love and life of God, from Him to us and from us to Him.

M: It sounds so hopeful. I really think a lot of the word “hope.”

RK: She means “Christ in me, the hope of glory.”

AP: The place of hope between faith and charity is interesting. It seemed very trivial to me at first, and then I thought that hope is the link, the thing that is rooted in faith and that flowers in love, and that is the reason it is in the central place. When someone in the group says something that I react against, I always go home and meditate upon it. You can learn more from the people you disagree with than from the others.

GR: Last winter we talked about Christ, the Preserver, and Mrs. Bailey asked what we thought He came to preserve. It came to me that His purpose was to preserve all the things you just mentioned.

M: Someone said He came to preserve the bond in the home. Wasn't that something He stated or came to initiate?

AAB: That is an innate thing in nature. I think the home life of the Greeks was very real.

M: It is an interesting thing that the last time my son wrote home he seemed most interested not in his own home but in the home of his childhood. It was that he kept referring to.

AAB: Do you think it is the same thing that when people get very old they live in their childhood?

M: There is a relationship established there.

AAB: There was an integration established.

M: It must be the beginning of a relationship that will be a strong relationship.

RK: His relationship is a basis for something else. Eventually it is identification.

AAB: I think home life is getting very feeble now.

M: It is probably changing, but it is the foundation for something.

AAB: God is our father, and we are all His children. There you have the great cosmic idea. I suppose that what we mean when we talk about the unrevealed qualities of deity is that all our planes are planes or aspects of the cosmic physical, and if the relationship between the cosmic astral and the cosmic physical is established, energy will come in that will be much higher than the energy we know, the egoic. When we have achieved the ultimate goal for our seven planes, we will only have dominated the cosmic physical, and occultism is really dealing with the four etheric levels of the cosmic physical.

RK: Esotericism is something too.

AAB: Esotericism is dealing with the four higher cosmic physical planes.

RK: I think esotericism deals with the meaning, and occultism deals with the force aspect.

AAB: Occultism really has to do with the reaction of the three lower to the four higher planes. Esotericism deals with the coming in of cosmic force into the three worlds. That is why it is that the

occultist works in the world of force, and the esotericist works in the world of life. Take an entity like Christ; He was the Lord of Love because some quality from the cosmic astral was expressing itself through Him. I haven't gotten to the higher levels of the cosmic physical yet. We are trying to get from the astral world to the Buddhic.

AP: It just occurred to me that these qualities of which we can have no comprehension might expand in the fourth, fifth, sixth and seventh dimensions, and when a thing varies long enough in degree, it becomes different in kind. If you think of love expanding itself in the fourth, fifth, sixth and seventh dimensions, might it not become a quality different in kind by its increase in degree so that we could have no comprehension of it?

AAB: We could have a hypothesis about it.

AP: That increase in degree becomes a distinct difference in kind.

JL: If you posit more than three qualities of deity, you no longer have a trinity.

AAB: [Reading further from pp. 136-137]:

This dual thought of the relationship between humanity and the Hierarchy, and between the Hierarchy and the highest Center, Shamballa, is completely covered in Rule 7 in its two forms – for applicants, and for disciples and initiates.

Rule 7.

For Applicants: Let the disciple turn his attention to the enunciating of those sounds that echo in the hall where walks the Master. Let him not sound the lesser notes that awaken vibration within the halls of Maya.

For Disciples and Initiates: Let the group life emit the Word of invocation and thus evoke response within those distant Ashrams where move the Chohans of the race of men. They are no longer men as are the Masters, but, having passed beyond that lesser stage, have linked themselves with the Great Council in the highest Secret Place. Let the group sound a dual chord, reverberating in the halls where move the Masters but finding pause and prolongation within those radiant halls where move the "Lights which carry out the Will of God."

Of real importance, though relatively small, are two contrasts. These emerge with clarity if you compare the instructions given to applicants for discipleship and those given to initiates. The applicant (or young disciple) is addressed as an individual and is told to give forth "those sounds" that will be heard by the Master in His Ashram – for that is the true significance of the words. The initiate functions in a group (always in a group) and has developed or is rapidly developing group consciousness; in unison with his group and as an integral conscious part of it, the Word must be enunciated; this is not a medley of sounds, but is one clear Word of invocation. You need to remember that the disciple is occupied in resolving the many sounds into the Word; when he has done this, his individual approach to reality terminates, and he begins to act with his group where all activity is concerned. This is a point of major importance for the newer type of disciple to grasp. In the past, the emphasis has been on what the individual initiate had to do in order to fit himself to take initiation, and so become a Master of the Wisdom and a member of the planetary Hierarchy. In the coming new cycle the emphasis will be upon *group* work and activity, upon *group* initiation and *group* approach to the Center of Life. The required mode of life and the needed

individual eliminations and adjustments are now so well known (theoretically, at least) that they should have dropped below the threshold of consciousness and should consequently be automatic in their effects. This should also provide a steady inducement to thought that will make the initiate what he ought to be, because his conscious mind is free for group functioning. This is a concept that must be increasingly cultivated; “As a man thinketh in his heart, so he is.” The lower mind should be the organ of heart expression and be as unconscious in its functioning as is the rhythm of the heart itself – the physical heart. The higher mind is intended to become increasingly the field of the initiate’s effort, and hence the constant need for him to build the Antahkarana.

AAB: There you have something that could be the goal of a group like this. The emphasis is upon the group. If that is true, ought we not to be able to express something that is here? There should be a thought, a word that goes up from a group like this eventually, and that only becomes possible when, individually, we have resolved our problems and the group is the important factor in our lives. As I see it, that is one of the problems we have to face in the Fourth Degree – how and in what way we can get them ready for this type of attitude, because their major emphasis is on what they are doing, what they are planning, what their relation is to the Headquarters Group, to the Masters.

B: The clue is the use of the lesser mind.

AAB: “The lower mind should be the organ of heart perception...”

JL: He is talking about “in unison with the group and as an integral part of it.” Cooperation. Unity recognizes that there is one. When I think you and I will work together, I have something. When I think you and I are one, I haven’t anything. He is talking about the time when you have completely forgotten yourself. You don’t care how many come to the meeting. Then you have forgotten about yourself. We haven’t gotten group cooperation that is group cooperation.

AAB: Take this group. The idea of cooperating because you *have* to cooperate doesn’t enter into our consciousness. We will attempt to attain unison of thought, endeavor and goal, and when we do that there is bound to be cooperation. Our great problem is how we can arrive at that state of mind. The moment we have stopped cooperating with each other we will have reached the stage of unity that RK and I have reached. This morning I needed some papers for some work I wanted to do, and this evening she handed them to me. That is what I call unison. I do not call it cooperation.

JL: The Tibetan says that Aquarius teaches you group service and Leo teaches group consciousness.

AAB: Leo emphasizes the individual.

JL: We have to have a highly developed individual consciousness in order to have group consciousness.

RK: I think we are losing sight of one point. A group must have an objective, one purpose in which we all cooperate and are unified. The only reason it happened is that we are both focused on it.

R: We talked about that objective in terms of the development of group sensitivity. You spoke of some definite objective we should work toward.

RK: We are just a cell – I hope a living cell – in the Hierarchical body, and the great Hierarchy is stretching itself. It has a kink in its body, and we are that kink. We have to exercise to work out that kink for deity.

AAB: The four points are:

1. Group sensitivity
2. Group consciousness
3. Group cooperation
4. Group unison

JL: You have perfection when you reach group unity. The Tibetan talks about group service. It is going ahead as a group with everybody pushing toward the same goal. You can't enlarge your consciousness and know you are a group until you have been through the stages of group service, group cooperation and group sensitivity.

GR: The individual conscious mind must be freed for that work and then the group consciousness will descend upon us.

AAB: The individuals in this group should have achieved a certain measure of liberation.

B: What is the objective of this group? The last time I asked this question you put me off and said the time was not ripe. Is the time ripe to talk about our objective now?

FB: The only way we can approach what we are talking about is by the brooding process. The Master said to brood upon the Plan until you become the Plan. If we brood upon the Plan, eventually we will find it.

AAB: RK was talking about the objective.

RK: We should be a functioning radiant center so that the great Life can work through us.

AAB: I often think how tremendously potent this group could be if we could arrive at some measure of unison, which he is talking about.

FB: Then we could become invocative.

AAB: We would become the radiant center that RK is referring to.

RK: In the new book it says, "the Plan itself should be the motivating fact." The brooding process should bring the group into touch with the Plan.

AAB: What really will happen will be that if we can go on through for a few weeks and get a synthesis of thinking, we shall find ourselves meditating. Whatever happens in this group has to be a spontaneous and united thing because inner unity has been achieved and words are not necessary.

CH: Isn't that technique given in the Seventh Rule for Initiates: "Let one clear note sound within the halls where the Masters move."

AAB: "Finding pause and prolongation," that is it.

R: I think one could make a conscious effort to develop that brooding thought.

AAB: I think so much of the effort we make blocks our efforts. It has to be spontaneous. When I get so engrossed within myself, which is like the brooding process, I forget myself.

M: The Tibetan talks about Shamballa to provoke us to brood over it. I have gone back again and again to it until I am getting some glimmer of it.

AAB: When I am dealing with myself, I do things with myself. When we have a group, then whatever happens has to come from united spontaneity. If we sat here and tried to do it, we should get absolutely nowhere.

JL: Aren't we going to get into trouble when we have a goal? Shamballa is to teach us about purpose. If you have purpose, your effort is to be and not to get somewhere.

AAB: A goal is a thing you reach and pass.

AP: This is a goal in consciousness and constantly shifts. It is hard work. You needn't worry about getting there.

AAB: [Reading further from pp. 137-140]:

In this Rule we are therefore dealing with the work to be done by a group of pledged disciples and initiates; they are learning *together* to make an approach to Shamballa (involving the Will element); this is as much a goal of the Hierarchy as approach to the Hierarchy is the goal of advanced humanity. It concerns the interrelation of great centers of force. This is a point that esoteric students should attempt to grasp for it completes the planetary chain of Hierarchy and throws a light upon the Way of the Higher Evolution.

Great movements and progressions have always taken place upon the subjective side of life; it is these subjective activities that have made it hard for disciples to grasp the truth and arrive at some true realization of the subjective situation that ever exists between the Hierarchy and Shamballa. The energies concerned are so subtle, and the Beings involved are so advanced and so highly developed (even from the angle of the initiate of the third degree), that it is well-nigh impossible for the teachings (which I seek to give) to be worded in such a manner that they become comprehensible. All that I can do is to make certain statements that (from the standpoint of those I teach) are *not* verifiable; they have to be accepted on trust and with the reservation that time and the point of view of the individual disciple will later prove their truth – or their non-truth.

The objective of all training given to the disciple is to shift his conscious awareness from the point where he is to levels that are higher than those in the three worlds of definitely human evolution; the intention is to teach him to function on those planes of conscious contact that are as yet so subjective that he only accepts them as existent in theory. The trained initiate knows that they have to become his natural habitat, and that eventually he has to relegate the ordinary and normal human experience to the three worlds of daily expression. These become eventually the worlds that exist below the threshold of consciousness; they are relegated to the realm of the subconscious – recoverable consciously, if necessary for right service of humanity, but as much below the threshold of consciousness as are the ordinary emotional reactions of the average person. These are always recoverable (as modern psychoanalysis has demonstrated) and can become capable of expression and of formulation into conditioning concepts – thus actuating mental perception if deemed of adequate importance. However, it should be borne in mind that the greater part of the emotional life of the disciple must become increasingly subconscious, just as the physical plane life of the normal, healthy human being is entirely automatic and thus subconscious. When the disciple has striven to expand his consciousness, when he has learned to stabilize his consciousness

in the Spiritual Triad, then he becomes part of a great and constant Hierarchical effort that strives upward toward the “Place of Clear Electric Light,” to which the clear cold light of the reason is the first key to the first door.

There are three doors into Shamballa, speaking figuratively:

1. There is *the door of the reason*, of pure perception of truth. Christ gave the clue to this teaching when He said “I am the Way, the Truth and the Life.” Of *that Way* we know much, because upon the Way a vast body of teaching has been given, and that teaching, if followed, brings a person into the Hierarchy. He then becomes a factual part of the Hierarchical membership. Of *that Truth*, we know (as aspirants) relatively very little. Truth – as we understand it during the early treading of the Path of Discipleship – is concerned with great verities that are (from the insight of the Enlightened Ones) only the a b c of life. These truths are:

The manifestation of divinity on the physical plane.

The doctrine of Avatars. This religious history reveals.

The nature of consciousness, through the development of psychology.

The doctrine of the Trinity, as it expresses itself through the aspects and the attributes.

These four expressions of truth will be found to convey all the knowledge with which the initiate must stand equipped when he climbs the Mount of Transfiguration at the time of the third initiation. They have given him a spiritual perception of the Plan.

AAB: Every disciple has to manifest divinity on the first plane. The Avatar is a Messenger. We become messengers. Work that we do as Avatars is within the field of consciousness and with the aspects and attributes to bring about in the field of consciousness the work of salvation and the expression of divinity. The Tibetan’s teaching lends itself to such reversals and such clear sequential teaching. [Reading further from pp. 140-142]:

Of *that Life*, we know nothing whatsoever. The contemplation of its significance belongs to Those Who can move at will within the “precincts of the Lord of Life” – in Shamballa itself. All we can know about it is its lowest step. This enables us to study the impulse or instinct that enables all forms of life to function, that embodies the principles of responsiveness to contacts and to environment, and that embodies itself in the breath of life; this is also related to the air in some mysterious manner, and also to fire. More about this subject it would be useless for me to say.

2. There is also *the door of the will*. This is a penetrating power that relates Plan to Purpose and that has in it the faculty of coherent persistence. The reason for this persistence is that it is not dependent upon the content of the form – whether it is the form of an atom, of a man or of a planet – but upon a vital dynamic and immutable purpose, latent in the consciousness of the planetary Being Who, “having pervaded this entire universe with a fragment” of Himself, REMAINS – greater, more inscrutable and “firmer in intent” than any of His creations, even the most advanced and the closest to Him. Only those have clear perception of His divine purpose who do not belong to our Earth humanity at all; these are the Lives who came with Him to this planet when He came, and Who remain with Him as “the prisoners of loving intention” until the last “weary pilgrim has found his way home.”

This spiritual will is something of which humanity knows nothing; it is hidden and veiled by the self-will of the individual and the group will of the Soul. Through both of these experiences the human being moves until his individual will is developed and grounded,

focused and reoriented, and his group will is unfolded so that it includes and swallows up the dedicated, conscious, individual will. When this fusion has taken place (at the third initiation) a great revelation unfolds itself, and for the first time the initiate senses and then contacts the universal will; from that moment the initiate says, "Father, not my will but Thine be done." Just a little of what that will includes may emerge as we study this seventh rule and some of the succeeding rules.

3. I can find no words to express the nature of the third door. Let us, in default of a better term, call it *the door of the monadic sense of essential duality*. Body and life, Soul and personality, the Spiritual Triad and its expression, the Christ in incarnation – all these dualities have played their part. Man has passed from one expansion of consciousness to another. Now he comes to the final duality of spirit and matter, prior to their resolution into something to which the terms "isolated unity" and "universal synthesis" give only faint and inadequate clues. To the development of this system of identification the initiate of the degree of Master of the Wisdom, and also (on a higher turn of the spiral) of the degree of the Christ, are focusing all Their efforts. Up to the fourth initiation, the term "system of expansions" would seem illuminating; after that great initiation, the term "system of identification" would appear more appropriate.

When the initiate has passed through the three doors, symbolically speaking, he then faces all life, all events, all predeterminations, all wisdom, all activity and all that the future may hold of service and progress from the angle of the pure reason (infallible and immutable), of true spiritual will (completely identified with the purpose of the planetary Logos), and of the highest possible focused relation. The mystery of relationship becomes revealed to him. Then the entire scheme of evolution and of the intention of the One in Whom he lives and moves and has his being becomes clear to him; he has no more to learn within this planetary scheme; he has become universal in his attitude to all forms of life, and is also identified with the "isolated unity" of Sanat Kumara. Few of the great Lives Who form the inner group of the Council Chamber at Shamballa are now of greater advancement than he; the "Supernal Three," the "Radiant Seven," the "Lives embodying the forty-nine Fires," the "Buddhas of Activity," and certain "Eternal Spirits" from such centers of dynamic spiritual life as Sirius, or from the constellation which at any one time forms a triangle with our Sun and Sirius and a Representative from Venus are of greater – far greater – advancement. Otherwise, all initiates of the sixth degree, and a few of the Masters Who have undergone specialized training because They are upon the First Ray of Will or Power (the ray conditioning Shamballa itself), form part of the Great Council. Many Masters and Chohans, however, after serving upon the planet in various capacities, working with the Law of Evolution, pass out of our planetary life altogether.

All the above information concerning the Lives which are far in advance of the disciples of the world contains little of moment for you, except in so far as it falls into a diagrammatic pattern of our planetary life and purpose, and enabling you, therefore, to get a faint glimpse of a synthetic theme and purpose to which all evolving lives must and will eventually conform.

AP: Those words are tremendously clarifying on the whole thing – the connection between Plan and Purpose.

RK: The whole picture shifts us out of the three worlds where we are acting and feeling. You have to begin with the causal body on the level of the Soul before you can knock on the first door, which is pure reason or Buddhi. The other one, the atmic, you will act as a Triad when you yourself become that. We have to be a synthesized personality before we can benefit by this.

AP: I can sit right here and get some idea of the connection between Plan and Purpose. I think it is instantaneously illuminating.

CH: One of the most interesting things, and something I do not understand at all, is “the group will of Soul is a veil.”

AAB: “Unveil to us the face of the true spiritual Sun.” The individual will wants to have the veil removed so that we see the light beyond.

CH: That parallels the statements from one of the papers. The Tibetan says, “A.U.M. pins the individual against the wall.” We discussed it as a duality and as a triplicity. I remember you spoke of it especially because all the Hindu writers always thought of it as the word of the highest aspect. The Tibetan says it is the word responsible for pinning man into physical incarnation.

FB: When humanity got to a certain point, the mind was implanted. When we get to the stage of fusion, this penetrating force of Will will touch us. Then we will know something about it and will respond. It is something completely beyond us. It is something we are going to evolve and develop. It is an utterly new thing.

AP: The Soul is becoming quite a secondary consideration.