

Talk by Alice Bailey to Arcane School students November 17, 1944

AAB: Last week I was thinking about this meeting, and what struck me as I went over what we had been talking about was the constant repetition of the same reactions to the instructions of the Tibetan. I think I started it myself by saying something about the things we don't understand. He basically says, "Ponder on this, but it is impossible for you to comprehend it." I feel it would be very valuable if from now on we try to get a deeper realization and a deeper approach to everything that is read. Otherwise we can go on being tremendously interested, but always reacting in the same way. I am always looking for the time to come when two things would happen: that suddenly all of us simultaneously, without any shadow of self-consciousness about it, would find ourselves meditating; or suddenly, again without any selfhood or any self-consciousness about it, we would simultaneously receive an impression from the Tibetan, which of course would automatically lead to meditation.

I would like to see a great deal more discussion at these Friday meetings, but along much deeper lines than we have so far. I do not know whether that is possible. It means that when we start to read and think, we try to reach a much higher point of consciousness and hold it steadier than we have been accustomed to doing. One of the things that I have said quite often is that in the Arcane School we are the cream of the School, and to me that is an appalling thought from one angle. I know you all very well, and I know that there is within each of you a capacity you have not yet touched. I have seen some of you touch it, and I would like to feel that that animating something in you could be invoked as it never has been invoked. I sometimes wonder what so-and-so got from the evening's discussion. It interests me enormously because it is the reaction of all of us at this meeting that raises all of us to a higher point than we would normally reach.

I would also like to say one other thing that I think is important. If we do touch this high point of realization together during these meetings, the most normal reaction upon the part of all of us would be stimulation. What does stimulation mean to you? I suppose the ordinary interpretation would be that we feel a higher and closer interrelation than we did before. I don't believe that. I think stimulation works out at first in greater sensitivity. Thereafter you are more sensitive in every aspect of your nature. That might mean that you are more sensitive to the group reaction, to the vibration of the Ashram of the Master, to the quality and influence of your Soul. As that sensitivity works down through you and you have sensitivity in every part of your nature, you are going to be more sensitive on every plane. And what will it do to your reactions on the astral plane? You will be more sensitive to what is going on in the world. There is a tremendous point of tension in the world [World War II]. The great offensive is on. There have been weeks of definite preparation. I wonder if you have any idea what an enormously potent thoughtform and reaction to the situation has been built up – fear, horror, elation. It is a gigantic thoughtform. Then there is the German thoughtform – dismay, horror, desperation. What does that mean? It means, if you are sensitive, that you are tuning in on something that is a terrific reality in the world, but it does not belong to you. Perhaps it does in the sense that the Hierarchy are part of it and feel compassion and suffer with it. Tuning in on it incapacitates you for normal ordinary life. I am saying this for this simple reason. I started off suggesting that we try to deepen our response to what we are going to be impressed with. That means that you lay yourself open to wonderful impressions, as well as other impressions, and you have to be ready to take a firm stand in spiritual being and not be touched by that which will make its impact upon you if you let it.

RK: Long ago you told us that we should recognize and be outposts of the Masters' consciousness and outlets for the Masters' energy. At this point we have to remember that.

AAB: Power flowing from the Hierarchy repudiates that which you should not have. That is the way to protect ourselves. The flood of spiritual life flowing through us throws off that which we should not appropriate.

We are going to begin Rule 9, but the Tibetan has very interesting preliminary thoughts that were the reason for my preliminary comments. [Reading from *The Rays and the Initiations*, p. 167]:

As we proceed with the study of these rules the difficulty of interpreting and explaining them becomes increasingly great. We have arrived at a section of the rules that requires initiate consciousness for right and true comprehension.

AAB: What do you think that means? Our instinctive reaction as we read those words is, “What’s the use?” Haven’t we thought that several times? But you would not be here in this room unless you had taken the first initiation. If that is true, you can claim to have a measure of initiate consciousness. So we can go forward with the certainty that up to a certain point we have something in us that reacts to what we are reading. [Reading further on pp. 167-168]:

We are studying ideas for which we have, as yet, no adequate language. Briefly, we have considered certain of the *lower* aspects of the Laws of Life as they appear to the initiate and are interpreted by him within the sphere of his normal consciousness – that of the Spiritual Triad. The presentation that I gave you had to be confined within the area of consciousness that we call “manasic awareness,” which is that of the abstract mind. Just in so far as that abstract mind is developed in you and the Antahkarana tenuously constructed will be your understanding of my words.

The difficulty becomes still greater as we arrive at the study of Rule IX. It was of real difficulty when presented in its lower form to applicants. That rule, as you may remember, ran as follows:

Let the disciple merge himself within the circle of the other selves. Let but one color blend them and their unity appear. Only when the group is known and sensed can energy be wisely emanated.

Three major ideas appear in this easier rule:

1. The idea of complete identity with all other selves.
2. The idea of the uniformity of their spiritual presentation to the world when unity is established.
3. The idea that – as a result of the two above achievements – the group force, as a real and focused energy, can then be used.

Glibly the neophyte talks of identifying himself with others, and eagerly he endeavors to ascertain his group and merge with it; yet in so doing the constant concept of duality is ever present – himself and all other selves, himself and the group, himself and the group energy that he may now wield. Yet this is not so in reality. Where true identity is achieved, there is no sense of this and that; where the merging is complete, there is no recognition of individual activity within the group, because the will of the merged Soul is identical with that of the group and automatic in its working; where true unity is present, the individual applicant becomes only a channel for the group will and activity, and this with no effort of his own but simply as a spontaneous reaction.

AAB: Now comes the paragraph that gives a definition of will. From now on the emphasis in these instructions is laid upon the will because later there will be identification with Shamballa, which is the emanating source of the will energy. [Reading further on p. 168]:

I have emphasized the above because in the rule for disciples and initiates, this will be found to be still more the case and the results are brought about by a conscious use of the will, which is divine synthesis in action.

AAB: It means this: that the time will come when this group, as a group, the entire group, will arrive at a realization of what it, as a group, has to do, and that will be “divine synthesis in action.” There will be divine synthesis among all of us, such as when we use the phrase “the Will of God.” I don’t know what it means, but if the will that we have to evidence is divine synthesis in action, you have two questions to ask: with what are we to synthesize and in what way does that action take place? [Reading further from p. 168]:

Also, the group referred to is not the Ashram of some particular Master, but that of all Ashrams as they in their entirety reflect the purpose of Shamballa and work out the Plan within the active sphere of the Hierarchical consciousness.

AAB: I suppose he means that all the Ashrams constitute the Ashram of the Lord of the World, that the Hierarchy is the Ashram of Sanat Kumara. I hesitate to say things like that because I do not know what they mean. I suppose our problem, both as individuals preparing for initiation and as a group striving to act according to a great purpose, is to make our theory something practical in manifestation. I often feel that one of the problems that we have in this group, one of my own problems, is that I know so much theoretically that the theory itself acts as a deterrent to the expression and makes it so difficult to achieve that stupendous something that comes not from theory but from life, from a living something within us that makes creative manifestation so natural that nothing can stop it, and if I were to be asked what is the major problem before this group, as a group and individually, it is to make our theory something real out in the world so that other people will realize it. Yes, we are the head of the School, but it should be more than that. You can be the head of the School because you love humanity, but the thing to be is the life of the School. I have an idea that what will work out of this here is that we shall be the life of the School, the Shamballa of the School, instead of the Hierarchy of the School.

LM: That will be divine synthesis.

AAB: It is the will of this group. If synthesis is the will of this group, we will not be interested in ourselves.

N: To establish as a fact right human relations in the world and the Will-to-Good.

AAB: Yes, because that is Shamballa’s goal. At least that is our interpretation of what Shamballa wants. Then you have what we are broadcasting, which is what the Hierarchy has projected into the world, and what we are doing is to follow up the Tibetan’s interpretation of brotherhood with this thing that comes from Shamballa.

RK: Divine synthesis, identification. This identification is with the one reality in all. That is divine synthesis.

AAB: [Reading further from p. 168]:

Ashrams of the Masters are to be found on every level of consciousness in the threefold world of the Spiritual Triad.

AAB: There you have a clue. There is no Ashram that is not on one of the levels of the Spiritual Triad – spiritual will, spiritual love, spiritual intelligence. We are apt to think of all Ashrams on the same level. Take such a Master as M. or KH or R. They are on a higher level and work in a deeper synthesis than do DK or Hilarion. [Reading further from pp. 168-169]:

Some Masters pre-eminently occupy themselves with the mind aspect within all forms, and therefore their Ashrams are conditioned by the manasic consciousness; they are the Ashrams of those initiates who have taken the fourth initiation but who are not yet Masters. They are largely adepts upon the Third and Fifth Rays, and work with the manas or mind as it is developing in all forms. They do foundational work of great importance, but are little understood and their lives are consequently lives of great sacrifice and the term of their service in this particular connection is relatively short.

AAB: Their initiation is that of the great renunciation, and initiation is always followed by that for which it stands. [Reading further from p. 169]:

Certain aspects of their developed consciousness have to be kept in abeyance and must remain temporarily unexpressed in order to permit them to work with substance and specifically with the consciousness of the atoms that constitute the forms in all the subhuman kingdoms of nature. They do very little work with humanity, except with certain advanced members of humanity who are on the scientific line, drawing to their Ashrams only those who are on the Third and Fifth Rays and who can continue with the work, being trained along peculiar and special lines.

The Ashrams of the Masters (to be found on all the rays) Who work in particular with humanity, are mostly to be found upon the buddhic levels of the triadal consciousness. There the note of “loving understanding” predominates, but even these words must be interpreted esoterically and not according to their usual and obvious meaning. It is not a case of “I understand because I love,” or that “this,” with love, understands “that.” It is something far deeper, involving the idea of identification, of participation, and of synthetic realization – lovely euphonious words, but meaning little to the non-initiates.

AAB: I always remember the day it dawned on me that Roberto Assagioli was a great initiate. He stood up in this room at one of the Wesak meetings and talked about two things: loving understanding and an inner program. I looked at him and thought, “Loving understanding and inner program – those are two advanced phrases that express points of identification that very few people know anything about.” Here the Tibetan uses loving understanding, identification, participation and synthetic realization. Complete identification with the inner program is a synthetic expression of the Will of Shamballa.

N: Dr. Assagioli spoke a good deal about synthesis.

AAB: It is an expression of what the Tibetan talks about.

JL: Is loving understanding Second Ray?

AAB: It is on all rays. Loving understanding is not just Second Ray. That is one of the clarifying points about it, I think.

LM: I understand because I love, and that has been a limitation.

AAB: Yes, speaking for myself, I work so hard to love in order to understand, and when I feel I love the person enough, then I can understand him or her. It means that I am terribly limited.

M: The understanding should be spontaneous.

AAB: Understanding is an effect. It depends upon something else. It is the effect of a state of consciousness and being. You have a clue to “I understand because I love.” The Tibetan says, “I understand because I am.”

M: That is what I mean by a spontaneous thing.

AAB: Understanding is always an effect, a state of realization, of identification.

M: You are that way; that is why you understand.

AAB: [Reading further from p. 169]:

On atmic levels, the levels of the spiritual will, are to be found the Ashrams of those Masters Who are interpreting the will of Shamballa and to Whom is committed the task of transmitting the purpose and organizing the plans whereby that purpose can be fulfilled.

AAB: Goodwill really emanates from KH, but it is applied through DK’s Ashram. That is why we are working as we are working. [Reading further from pp. 169-170]:

As on manasic levels, the Ashrams as a whole are presided over by the Master R., the Lord of Civilization, so on buddhic levels all Ashrams are supervised by the Master KH, with the aid of myself (the Master DK) and three senior and initiated disciples; the objective is the unfoldment of group awareness and of loving understanding in order that the forms prepared and conditioned under the supervision of the Master R. may be sensitized and become increasingly conscious of reality through the development of an inner mechanism of light that – in its turn – will condition and develop the outer mechanism of contact. Ashrams on atmic levels are under the control of the Master M., Who fosters the will aspect within the developed forms and Who (as the *Old Commentary* expresses it) “adds darkness unto light so that the stars appear, for in the light the stars shine not, but in the darkness light diffused is not, but only focused points of radiance.” The symbolism will be obvious to you though not the full significance.

AAB: Master M is the head of every esoteric group in the outer world, no matter to which Ashram they belong, because every esoteric group in the world is a result of the Will of the Hierarchy on atmic levels. [Reading further from p. 170]:

Embracing, fusing and unifying the endeavor of all these groups of Ashrams, stands the living Christ, the Head of all Ashrams and the Master of the Masters, the Mediator between Shamballa and the Hierarchy and between the Hierarchy and Humanity. Will you gain some insight into the all-pervading conditions if I state that His work of mediating between humanity and the Hierarchy was perfected by Him and carried to a conclusion when He was last on Earth, and that He is now achieving facility in the higher mediatorship, which will bring about a closer relation of the Hierarchy with Shamballa at this time. This mediatory work, based on the blending of the spiritual will (which He has already developed) with the universal will (which He is developing), marks for Him a goal that will be consummated

when He takes the ninth initiation. These are great mysteries and I only indicate them in order to convey to you a sense of the synthesis of the whole scheme and a recognition of the urge-to-good that pervades every aspect of the planetary Life from the smallest atom of substance, through all the intermediate living forms, on and up to the planetary Logos Himself.

AAB: The Christ is taking the ninth initiation. KH and M have taken the sixth. DK has taken the fifth. What good is that information? How do these items of information that the Tibetan gives us affect us and what is their practical use?

AB: According to the law of the subconscious mind, the law of induction acts. It is put in and it must grow and come out. In the end it will be an expression of consciousness and a permanent sense of greater being.

AAB: That is individual. What is the group thing?

AB: It is just the same – only different facets. One will reflect from another and bring about synthesis of light in the group.

W: It seems that the sum total of all we are must have some relation to one of the Masters. I am thinking of the rays. I would suppose it would be a relation if there were one particular level that we struck.

AAB: You are still talking in terms of accepted discipleship and of the non-initiate. And he started off by saying that it takes initiate consciousness to comprehend. What AB and you are saying is quite correct, but it isn't the meaning here.

How do we know that Christ presides over everything and is the mediator between Shamballa and the Hierarchy and between the Hierarchy and humanity? What use from the group angle is this? The initiate consciousness never thinks in terms of individual consciousness. We do because we are accepted disciples. Masters don't regard the first initiation as an initiation.

It would mean that the value of that comes from the very lowest level and lies in the fact that it gives us the picture of a great unity. You have to think in terms of a flood of life and of light, but not differentiated as we differentiate it. What we have to try to do in this group is to divorce the will of the personality from the spiritual will and not think in terms of accepted discipleship, but to think in terms of a person who has had an expansion of consciousness. The big thing is to think that now. The beginner gets a practical outline and has to go on to not only grasp the general outlines but all the details.

RK: HPB has a definition in *The Secret Doctrine* that gave me tremendous stimulation. She said that the Logos is ratio. Everything within himself he comprehends in terms of relationship, and these are relationships.

AAB: If you are an accepted disciple, if you are a beginner, it is your relationship to the Hierarchy, but you have to go on to all the other relationships. You have to come back to what JL said, the Shamballa consciousness, the Will-to-Good, right relationships.

RK: One more thought. When you were speaking of Christ, the head of all the Ashrams and the urge to good that is his nature registered at all levels, I always think of potential. "Lo, I am with you always," in the space sense as well as in the time sense.

AAB: I think that is the whole story.

GP: What is the place of Buddha in terms of initiation?

AAB: The same level as Christ, but on a different line. Christ is on the love line, and I do not know what it means.

FB: As to the question of what good these facts may do us as a group, we as a group provide a matrix of force on mental and egoic levels, which gives a true group orientation and perspective. That is what we have tonight – group perspective. Later we find that what the group purpose is comes into our consciousness in relation to thinking things so that the group achieves what the individual has achieved. This group has a certain place on the ladder of evolution, and the group will become aware of its place in the scheme of things.

AP: I think what RK said about its not being identified with the many, but identification with the One Life in all, has bearing because it brings in the concept of reaching out toward the nature of the one life, and that is really a definite step toward trying to identify with the One Life instead of with the many.

AAB: [Quoting from an unknown source]: “The spiritual will is the potential energy between the purpose and the Plan.” That would be the synthetic will in action. The further you go on, the more you come to the conclusion that there is nothing but the will. You break up and then you go back to synthesis. Our difficulty is that we are at the midway point.

GR: Each of the various colors reflects in white light. Each of us will in time blend in pure white light under the light of the Hierarchy.

AAB: We have to extend that idea from the individual to the group. The group has to hold itself in the light. You have to get away from the “us.” In the Ashram there is no sense of being a member of the Ashram. I am the Ashram. If we get the sense of perspective that FB was talking about, we fade out of the picture, and what we are doesn't matter.

GR: They have a Plan; we are a prism, a group; we will reflect that Plan.

RK: GR said something about qualities. If we are a perfect prism, we transmit qualities of the Ashram.

AAB: In a perfect group you would have members of all different Ashrams, and therefore you could have the perfect expression of the Plan at any particular moment, but it is the Plan that would matter and not the individuals in the group.

LM: And it really would be pure white, wouldn't it?

AAB: I would like to think that it would be full of all the colors.

AP: White light absorbs all the colors and gives them back. In a perfect Ashram, the light emitted in selfless service would be white.

AAB: It depends upon the level. On the level of humanity it would still retain its separate colors. [Reading further from pp. 170-172]:

The will is too often regarded as a power by means of which things are done, activities are instituted and plans worked out. This general definition is the easiest for people to formulate because it is understood by them in terms of their own self-will, the will to individual self-betterment – selfish and misunderstood at first but tending eventually to selflessness as evolution carries out its beneficent task. Then the will is interpreted in terms of the Hierarchical plan, and the effort of the individual becomes that of negating his self-will and seeking to merge his will with that of the group, the group being itself an aspect of the Hierarchical effort. This is a great step onward in orientation and will lead to a change in consciousness eventually. This last sentence is of importance.

It is at this stage that most aspirants today find themselves. However, the will is in reality something very different to these expressions of it that exist in the human consciousness as people attempt to interpret the divine Will in terms of their present point in evolution. The clue to understanding (the clue that will be the easiest for you to understand) is to be found in the words “blotting out all form.” When the lure of substance is overcome and desire dies, then the attractive power of the Soul becomes dominant, and the emphasis for so long laid upon individual form and individual living and activity gives place to group form and group purpose. Then the attractive power of the Hierarchy and of the Ashrams of the Masters supersedes the lower attractions and the lesser focal points of interest. When these, in their turn, assume their rightful place in consciousness, then the dynamic “pull” of Shamballa can be felt, entirely unrelated to form or forms, to a group or groups. Only a group sense of “well-Being,” esoterically understood, is realized, for it is comprehended as the Will-to-Good. No forms can then hold; no group or Ashram can then confine the consciousness of the initiate, and all differences of every kind disappear. This preamble is given in an effort to clarify your minds before we study Rule IX carefully and arrive at its essential meaning.

Rule IX.

Let the group know there are no other selves. Let the group know there is no color, only light; and then let darkness take the place of light, hiding all difference, blotting out all form. Then – at the place of tension, and at that darkest point – let the group see a point of clear cold fire, and in the fire (right at its very heart) let the One Initiator appear Whose star shone forth when first the Door was passed.

AAB: At the first initiation we begin at the end of the rule and see that that is where we stand, otherwise we wouldn't have this drive to good, this desire to foster the Will-to-Good. [Reading further from p. 171]:

Let the group see a point of clear cold fire, and in the fire (right at its very heart) let the One Initiator appear Whose star shone forth when first the Door was passed.

The greatest problem facing aspirants and disciples prior to the third initiation is that of comprehending the nature of identification.

AAB: We could say that identification is to be completely unified with or at one with. Never having experienced it, I do not know. Some comprehension of what identification is exists in your relationship to the Master. The Master is completely identified with the disciple; the disciple is only partly identified with the Master. You know no difference with the Master when you contact the Master. You are at one with him. If you ponder upon the relationship of the accepted disciple and the Master, you will arrive at a sense of what identification is. I do not see where else you can get it, because from the standpoint of the disciple, the Master is perfection, but the disciple knows there are points of contact with Master where there is no differentiation. If we can get that idea clearly in

our minds, what we have to do is extend that concept to the sum total, to what you mean by the Master, an expression of divinity within our range of comprehension, and if we arrive at comprehension of a Master, it is to be presumed that we have arrived at comprehension of that of which the Master is a personification.

RK: The form, through examination; the quality, through discriminative participation – we discriminatively participate in the life.

AAB: A Master is thus a limitation of the divine whole, but a tremendous expansion insofar as we can comprehend him. [Reading further from pp. 172-173]:

The greatest problem facing aspirants and disciples prior to the third initiation is that of comprehending the nature of identification. This concerns (in the first instance) the relation of the self to the Self and of all selves to the all-inclusive SELF. It involves the mystery of duality with which they are occupied, and the very moment that theory as to essential unity becomes definite realization, then the realm of synthesis is entered. For that type of realization, language as we now have it has no words, and it is therefore impossible to formulate concepts to interpret the consequent and resultant state of being. “Identification with” is the phrase that approaches the closest to the initial idea, and until man has grasped his identical at-one-ness with even one human being, it is not possible for him even to think about it in any truly constructive manner. The complete fusion of the negative and the positive aspects in marriage, at the moment that life is transmitted and transferred, is the only tangible though unsatisfactory symbol of this life-sharing process which takes place when an individual or a group knows actually and not simply theoretically that “there are no other selves.”

Identification (to use the only word available for our purpose) is connected with dynamic life, with conscious enhancement, with completion and with creative sharing, plus process. It is a process of participation – consciously and constructively undertaken – in the life actions and reactions of the One in Whom we live and move and have our being; it is related to the network of life channels that keep the form aspect of the planetary Logos functioning as a “Divine Representation.” Note that wording. It is connected with the circulation of that “life more abundantly” to which the Christ referred when dealing with the true nature of His mission. It might be said that as He uttered this phrase this mission dawned on Him and He made a preliminary effort to serve Shamballa, instead of the Hierarchy of which He was even then the Head. Later, He enunciated as best He could the extent of this realization, in the words so familiar to Christians, “I and the Father are One.” This He also attempted to elucidate in the seventeenth chapter of St. John’s Gospel. There is no other passage in the literature of the world that has exactly the same quality. Oneness, unity, synthesis and identification exist today as words related to consciousness and as expressing what is at present unattainable to the masses. This manifesto or declaration of the Christ constitutes the first attempt to convey reaction to contact with Shamballa, and can be correctly interpreted only by initiates of some standing and experience. A concept of unity, leading to cooperation, to impersonality, to group work and to realization, plus a growing absorption in the Plan are some of the terms that can be used to express Soul awareness in relation to the Hierarchy. These reactions to the united Ashrams that constitute the Hierarchy are steadily increasing and are beneficently conditioning the consciousness of the leading members of the forefront of the human wave at present in process of evolution.

Beyond this state of awareness there lies a state of being that is as far removed from the consciousness of Members of the Hierarchy as that is, in its turn, removed from the consciousness of the masses. Endeavor to grasp this, even if your brain and your power to

formulate thought rejects the possibility of this exalted livingness. Be not discouraged at this inability to understand; remember that this state of being embraces the goal toward which the Masters strive, and which the Christ Himself is only now attaining.

AAB: The Tibetan is taking new conceptions and creating new relationships between them, putting them into words so that those of us who can will get a vision. [Reading further from pp. 173-175]:

It is for this reason that the symbolism of light and darkness is used in the words: *Let the group know there is no color, only light; and then let darkness take the place of light.*

Just as the individual has to pass through the stage wherein all “color” goes out of life as he emerges out of the glamor that conditions the astral plane, so groups in preparation for initiation must go through the same devastating process. Glamor disappears, and for the first time the group (as is the case with the individual) walks in the light. As the group thus walks, unitedly its units learn a lesson (one clearly enunciated by modern science) that light and substance are synonymous terms; the true nature of substance as a field and medium of activity becomes clear to the initiate-members of the group. To this HPB referred when she said that the true occultist works entirely in the field of forces and energies.

The next lesson that the group unitedly apprehends is the significance of the words that “darkness is pure spirit.” This recognition, realization, apprehensive, comprehensive (call it what you will) is so overwhelming and all-embracing that distinctions and differences disappear. The disciple realizes that they are only the result of the activity of substance in its form-making capacity and are consequently illusion and non-existent from the angle of the spirit at rest in its own center. The only realization left is that of pure Being Itself.

This realization necessarily comes to the disciple through the means of graded revelation and in balanced sequence; each contact with the Initiator leads the initiate closer to the center of pure darkness – a darkness that is the very antithesis of darkness as the non-initiate and the unenlightened understand. It is a center or point of such intense brilliance that everything fades out, and at the place of tension, and at that darkest point, let the group see a point of clear cold fire.

It is a tension and a point of attainment that is only possible in group formation. Even in the earlier initiations, and when the initiate has proved his right to be initiated, the process is still a group proceeding; it is undergone in the protective presence of initiates of the same standing and unfoldment. It is their united focus that enables the candidate for initiation to see the point of clear cold light and their united will that “brings him upright, standing, unafraid, with open eye before the One Who from the very first has conferred on him the gifts of life and light, and Who now – with lifted rod, surrounded by the fire, reveals to him the significance of life and the purpose of the light.” It is that of which the minds of humanity know naught, and which even the highest intellect is unable to grasp or even sense.

In the familiar words (familiar to all esotericists), which are so often said or chanted at moments of highest spiritual aspiration, the neophyte refers to the time when “we stand where the One Initiator is invoked, when we see His star shine forth.” Two ideas then stand forth: the idea of invocation and the result of that invocation, which is the sudden and unexpected shining forth of the Star. This star is simply a point of vivid light. This invocation, though used as the affirmation of a fixed objective by the aspirant to initiation, is nevertheless a mantra definitely appropriate to the third initiation. It is only effective in its invocative appeal when used in conjunction with a Word of Power. This Word of Power is

communicated to the candidate (ever an initiate of the second degree) by the Christ Who has initiated him in the first two initiations but Whose protective aura (in conjunction with the initiate's Master and another Master or an adept of the fourth initiation) is required before the star can shine forth – the focused light of the One Initiator. For the first time the expanded consciousness of the initiate can contact Shamballa and the One Who rules there, the Lord of the World.

AAB: The star shining forth refers to the third initiation only because the Initiator is the planetary Logos. [Reading further from pp. 175-176]:

For the first time, the focused purpose that brought Sanat Kumara into incarnation makes an impact upon the enlightened brain of the initiate, bringing something new and different into his equipment, into his nature and his consciousness. I know not how else to express these ideas. It is a blinding conviction of an unalterable will, carrying all before it, oblivious of time and space, aware only of intensity of direction, and carrying with it two major qualifications or basic recognitions to the initiate: a sense of essential being that obliterates all the actions and reactions of time and space, and a focused Will-to-Good that is so dynamic in its effect that evil disappears. Evil is after all only an impelling sense of difference, leading inevitably to separative action.

N: He closes with the great potency of the Will-to-Good.

AAB: We begin with the Will-to-Good for ourselves, but we can only take initiation when it is the Will-to-Good for the whole.

RK: I think the group is learning to listen esoterically.

AAB: Of course, that is the first step.

RK: The next step is touch. The Tibetan says that the order is listen, touch, see, know. We are just learning to listen.

AAB: When touch comes it will be an impression. It may be two or three years before this comes.

W: If we had a perfectly formed group there would be that identification about which he speaks.

AAB: It would be a perfectly formed group because of a complete interior unity that makes it possible to achieve the higher identification.