

[441] THE SCIENCE OF THE ANTAHKARANA

As we enter on the consideration of “The dual life of the initiatory process” I would call your attention to the wording used, and particularly to its significance in reference to *the initiatory process*. This deals, as we shall see, *not* with the effort of the disciple to live simultaneously the life of the spiritual world and the practical life of physical plane service, but entirely with the preparation of the disciple for initiation, and therefore with his mental life and attitudes.

This statement might be regarded as concerning itself primarily with two major aspects of his mental life and not with the life of relation between soul and personality. It is proper, consequently, to see a duality existing in the consciousness of the disciple, and both of its aspects existing side by side:

1. The life of awareness in which he expresses the soul attitude, soul awareness and soul consciousness, through the medium of the personality *upon the physical plane*; this he learns to register and express consciously.

2. The intensely private and purely subjective life in which he – the soul-infused personality – oriented upon the mental plane, brings into increasing rapport:

- a. His lower concrete mind and the higher abstract mind.

- b. Himself and the Master of his ray group, thus developing the ashramic consciousness.

- c. Himself and the Hierarchy as a whole, becoming increasingly aware of the spiritual synthesis underlying the united Ashrams. He thus consciously and steadily approaches the radiant Centre of this solar Ashram, the Christ Himself, the first Initiator. [442]

This inner life with its three slowly revealed objectives concerns essentially the life of preparation for initiation.

There is no initiation for the disciple until he has begun consciously to build the antahkarana, thus bringing the Spiritual Triad and the mind as the highest aspect in the three worlds into a close relationship; later, he brings his physical brain into a position of a recording agent upon the physical plane, thus again demonstrating a clear alignment and a direct channel from the Spiritual Triad straight through to the brain via the antahkarana which has linked the higher mind and the lower.

This involves much work, much interpretive capacity and much power to visualize. I am choosing my words with care. This visualization is not necessarily concerned with form and with concrete mental presentations; it is concerned with a pictorial and symbolic sensitivity which expresses interpretively the spiritual understanding, conveyed by the awakening intuition – the agent of the Spiritual Triad. The meaning of this becomes clearer as the work proceeds. It is difficult for the man who is beginning the work of constructing the antahkarana to grasp the meaning of visualization as it is seen to be related to a growing responsiveness to that which the ashramic group conveys to him, to his emerging vision of the divine Plan as it exists in reality, and to that which is committed to him as the *effect* or the result of each successive initiation. I prefer the word “effect” to the word “result,” for the initiate increasingly works consciously with the Law of Cause and Effect on planes other than the physical. We use the word “result” to express the consequences of that great cosmic Law as they demonstrate in the three worlds of human evolution.

It is in connection with this effort that he discovers the value, uses and purpose of the creative imagination. This creative imagination is all that remains to him eventually of the active and intensely powerful astral life which he has lived for so many lives; as evolution proceeds, his astral body becomes a mechanism of transformation, desire being transformed into aspiration and aspiration itself being transformed [443] into a growing and expressive intuitive faculty. The reality of this process is demonstrated in the emergence of that basic quality which has always been inherent in desire itself: the imaginative quality of the soul, implementing desire and steadily becoming a higher creative faculty as desire shifts into ever

higher states and leads to ever higher realizations. This faculty eventually invokes the energies of the mind, and the mind, plus the imagination, becomes in time a great invocative and creative agent. It is thus that the Spiritual Triad is brought into rapport with the threefold personality.

I have told you in earlier writings that basically the astral plane is non-existent as a part of the divine Plan; it is fundamentally the product of glamour, of kama-manas – a glamour which humanity itself has created and in which it has lived practically entirely since early Atlantean days. The effect of an increasing soul contact has not simply been to dispel the mists of glamor, but it has also served to consolidate and to bring into effective use, therefore, the imagination with its overwhelmingly powerful creative faculty. This creative energy, when implemented by an illumined mind (with its thought-form making ability), is then wielded by the disciple in order to make contacts higher than with the soul, and to bring into symbolic form that of which he becomes aware through the medium of a line of energy – the antahkarana – which he is steadily and scientifically creating.

It might be said (equally symbolically) that at each initiation he tests the connecting bridge and discovers gradually the soundness of that which he has created under the inspiration of the Spiritual Triad and with the aid of the three aspects of his mind (the abstract mind, the soul or the Son of Mind, and the lower concrete mind), combined with the intelligent cooperation of his soul-infused personality. In the early stages of his invocative work, the instrument used is the creative imagination. This enables him at the very beginning to act *as if* he were capable of thus creating; then, when the *as if* imaginative consciousness is no longer [444] useful, he becomes consciously aware of that which he has – with hope and spiritual expectancy – sought to create; he discovers this as an existent fact and knows past all controversy that “faith is *the substance* of things hoped for, *the evidence* of things not seen.”

Building the Antahkarana

With the introductory teaching on the science of the Antahkarana we shall not here deal, for the student will find it in the book, *Education in the New Age*. That preliminary presentation should be studied before taking up the more advanced stage which begins here. Let us now consider, step by step this science which is already proving a useful source of experiment and testing.

The human soul (in contradistinction to the soul as it functions in its own kingdom, free from the limitations of human life) is imprisoned and subject to the control of the lower three energies for the major part of its experience. Then, upon the Path of Probation, the dual energy of soul begins to be increasingly active, and the man seeks to use his mind consciously, and to express love-wisdom on the physical plane. This is a simple statement of the objective of all aspirants. When the five energies are beginning to be used, consciously and wisely in service, a rhythm is then set up between the Personality and the Soul. It is as if a magnetic field were then established and these two vibrating and magnetic units, or grouped energies, swung into each other's field of influence. This happens only occasionally and rarely in the early stages; later it occurs more constantly, and thus a path of contact is established which eventually becomes the line of least resistance, “the way of familiar approach,” as it is sometimes called. Thus is the first half of the “bridge,” the antahkarana, constructed. By the time the third initiation is completed, this Way is completed, and the initiate can “pass to higher worlds at will, leaving the lower worlds far behind; or he can come again and pass upon the way that leads from dark to light, from light to dark, and from the under lower worlds into the realms of light.” [445]

Thus the two are one, and the first great union upon the Path of Return is completed. A second stage of the Way has then to be trodden, leading to a second union of still further importance in that it leads to complete liberation from the three worlds. It must be

remembered that the soul, in its turn, is a union of three energies of which the lower three are the reflection. It is a synthesis of the energy of Life itself (which demonstrates as the life-principle within the world of forms), of the energy of the intuition or spiritual love–wisdom or understanding (this demonstrates as sensitivity and feeling in the astral body), and spiritual mind, whose reflection in the lower nature is the mind or the principle of intelligence in the form world. In these three we have the atma–buddhi–manas of the theosophical literature – that higher triplicity which is reflected in the lower three, and which focuses through the soul body on the higher levels of the mental plane before being precipitated into incarnation – as it is esoterically called.

Modernizing the concept, we might say that the energies which animate the physical body and the intelligent life of the atom, the sensitive emotional states, and the intelligent mind, have eventually to be blended with and transmuted into the energies which animate the soul. These are the spiritual mind, conveying illumination; the intuitive nature, conferring spiritual perception; and divine livingness.

After the third initiation the “Way” is carried forward with great rapidity, and the “bridge” is finished which links perfectly the higher spiritual Triad and the lower material reflection. The three worlds of the Soul and the three worlds of the Personality become one world wherein the initiate works and functions, seeing no distinction, regarding one world as the world of inspiration and the other world as constituting the field of service, yet regarding both together as forming one world of activity. Of these two worlds, the subjective etheric body (or the body of vital inspiration) and the dense physical body are symbols on the external plane.

How is this bridging antahkarana to be built? Where [446] are the steps which the disciple must follow? I deal not here with the Path of Probation whereon the major faults should be eliminated and whereon the major virtues should be developed. Much of the instruction given in the past has laid down the rules for the cultivation of the virtues and qualifications for discipleship, and also the necessity for self-control, for tolerance and for unselfishness. But these are elementary stages and should be taken for granted by the students. Such students should be occupied not only with the establishment of the character aspect of discipleship, but with the more abstruse and difficult requirements for those whose eventual goal is initiation.

It is with the work of the “bridge-builders” that we are concerned. *First, let me assure you that the real building of the antahkarana takes place only when the disciple is beginning to be definitely focused upon mental levels, and when therefore his mind is intelligently and consciously functioning.* He must begin at this stage to have some more exact idea than has hitherto been the case as to the distinctions existing between the thinker, the apparatus of thought, and thought itself, beginning with its dual esoteric function which is:

1. The recognition and receptivity to IDEAS.
2. The creative faculty of conscious thought-form building.

This necessarily involves a strong mental attitude and reorientation of the mind to reality. As the disciple begins to focus himself on the mental plane (and this is the prime intent of the meditation work), he starts working in mental matter and trains himself in the powers and uses of thought. He achieves a measure of mind control; he can turn the searchlight of the mind in two directions, into the world of human endeavour and into the world of soul activity. Just as the soul makes a way for itself by projecting itself in a thread or stream of energy into the three worlds, so the disciple begins consciously to project himself into the higher worlds. His energy goes forth, through the medium of the controlled and directed mind, into the world of the higher [447] spiritual mind and into the realm of the intuition. A reciprocal activity is thus set up. This response between the higher and the lower mind is symbolically spoken of in terms of light, and the “lighted way” comes into being between the personality and the spiritual Triad, via the soul body, just as the soul came into definite contact with the brain via the mind. This “lighted way” is the illumined bridge. *It is built through meditation;* it is

constructed through the constant effort to draw forth the intuition, through subservience and obedience to the Plan (which begins to be recognized as soon as the intuition and the mind are en rapport), and through a conscious incorporation into the group in service and for purposes of assimilation into the whole. All these qualities and activities are based upon the foundation of good character and the qualities developed upon the Probationary Path.

The effort to draw forth the intuition requires directed occult (but not aspirational) meditation. It requires a trained intelligence, so that the line of demarcation between intuitive realization and the forms of the higher psychism may be clearly seen. It requires a constant disciplining of the mind, so that it can “hold itself steady in the light,” and the development of a cultured right interpretation, so that the intuitive knowledge achieved may then clothe itself in the right thought-forms.

It might also be stated here that the construction of the bridge whereby the consciousness can function with facility, both in the higher worlds and in the lower, is *primarily brought about by a definitely directed life-tendency*, which steadily sends the man in the direction of the world of spiritual realities, plus certain movements of planned and carefully timed and directed reorientation or focusing. In this last process the *gain* of the past months or years is closely assessed; the *effect* of that gain upon the daily life and in the bodily mechanism is as carefully studied; and the *will-to-live* as a spiritual being is brought into the consciousness with a definiteness and a determination that makes for immediate progress. [448]

This building of the antahkarana is most assuredly proceeding in the case of every earnest student. When the work is carried on intelligently and with full awareness of the desired purpose, and when the aspirant is not only aware of the process but alert and active in its fulfilment, then the work proceeds apace and the bridge is built.

It is wise to accept the fact that humanity is now in a position to begin the definite process of constructing the link or bridge between the various aspects of man’s nature, so that instead of differentiation there will be unity, and instead of a fluid, moving attention, directed here and there into the field of material living and emotional relationships, we shall have learnt to control the mind and to have bridged the divisions, and so can direct at will the lower attention in any desired manner. Thus all aspects of man, spiritual and natural, can be focused where needed.

This bridging work has in part already been done. Humanity has as a whole already bridged the gap between the emotional-astral nature and the physical man. It should be noted here that the bridging has to be done in the consciousness aspect, and concerns the continuity of man’s awareness of life in all its various aspects. The energy which is used in connecting, in consciousness, the physical man and the astral body is focused in the solar plexus. Many today, speaking in symbolical terms, are carrying that bridge forward and linking the mind with the two aspects already linked. This thread of energy emanates from or is anchored in the head. Some people, fewer of course in number, are steadily linking the soul and the mind, which in its turn is linked with the other two aspects. The soul energy, when linked with the other threads has its anchor in the heart. A very few people, the initiates of the world, having effected all the lower syntheses, are now occupied with bringing about a still higher union, with that triple Reality which uses the soul as its medium of expression, just as the soul in its turn is endeavouring to use its shadow, the threefold lower man.

These distinctions and unifications are matters of form, [449] symbols in speech, and are used to express events and happenings in the world of energies and forces, in connection with which man is definitely implicated. It is to these unifications that we refer when the subject of initiation is under consideration.

It will be useful if we repeat here a few statements made in an earlier book:

Students should train themselves to *distinguish between the sutratma and the antahkarana*, between the life thread and the thread of consciousness. The one thread is the basis of

immortality and the other the basis of continuity. Herein lies a fine distinction for the investigator. One thread (the sutratma) links and vivifies all forms into one functioning whole, and embodies in itself the will and the purpose of the expressing entity, be it man, God or a crystal. The other thread (the antahkarana) embodies the response of the consciousness within the form to a steadily expanding range of contacts within the environing whole. One is the direct stream of life, unbroken and immutable, which can be regarded symbolically as a direct stream of living energy flowing from the centre to the periphery, and from the source to the outer expression, or the phenomenal appearance. It is the *life*. It produces the individual process and the evolutionary unfoldment of all forms.

It is, therefore, the path of life, which reaches from the Monad to the personality, via the soul. This is the thread soul and it is one and indivisible. It conveys the energy of life and finds its final anchor in the centre of the human heart and at some central focal point in all forms of divine expression. Naught is and naught remains but life. The consciousness thread (antahkarana) is the result of the union of life and substance or of the basic energies which constitute the first differentiation in time and space; this produces something different, which only emerges as a third divine manifestation after the union of the basic dualities has taken place.

The life thread, the silver cord or the sutratma is, as far as man is concerned, dual in nature. The life thread [450] proper, which is one of the two threads which constitute the sutratma, is anchored in the heart, whilst the other thread, which embodies the principle of consciousness, is anchored in the head. This you already know, but this I feel the need to constantly reiterate. In the work of the evolutionary cycle, however, man has to repeat what God has already done. He must himself create, both in the world of consciousness and of life. Like a spider, man spins connecting threads, and thus bridges and makes contact with his environment, thereby gaining experience and sustenance. The spider symbol is often used in the ancient occult books and the scriptures of India in connection with this activity of the human being. These threads, which man creates, are triple in number, and with the two basic threads which have been created by the soul, constitute the five types of energy which make man a conscious human being.

The triple threads created by man are anchored in the solar plexus, the head and the heart. When the astral body and the mind nature are beginning to function as a unit, and the soul also is consciously connected (do not forget that it is always unconsciously linked), an extension of this fivefold thread – the basic two and the human three – is carried to the throat centre, and when that occurs man can become a conscious creator on the physical plane. From these major lines of energy lesser lines can radiate at will. It is upon this knowledge that all future intelligent psychic unfoldment must be based.

In the above paragraph and its implications you have a brief and inadequate statement as to the Science of the Antahkarana. I have endeavoured to express this in terms, symbolic if you will, which will convey a general idea to your minds. We can learn much through the use of the pictorial and visual imagination. This bridging must take place:

1. From the physical to the vital or etheric body. This is really an extension of the life thread between the heart and the spleen.
2. From the physical and the vital, regarding them as a [451] unity, to the astral or emotional vehicle. This thread emanates from, or is anchored in, the solar plexus, and is carried upwards, by means of the aspiration, till it anchors itself in the love petals of the egoic Lotus.
3. From the physical and astral vehicles to the mental body. One terminus is anchored in the head, and the other in the knowledge petals of the egoic Lotus, being carried forward by an act of the will.

Advanced humanity is in process of linking the three lower aspects, which we call the

personality, with the soul itself, through meditation, discipline, service and directed attention. When this has been accomplished, a definite relation is established between the sacrifice or will petals of the egoic Lotus and the head and heart centres, thus producing a synthesis between consciousness, the soul and the life principle. The process of establishing this interlinking and interrelation, and the strengthening of the bridge thus constructed, goes on until the Third Initiation. The lines of force are then so interrelated that the soul and its mechanism of expression are a unity. A higher blending and fusing can then go on.

I can perhaps indicate the nature of this process in the following manner: I have stated here and elsewhere that the soul anchors itself in the body at two points:

1. There is a thread of energy, which we call the life or spirit aspect, anchored in the heart. It uses the blood stream, as is well known, as its distributing agency, and through the medium of the blood, life energy is carried to every part of the mechanism. This life energy carries the regenerating power and coordinating energy to all the physical organisms and keeps the body “whole.”

2. There is a thread of energy, which we call the consciousness aspect or the faculty of soul knowledge, anchored in the centre of the head. It controls that response mechanism which we call the brain, and through its medium it directs activity and induces awareness throughout the body by means of the nervous system. [452]

These two energy factors, which are recognized by the human being as knowledge and life, or as intelligence and living energy, are the two poles of his being. The task ahead of him now is to develop consciously the middle or balancing aspect, which is love or *group relationship*. (See *Education in the New Age*, Pages 26-27, 32-33, 92.)

The Nature of the Antahkarana

One of the difficulties connected with this study of the antahkarana is the fact that hitherto the work done upon the antahkarana has been entirely unconscious. Therefore, the concept in men’s minds relating to this form of creative work and this construction of the bridge meets at first with little response from the mind nature; also, in order to express these ideas, we have practically to create a new terminology, for there are no words suitable to define our meaning. Just as modern sciences have evolved a complete new terminology of their own during the past forty years, so this science must develop its own peculiar vocabulary. In the meantime, we must do the best we can with the words at our disposal.

The second point I would make is to ask those who are studying along these lines to realize that in time they will arrive at understanding, but that at present all that they can do is to depend upon the unalterable tendency of the subconscious nature to penetrate to the surface of consciousness as a reflex activity in the establishing of continuity of consciousness. This reflex activity of the lower nature corresponds to the development of continuity between the superconscious and the consciousness which develops upon the Path of Discipleship. It is all a part – in three stages – of the integrating process, proving to the disciple that all of life is (in terms of consciousness) one of *revelation*. Ponder on this.

Another of the difficulties in considering any of these esoteric sciences that deal with what has been called the “conscious unfoldment of the divine recognitions” (which is true awareness) is the ancient habit of humanity to materialize [453] all knowledge. Everything man learns is applied – as the centuries pass – to the world of natural phenomena and of natural process, and not to the recognition of the Self, the Knower, the Beholder, the Observer. When, therefore, man enters upon the Path, he has to educate himself in the process of using knowledge in reference to the conscious self-aware Identity, or to the self-contained, self-initiating Individual. When he can do this, he is transmuting knowledge into wisdom.

Previously I spoke of “knowledge–wisdom” which are words synonymous with “force–energy.” *Knowledge used is force expressing itself; wisdom used is energy in action.* In these

words you have the expression of a great spiritual law, one which you would do well to consider carefully. Knowledge–force concerns the personality and the world of material values; wisdom–energy expresses itself through the consciousness thread and the creative thread, as they constitute in themselves a woven dual strand. They are (for the disciple) a fusion of the past (consciousness thread) and the present (the creative thread), and together they form what is usually called, upon the Path of Return, the Antahkarana. This is not entirely accurate. The wisdom–energy thread is the sutratma or life thread, for the *sutratma* (when blended with the consciousness thread) is again also called the *antahkarana*. Perhaps it might clarify the issue somewhat if I pointed out that though these threads eternally exist in time and space, they appear distinct and separate until a man is a probationary disciple, and therefore becoming conscious of himself and not only of the not-self. There is the life thread or sutratma and the consciousness thread – the one anchored in the heart and the other in the head. Throughout all the past centuries, the creative thread, in one or other of its three aspects, has been slowly woven by the man; of this fact in nature his creative activity during the past two hundred years is an indication, so that today the creative thread is a unity, generally speaking, as regards humanity as a whole and specifically of the individual disciple, and forms a strong closely woven thread upon the mental plane. [454]

These three major threads which are in reality six, if the creative thread is differentiated into its component parts, form the antahkarana. They embody past and present experience and are so recognized by the aspirant. It is only upon the Path itself that the phrase “building the antahkarana” becomes accurate and appropriate. It is in this connection that confusion is apt to arise in the mind of the student. He forgets that it is a purely arbitrary distinction of the lower analyzing mind to call this stream of energy the sutratma, and another stream of energy the consciousness thread and a third stream of energy the creative thread. They are essentially, all three of them together, the antahkarana in process of forming. It is equally arbitrary to call the bridge which the disciple builds from the lower mental plane – via the egoic, central vortex of force – the antahkarana. But for purposes of comprehending study and practical experience, *we will define the antahkarana as the extension of the threefold thread* (hitherto woven unconsciously, through life experimentation and the response of consciousness to environment) *through the process of projecting consciously the triple blended energies of the personality as they are impelled by the soul, across a gap in consciousness which has hitherto existed.* Two events can then occur:

1. The magnetic response of the Spiritual Triad (atma–buddhi–manas), which is the expression of the Monad, is evoked. A triple stream of spiritual energy is slowly projected towards the egoic lotus and towards the lower man.
2. The personality then begins to bridge the gap which exists on its side between the manasic permanent atom and the mental unit, between the higher abstract mind and the lower mind.

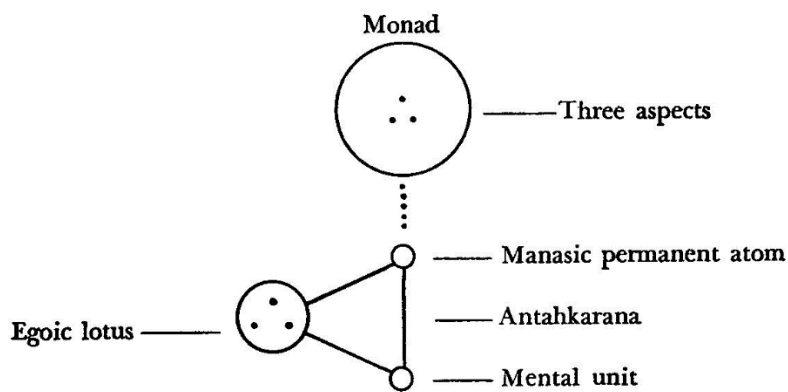
Technically, and upon the Path of Discipleship, this bridge between the personality in its three aspects and the monad and its three aspects is called the antahkarana.

This antahkarana is the product of the united effort of soul and personality, working *together consciously* to produce [455] this bridge. When it is completed, there is a perfect rapport between the monad and its physical plane expression, the initiate in the outer world. The third initiation marks the consummation of the process, and there is then a straight line of relationship between the monad and the lower personal self. The fourth initiation marks the complete realization of this relation by the initiate. It enables him to say: “I and my Father are one.” It is for this reason that the crucifixion, or the Great Renunciation, takes place. Forget not that it is the soul that is crucified. It is Christ Who “dies.” It is not the man; it is not Jesus. The causal body disappears. The man is *monadically* conscious. The soul-body no longer serves any useful purpose; it is no more needed. Nothing is left but the sutratma, qualified by

consciousness – a consciousness which still preserves identity whilst merged in the whole. Another qualification is creativity; thus consciousness can be focused at will on the physical plane in an outer body or form. This body is will-created by the Master.

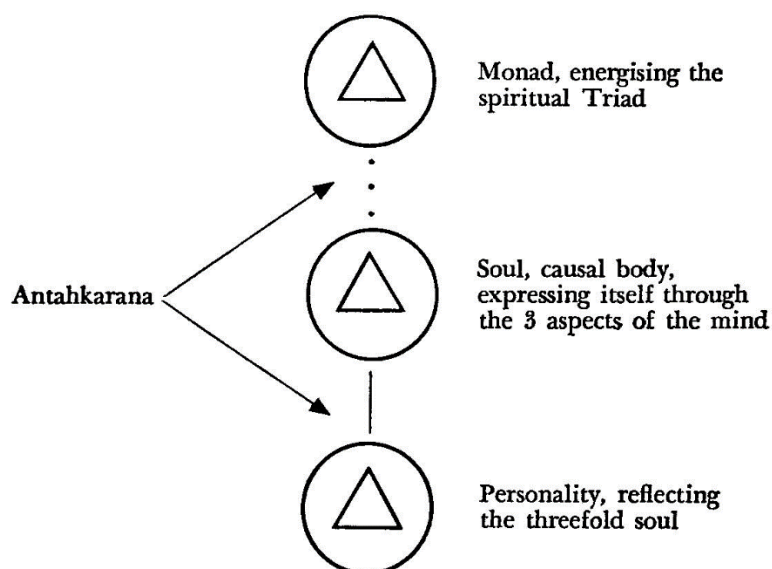
But in this task of unfoldment, of evolution and of development, the mind of man has to understand, analyze, formulate and distinguish; therefore the temporary differentiations are of profound and useful importance. We might therefore conclude that the task of the disciple is:

1. To become conscious of the following situations (if I may use such a word):
 - a. Process in combination with force.
 - b. Status upon the path, or recognition of the available qualifying agencies, or energies.
 - c. Fusion or integration of the consciousness thread with the creative thread and with the life thread.
 - d. Creative activity. This is essential, for it is not only through the development of creative ability in the three worlds that the necessary focal point is created, but this also leads to the building of the antahkarana, its “creation.”
2. To construct the antahkarana between the Spiritual Triad and the personality – with the cooperation of the [456] soul. These three points of divine energy might be symbolized thus:



In this simple symbol you have a picture of the disciple's task upon the Path.

Another diagram may serve to clarify:



In these you have the “nine of initiation” or the transmuting of nine forces into divine energies: [457]

The Bridge between the three Aspects of the Mind

There is one point which I would like to clarify if I can, for – on this point – there is much confusion in the minds of aspirants, and this is necessarily so.

Let us for a moment, therefore, consider just where the aspirant stands when he starts consciously to build the antahkarana. Behind him lie a long series of existences, the experience of which has brought him to the point where he is able consciously to assess his condition and arrive at some understanding of his point in evolution. He can consequently undertake – in cooperation with his steadily awakening and focusing consciousness – to take the next step, which is that of accepted discipleship. In the present, he is oriented towards the soul; he, through meditation and the mystical experience, does have occasional contact with the soul, and this happens with increasing frequency; he is becoming somewhat creative upon the physical plane, both in his thinking and in his actions; at times, even if rarely, he has a genuine intuitive experience. This intuitive experience serves to anchor the “first tenuous thread spun by the Weaver in fohatic enterprise,” as the *Old Commentary* puts it. It is the first cable, projected from the Spiritual Triad in response to the emanation of the personality, and this is the result of the growing magnetic potency of both these aspects of the Monad in manifestation.

It will be obvious to you that when the personality is becoming adequately magnetized from the spiritual angle, its note or sound will go forth and will evoke response from the soul on its own plane. Later the personality note and the soul note in unison will produce a definitely attractive effect upon the Spiritual Triad. This Spiritual Triad in its turn has been exerting an increasingly magnetic effect upon the personality. This begins at the time of the first *conscious* soul contact. The response of the Triad is transmitted necessarily, in this early stage, via the sutratma and produces inevitably the awakening of the head centre. That is why the heart doctrine begins to supersede the doctrine of the eye. [458] The heart doctrine governs occult development; the eye doctrine – which is the doctrine of the eye of vision – governs the mystical experience; the heart doctrine is based upon the universal nature of the soul, conditioned by the Monad, the One, and involves reality; the eye doctrine is based on the dual relation between soul and personality. It involves the spiritual relationships, but the attitude of dualism or of the recognition of the polar opposites is implicit in it. These are important points to remember as this new science becomes more widely known.

The aspirant eventually arrives at the point where the three threads – of life, of consciousness and of creativity – are being focused, recognized as energy streams, and utilized deliberately by the aspiring disciple upon the *lower mental plane*. There – esoterically speaking – “he takes his stand, and looking upward sees a promised land of beauty, love and future vision.”

But there exists a *gap in consciousness*, though not in fact. The sutratmic strand of energy bridges the gap, and tenuously relates monad, soul and personality. But the consciousness thread extends only from soul to personality – from the involutory sense. From the evolutionary angle (using a paradoxical phrase) there is only a very little *conscious awareness* existing between the soul and the personality, from the standpoint of the personality upon the evolutionary arc of the Path of Return. A man’s whole effort is to become aware of the soul and to transmute his consciousness into that of the soul, whilst still preserving the consciousness of the personality. As the fusion of soul and personality is strengthened, the creative thread becomes increasingly active, and thus the three threads steadily fuse, blend, become dominant, and the aspirant is then ready to bridge the gap and unite the Spiritual Triad and the personality, through the medium of the soul. This involves a direct effort at divine creative work. The clue to understanding lies perhaps in the thought that hitherto the relation between soul and personality has been

steadily carried forward, primarily by the soul, as it stimulated the personality [459] to effort, vision and expansion. Now – at this stage – the integrated, rapidly developing personality becomes consciously active, and (in unison with the soul) starts building the antahkarana – a fusion of the three threads and a projection of them into the “higher wider reaches” of the mental plane, until the abstract mind and the lower concrete mind are related by the triple cable.

It is to this process that our studies are related; earlier experience in relation to the three threads is logically regarded as having occurred normally. The man now stands, holding the mind steady in the light; he has some knowledge of meditation, much devotion, and also recognition of the next step. Knowledge of process gradually becomes clearer; a growing soul contact is established; occasional flashes of intuitive perception from the Triad occur. All these recognitions are not present in the case of every disciple; some are present; some are not. I am seeking to give a general picture. Individual application and future realization have to be worked out by the disciple in the crucible of experience.

The goal towards which the average disciple has worked in the past has been soul contact, leading eventually to what has been called “hierarchical inclusion.” The reward of the disciple's effort has been admittance into the Ashram of some Master, increased opportunity to serve in the world, and also the taking of certain initiations. The goal towards which higher disciples are working involves not only soul contact as its primary objective (for that has to some measure been attained), but the building of the bridge from the personality to the Spiritual Triad, with consequent monadic realization and the opening up to the initiate of the Way to the Higher Evolution in its various branches and with its differing goals and objectives. The distinction (I said not “difference,” and would have you note this) between the two ways can be seen in the following listed comparisons:

Desire – Aspiration	Mind – Projection
The 1st and 2nd Initiations	The 3rd and 4th Initiations
Universal Love and Intuition	Universal Will and Mind [460]
The Path of Light	The Way of the Higher Evolution
The Point of Contact	The Antahkarana or Bridge
The Plan	The Purpose
The Three Layers of the Egoic Petals	The Spiritual Triad
The Hierarchy	Shamballa
The Master's Ashram	The Council Chamber
The Seven Paths	The Seven Paths

In reality, you have here the two major approaches to God or to the Divine Whole, both merging at the time of the fifth initiation in the one Way, which in itself combines all Ways. Forget not a statement which I have several times made, that the four minor rays must merge eventually into the third ray, and that all five must then finally merge into the second and the first rays; bear also in mind that all these rays or modes of Being are aspects or subrays of the second *cosmic* Ray of Love and of Fire. I would like here also to point out some further relationships. You know well that upon the mental plane the three aspects of mind, or the three focal points of mental perception and activity, are to be found:

1. *The lower concrete mind.* This expresses itself most completely through the fifth Ray of Concrete Science, reflecting the lower phase of the will aspect of divinity and summarizing within itself all knowledge as well as the egoic memory. This lower concrete mind is related to the knowledge petals of the egoic lotus and is capable of pronounced soul illumination, proving eventually to be the searchlight of the soul. It can be brought under control through the processes of concentration. It is transient in time and space. Through conscious, creative

work, it can be related to the manasic permanent atom or to the abstract mind.

2. *The Son of Mind*. This is the soul itself, governed by the second aspect of all the seven rays – a point I would ask you seriously to register. It reflects the lower phase of the love aspect of divinity and summarizes in itself the results of all accumulated knowledge which is wisdom, illuminated [461] by the light of the intuition. Another way of expressing this is to describe it as love, availing itself of experience and knowledge. It expresses itself most fully through the love petals of its innate being. Through dedicated and devoted service it brings the divine Plan into activity in the three worlds of human accomplishment. It is therefore related to the second aspect of the Spiritual Triad and is brought into functioning activity through meditation. It then controls and utilizes for its own spiritual ends the consecrated personality, via the illumined mind, referred to above. It is eternal in time and space.

3. *The abstract mind*. This reveals itself most completely under the influence of the first Ray of Will or Power, reflecting the higher aspect of the will of divinity or of the atmic principle; it summarizes in itself when fully developed the purpose of Deity, and thus becomes responsible for the emergence of the Plan. It energizes the will petals until such time as the eternal life of the soul is absorbed into that which is neither transient nor eternal but which is endless, boundless and unknown. It is brought into conscious functioning through the building of the antahkarana. This “radiant rainbow bridge” unites the illumined personality, focused in the mind body, motivated by the love of the soul, with the Monad or with the One Life, and thus enables the divine manifesting Son of God to express the significance of the words: God is Love and God is a consuming Fire. This fire, energized by love, has burnt out all personality qualities, leaving only a purified instrument, coloured by the soul ray and no longer necessitating the existence of a soul body. The personality has by this time completely absorbed the soul, or to put it perhaps more accurately, both soul and personality have been fused and blended into one instrument for the use of the One Life.

This is but a picture or a symbolic use of words in order to express the unifying goal of material and spiritual evolution, as it is carried to its conclusion – for this world cycle – through the development of the three aspects of mind upon [462] the mental plane. The cosmic implications will not be lost to you, but it profits us not to dwell upon them. As this process is carried forward, three great aspects of divine manifestation emerge upon the theatre of world life and on the physical plane. These are Humanity, the Hierarchy and Shamballa.

Humanity is already the dominant kingdom in nature; the fact of the Hierarchy and of its imminent approach into physical appearance is becoming well known to hundreds of thousands of people today. Its recognized appearance will later set the stage for the needed preparatory phases which will finally lead to the exoteric rule of the Lord of the World, emerging from His aeonial seclusion in Shamballa, and coming forth into outer expression at the end of this world cycle.

Here is the vast and necessary picture, presented in order to give reason and power to the next stage of human evolution.

The point which I seek to emphasize is that only when the aspirant takes his stand with definiteness upon the mental plane, and keeps his “focus of awareness” increasingly there, does it become possible for him to make real progress in the work of divine bridge building, the work of invocation, and the establishing of a conscious rapport between the Triad, the soul and the personality. The period covered by the conscious building of the antahkarana is that from the final stages of the Path of Probation to the third initiation.

In considering this process it is necessary, in the early stages, to recognize the three aspects of the mind as they express themselves upon the mental plane and produce the varying states of consciousness upon that plane. It is interesting here to note that, having reached the developed human stage (integrated, aspiring, oriented and devoted), the man stands firmly upon the lower levels of that mental plane; he is then faced by the seven subplanes of that

plane with their corresponding states of consciousness. He is therefore entering upon a new cycle where – this time equipped with full self-consciousness – he has seven states of mental awareness [463] to develop; these are all innate or inherent in him, and all (when mastered) lead to one or other of the seven major initiations. These seven states of consciousness are – beginning from the first or lowest:

Mental Plane

1. Lower mental awareness. The development of true mental perception.
2. Soul awareness or soul perception. This is not the perception of the soul by the personality, but the registering of that which the soul perceives by the soul itself. This is later registered by the lower mind. This soul perception is, therefore, the reversal of the usual attitude of mind.
3. Higher abstract awareness. The unfoldment of the intuition and the recognition of intuitive process by the lower mind.

Buddhic Plane

4. Persistent, conscious, spiritual awareness. This is the full consciousness of the buddhic or intuitional level. This is the perceptive consciousness which is the outstanding characteristic of the Hierarchy. The life focus of the man shifts to the buddhic plane. This is the fourth or middle state of consciousness.

Atmic Plane

5. The consciousness of the spiritual will as it is expressed and experienced upon atmic levels or upon the third plane of divine manifestation. There is little that I can say about this condition of awareness; its state of nirvanic awareness can mean but little to the average disciple.

Monadical Plane

6. The inclusive awareness of the Monad upon its own plane, the second plane of our planetary and solar life.

Logical Plane

7. Divine consciousness. This is the awareness of the whole on the highest plane of our planetary manifestation. This is also an aspect of solar awareness upon the same plane.

As we strive to arrive at some dim comprehension of the nature of the work to be done in building the antahkarana it might be wise, as a preliminary step, to consider the nature [464] of the substance out of which the “bridge of shining mind stuff” has to be built by the conscious aspirant. The oriental term for this “mind stuff” is *chitta*; it exists in three types of substance, all basically identical but all qualified or conditioned differently. It is a fundamental law in this solar system, and therefore in our planetary life experience, that the substance through which divinity (in time and space) expresses itself is karmically conditioned; it is impregnated by those qualities and aspects which are the product of earlier manifestations of that Being in Whom we live and move and have our being. This is the basic fact lying behind the expression of that Trinity or Triad of Aspects with which all the world religions have made us familiar. This trinity is as follows:

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. <i>The Father Aspect</i>
The Will Aspect
Purpose | <p>This is the underlying Plan of God
The essential Cause of Being
Life purpose, motivating evolution
The note of synthetic sound</p> |
| <i>Utilizes the sutratma</i> | |
| <ol style="list-style-type: none"> 2. The Son Aspect | <p>The quality of sensitivity</p> |

The Love Aspect
Wisdom Understanding
Consciousness Soul

Utilizes the consciousness thread

3. The Mother Aspect
The Intelligence Aspect
The Holy Spirit

The nature of relationship
The method of evolution
The note of attractive sound

The intelligence of substance
The nature of form
Response to evolution
The note of Nature

Utilizes the creative thread

The mental plane which must be bridged is like a great stream of consciousness or of conscious substance, and across this stream the antahkarana must be constructed. This is the concept which lies behind this teaching and behind the symbolism of the Path. He spins it and anchors it as a spider spins a thread [465] along which it can travel. Each of his three divine aspects contributes to that bridge, and the time of this building is indicated when his lower nature is:

1. Becoming oriented, regulated and creative.
2. Recognising and reacting to soul contact and control.
3. Sensitive to the first impression of the Monad. This sensitivity is indicated where there

is:

- a. Submission to the “will of God” or of the greater Whole.
- b. Unfoldment of the inner spiritual will, overcoming all obstacles.
- c. Cooperation with the purpose of the Hierarchy, the interpreting will of God as expressed in love.

I have enumerated these three responses to the totality of the divine aspects because they are related to the antahkarana and must become defined and conditioned upon the mental plane. They are there to be found expressing themselves in substance:

1. The lower concrete mind.
The receptive common sense.
The highest aspect of the form nature.
The reflection of atma, the spiritual will.
The throat centre.
Knowledge.
2. The individualized mind.
The soul or spiritual ego.
The middle principle. Buddhi–manas.
The reflection in mental substance of the Monad.
Spiritual love-wisdom.
The heart centre.
Love.
3. The higher abstract mind.
The transmitter of buddhi.
The reflection of the divine nature.
Intuitive love, understanding, inclusiveness.
The head centre.
Sacrifice. [466]

There are necessarily other arrangements of these aspects in manifestation, but the above will serve to indicate the relation of Monad–soul–personality as they express themselves through certain focused stations or points of power *upon the mental plane*.

In humanity, however, the major realization to be grasped at the present point in human

evolution is the need to relate – consciously and effectively – the spiritual Triad, the soul on its own plane and the personality in its threefold nature. This is done *through the creative work of the personality, the magnetic power of the Triad, and the conscious activity of the soul, utilizing the triple thread.*

You can see, therefore, why so much emphasis is laid by esotericists upon fusion, unity or blending; only when this is intelligently realized can the disciple begin to weave the threads into a bridge of light which eventually becomes the Lighted Way across which he can pass into the higher worlds of being. Thus he liberates himself from the three worlds. It is – in this world cycle – pre-eminently a question of fusion and expressing (in full waking awareness) three major states of consciousness:

1. *The Shamballa Consciousness.*
Awareness of the unity and purpose of Life.
Recognition and cooperation with the Plan.
Will. Direction. Oneness.
The influence of the Triad.
2. *The Hierarchical Consciousness.*
Awareness of the Self, the Soul.
Recognition and cooperation with divinity.
Love. Attraction. Relation.
The influence of the Soul.
3. *The Human Consciousness.*
Awareness of the soul within the form.
Recognition and cooperation with the soul.
Intelligence. Action. Expression.
The influence of the consecrated personality.

The man who finally builds the antahkarana across the mental [467] plane connects or relates these three divine aspects, so that progressively at each initiation they are more closely fused into one divine expression in full and radiant manifestation. Putting it in other words, the disciple treads the path of return, builds the antahkarana, crosses the Lighted Way, and achieves the freedom of the Path of Life.

One of the points which it is essential that students should grasp is the deeply esoteric fact that this antahkarana is built through the medium of a conscious effort *within consciousness itself*, and not just by attempting to be good, or to express goodwill, or to demonstrate the qualities of unselfishness and high aspiration. Many esotericists seem to regard the treading of the Path as the conscious effort to overcome the lower nature and to express life in terms of right living and thinking, love and intelligent understanding. It is all that, but *it is something far more*. Good character and good spiritual aspiration are basic essentials. But these are taken for granted by the Master Who has a disciple under training; their foundation and their recognition and development are the objectives upon the Path of Probation.

But to build the antahkarana is to relate the three divine aspects. This involves intense mental activity; it necessitates the power to imagine and to visualize, plus a dramatic attempt to build the Lighted Way in mental substance. This mental substance is – as we have seen – of three qualities or natures, and the bridge of living light is a composite creation, having in it:

1. Force, focused and projected from the fused and blended forces of the personality.
2. Energy, drawn from the egoic body by, a conscious effort.
3. Energy, abstracted from the Spiritual Triad.

It is essentially, however, an activity of the integrated and dedicated personality. Esotericists must not take the position that all they have to do is to await negatively some activity by the soul which will automatically take place after a certain measure of soul contact has

been achieved, and that consequently and in time this activity will evoke response [468] both from the personality and the Triad. This is *not* the case. The work of the building of the antahkarana is primarily an activity of the personality, aided by the soul; this in time evokes a reaction from the Triad. There is far too much inertia demonstrated by aspirants at this time.

One might also look at this matter from another angle. The personality is beginning to transmute knowledge into wisdom, and when this takes place the focus of the personality life is then upon the mental plane, because the transmutation process (with its stages of understanding, analysis, recognition and application) is fundamentally a mental process. The personality is also beginning to comprehend the significance of love and to interpret it in terms of the group well-being, and not in terms of the personal self, of desire or even of aspiration. True love is rightly understood only by the mental type who is spiritually oriented. The personality is also arriving at the realization that there is in reality no such thing as sacrifice. Sacrifice is usually only the thwarted desire of the lower nature, willingly endured by the aspirant, but – in this phase – a misinterpretation and limitation. Sacrifice is really complete conformity to the will of God because the spiritual will of the man and the divine will (as he recognizes it in the Plan) is his will. There is a growing identification in purpose. Therefore, self-will, desire and those intelligent activities which are dually motivated are seen and recognized as only the lower expression of the three divine aspects, and the effort is to express these in terms of the soul and not, as hitherto, in terms of a dedicated and rightly oriented personality. This becomes possible in its true sense only when the focus of the life is in the mental vehicle and the head as well as the heart is becoming active. In this process, the stages of character building are seen as essential and effective, and are willingly and consciously undertaken. But – when these foundations of good character and intelligent activity are firmly established – something still higher and more subtle must be erected on the sub-structure.

Knowledge-wisdom must be superseded by intuitive [469] understanding; this is, in reality, inclusive participation in the creative activity of divinity. The divine idea must become the possible ideal, and this ideal must become unfolded and manifested in substance upon the physical plane. The creative thread, now somewhat ready, must be brought into conscious functioning and activity.

Desire-love must be interpreted in terms of divine attraction, involving the right use or misuse of energies and forces. This process puts the disciple in touch with divinity as a progressively revealed Whole. The part, through the magnetic development of its own nature, comes into touch gradually with all that *Is*. The disciple becomes aware of this sum total in increasingly vivid expansions of consciousness, leading to initiation, realization and identification. These are the three stages of initiation.

The consciousness thread, in cooperation with the creative thread and the life thread, awakens to a fully aware process of participation in the divine creative Plan – a Plan which is motivated by love and intelligently carried forward.

Direction-Will (which are words describing the orientation produced by the understanding of the two processes of knowledge–wisdom and desire–love) must produce the final orientation of the personality and the soul, fused and blended and at-one, towards the freedom of the Spiritual Triad; then the conscious attempt to use these three energies eventuates in creating the antahkarana upon the mental plane. You will note that at this early stage of the process I am emphasizing the words “orientation” and “attempt.” They simply indicate the final control of substance by the initiate.

One of the indications that a man is no longer upon the Probationary Path is his emerging from the realm of aspiration and devotion into the world of the *focused will*. Another indication is that he begins to interpret life in terms of energy and forces, and not in terms of quality and desire. This marks a definite step forward. There is too little use of the spiritual will, as

the result of right orientation, in the life of disciples today. [470]

In the future, this Science of the Antahkarana and its lower correspondence, the Science of Social Evolution (which is the joint or united antahkarana of humanity as a whole), will be known as the Science of Invocation and Evocation. It is in reality the Science of Magnetic Rapport, in which right relationship is brought about by mutual invocation, producing a responsive process which is one of evocation. It is this science which lies behind all conscious awakening of the centres and their interrelation; it lies behind the rapport between man and man, group and group, and eventually between nation and nation. It is this invocation, and the consequent evocation, which eventually relate soul and personality and soul and monad. It is the outstanding objective of humanity's appeal to God, to the Hierarchy and to the Spiritual Powers of the cosmos, no matter by what name you call them. The appeal goes forth. The invocation of humanity can and will and must evoke response from the spiritual Hierarchy and give the first demonstration upon a large scale of this new esoteric science – esoteric because it is based upon sound. Hence the use of the OM. Into this science I cannot here go; we must confine our attention to our theme, which is the Science of the Antahkarana.

The Bridge as the Agent of Alignment

The word “alignment” is used much in modern esoteric training. I would point out that in making his alignment, the aspirant is only establishing the first stage of his process of realization; he is establishing in his own consciousness the fact of his essential *dualism*. I would also point out that the critical aspect of this process is only arrived at when the distinction is sharply defined and recognized between the integrated and potent personality and the soul. It is an occult truism to state that the *aspirant* is to be recognized by ∙ ∙ or triplicity; the *disciple* by ⊕ or recognized duality and the *initiate* by ⊙ or unity. Note that the symbol of duality for undeveloped humanity is ⊖ in which the separation of the higher nature from the lower is depicted; in the case of the disciple, it is ⊕ showing the "path across" or the [471] narrow razor-edged Path between the pairs of opposites, forming later the antahkarana. These symbols, simple as they are, embody and convey vast truths to the illumined mind.

Relatively speaking, and speaking in terms of the mental consciousness, the realization of duality is only to be found in the three worlds and on the mental plane. When the third initiation is taken, the power of the lower pair of opposites is no longer felt and exists no more. A liberated consciousness and an unrestricted awareness – unrestricted as regards the initiate, moving within the orbit of the planetary Logos (though not unrestricted as regards that greater Life which moves within still other and greater defined limits) – are both understood and expressed. Within the planetary ring-pass-not the initiate moves with freedom and knows no limitation in consciousness. That is why the higher levels of our planetary and systemic planes are called formless. It is this ⊕ which is the true symbol of alignment, involving as it does the sense of duality but indicating at the same time the way through what are called “the walls of limitation.”

Students would do well to consider the building of the antahkarana *as an extension in consciousness*. This extension is the first definite effort made upon the Path to bring in the monadic influence with full awareness, and finally directly. This process constitutes the individual parallel to the present inflow of force from Shamballa, about which I have elsewhere spoken. That highest Centre of energy upon our planet is now having a definite effect upon that centre which we call Humanity. This is brought about by direct alignment, and not via the Hierarchy as has hitherto been the case. When the individual antahkarana has been successfully started, and there is even a tenuous thread of living energy connecting the threefold personality and the Spiritual Triad, then the inflow of the will-energy becomes possible. This, in the early stages, can be most dangerous when not offset by the love energy of the soul. Only one thread of the threefold antahkarana passes through the egoic lotus. [472]

The other two threads relate themselves directly with the Triad, and hence eventually with the Monad, the source of the triadal life. This is true of the individual and of humanity as a whole, and the effects of this alignment can be seen demonstrating in the world at this time.

This rather unexpected responsive activity has necessitated much increased activity on the part of the Hierarchy, in order to offset the consequences of any premature inflow of the will force. After the third initiation, when the soul body, the causal body, starts to dissipate, the line of relation or of connection can be and is direct. The initiate then “stands in the ocean of love, and through him pours that love; his will is love and he can safely work, for love divine will colour all his will, and he can wisely serve.” Love and intelligence then become the servants of the will. Soul energy and personality force contribute to the experience of the Monad in the three worlds of life service, and then the age-long task of the incarnating spiritual man is finally accomplished. He is ready for Nirvana, which is but the Way into new fields of spiritual experience and of divine development – incomprehensible as yet, even to the initiate of the third degree. This Way is revealed only when the antahkarana is built and completed and the man becomes focused in the Triad as consciously as he is now focused in the three-fold lower nature.

Then, and then only, is the *true dualism* of the divine nature apparent and the illusory duality disappears. Then you have Spirit–matter, Life–form. For this the triple experience of the unfolding consciousness is only preparatory. Through the unfolding consciousness, the initiate knows the significance of life and the uses of form, but stands completely unidentified with either, though blending these dualities in himself into a conscious synthesis. The attempt to convey his state of mind, in words that but limit and confuse, leads to apparent contradictions, and this is one of the peculiar paradoxes of the occult science. Do the above imparted facts make sense to you? Have they meaning for your mind? I think not. You have not yet the needed equipment [473] through which the type of implied awareness can work, or the realization of that true *Self-consciousness* which would produce in you an understanding reaction. I simply, make the esoteric assertion; later will come apprehension of the truth and that consequent energizing which always comes when any abstract truth is truly appreciated and assimilated. But the time has not yet come for the comprehension of the above information. Disciples and aspirants grow through the means of a presented vision – unattainable as yet but definitely an extension of the known and previously grasped. Such is the mode of evolution, for it is ever a pressing forward towards the sensed.

Today, through human effort and hierarchical endeavour, a great alignment and linking up is taking place, and Monad–Soul–Personality are being more directly related than has hitherto been possible. One reason for this is that there are present in incarnation upon the planet many more initiates of the third degree than ever before; there are many more disciples being prepared for the third initiation; and in this third strictly human race, the Aryan (using this term in its generic sense and not in its prostituted German connotation), the three aspects of the personality are now so potent that their magnetic influence and their creative effect are making the building of the antahkarana an out standing achievement, thus linking and aligning the three aspects in man. The same is true of the three divine centres in the planet which embody these divine qualities: Shamballa, Hierarchy, and Humanity. These are now closely aligned, thus producing a fusion of energies which is causing an inflow of the spiritual will, as well as a demonstration of the Destroyer aspect.

I have here indicated much of interest; I have pointed out a goal and indicated a Way. I have related (in consciousness) the Hierarchy and Shamballa. This signifies a great and critical moment in human affairs and an opportunity hitherto unparalleled in history. The need for a due appreciation of this will be evident, and should incite all who read to renewed effort and to fresh endeavour. Students must [474] seek to meet all the planetary changes and opportunities with corresponding changes in their own lives. They must seek those new

attitudes and those new creative approaches which will result not alone in the building of the individual antahkarana, but also in the fusion of the many “radiant strands” which will produce those “connecting cables,” speaking symbolically, which will relate the planetary centres and present the medium along which can pass the fiery will and the predetermined purpose of Deity. This will bring about the reconstruction of the manifested worlds, and in this task each and every one of you can have his share.

Let us now take up our next point in this section and indicate the technique for the constructing of the antahkarana. This will constitute an intensely practical teaching for which all that I have hitherto given should prove a firm foundation.

The Technique of Construction

It is my intention to be very practical. The building of the antahkarana (which is consciously undertaken upon the Path of Discipleship) is a process which is followed under certain ancient and proven rules. When these rules are correctly followed, the sequence of events and the appearance of the desired results are inevitable and unavoidable. There is much that I could say which would be of small use to the average aspirant, as it would be concerned with subjective realities which – though existent and occult facts in a natural process – are as yet unrealizable. My problem is to present the process in such a manner that – towards the end of this century – educators will be thinking, speaking and teaching *in terms of bridging*, and thus approaching basic statements which have a definite bearing upon this point which we are considering. I would like here very succinctly to recall a few of them to your attention:

1. Knowledge-force expresses itself through the consciousness thread and the creative thread.
2. These two threads are, for the disciple, a fusion of [475] past knowledge (the consciousness thread) and the present (the creative thread).
3. The life thread or sutratma proper is closely blended with these two. You then have atma–buddhi–manas (the latter being the agent of creation) functioning to a certain degree consciously in the aspirant.
4. The fusion of personality and soul is in process, but when it has reached a certain point it becomes apparent that a creativity or a creative activity of the Will is needed to bridge between the Spiritual Triad and the personality, via the soul.
5. The bridge which must be constructed is called, technically, the antahkarana.
6. This bridge has to be built by the aspirant who is focused upon the mental plane, because it is mental substance (in three grades) which must be used, and the three aspects of the mind – the manasic permanent atom, the Son of Mind or Ego, and the mental unit – are all involved in the process.

Students would do well to learn that this process of building the antahkarana is one of the means whereby man, the trinity, becomes a duality. When the task is completed and the antahkarana is definitely built – thus producing perfect alignment between the Monad and its expression upon the physical plane – the body of the soul (the causal body) is completely and finally destroyed by the fire of the Monad, pouring down the antahkarana. There is then complete reciprocity between the Monad and the fully conscious *soul on the physical plane*. The “divine intermediary” is no longer required. The “Son of God Who is the Son of Mind” dies; the “veil of the temple is rent in twain from the top to the bottom”; the fourth initiation is passed, and there then comes the revelation of the Father.

This is the final and far-reaching result of the building of the bridge which is, in reality, the establishing of a line of light between Monad and personality as a full expression of the soul – between spirit and matter, between Father and Mother. It is evidence that “spirit has mounted on the [476] shoulders of matter” to that high place from whence it originally came, plus the gain of experience and of full knowledge, and of all that life in material form could give and all that

conscious experience could confer. The Son has done His work. The task of the Saviour or of the Mediator has been completed. The unity of all things is known to be a fact in consciousness, and a human spirit can say with intention and with understanding: "I and my Father are one."

The above is a brief and probably meaningless statement except theoretically, but it summarizes the task which lies ahead and the work of the disciple who is in process of constructing the antahkarana. There is a close connection between the fourth initiation, the quaternary in its evolved condition – vital body, emotional vehicle, mind and soul – and this fourth technical stage of building consciously the "rainbow bridge." You have therefore:

1. The Quaternary, the creative factor on Earth.
2. The fourth initiation, that of the Crucifixion.
3. The fourth technical stage of building the Antahkarana:
 - a. Sutratma, the life thread.
 - b. The consciousness thread.
 - c. The creative thread, itself threefold.
 - d. The technical antahkarana, bridging between the threefold personality and the Spiritual Triad.
4. The four stages of the Path of Return:
 - a. The stage of evolution itself.
 - b. The stage of the Probationary Path.
 - c. The stage of the Path of Discipleship.
 - d. The stage of the Path of Initiation.

Yet it is one and the same entity which participates in and is responsible for all the differentiated aspects, steps and stages – experimenting, experiencing and expressing consciously in every one of these stages or modes of life, until the fourth initiation. Then consciousness itself gives place to life, and yet remains itself. To the above statement, add [477] the fact that it is the fourth kingdom in nature which undergoes all that is indicated above and is conditioned by the four aspects of the one sutratma. Once this is grasped, the beauty of the symbolism and the numerological relationships emerge significantly.

The Construction of the Antahkarana – Past

In connection with this there is no need for elaboration, as it must be obvious that only the man who is the product of a very long and fruitful past experience is equipped to undertake the task of bridge building. The process involves much scientific experience in the art of living, and only the highly trained human enquirer can soundly and safely build the bridge between the highest and the lowest. Each of the major human races has been responsible for the expression and the employment of the threads which together form the antahkarana:

1. In *ancient Lemuria*, the life thread, the sutratma per se, was the dominant factor in the life expression; the physical body, the animal form nature, and the dense outer factor was the focus of life exuberant, productive and vital.

2. In *old Atlantis*, the consciousness thread began to function in a way unrealized in Lemuria. Sensitivity, awareness and – as a result – desire and reaction were the keynotes. Active sensitivity as a prelude to full consciousness distinguished the human being. The astral vehicle was a controlling factor. The mind was relatively quiescent, except where the foremost members of the human race were concerned. The humanity of that world cycle were, however, all of them extremely psychic and mediumistic; they were "sensitives," in the modern use of the term. The state of awareness was astral, and human beings were – as a race – clairaudient and clairvoyant, though in no way able to interpret that which they contacted; they were not able to distinguish astral phenomena from ordinary physical life (particularly in the middle period of their racial history), and the interpreting mind revealed nothing to them. They [478] simply lived and felt. Such was their life history. Two of the threads were

functioning; one was not functioning at all. The bridge was *not* built.

3. In our *modern Aryan race* – modern as far as racial histories are concerned – the third thread, the creative thread, comes into active expression and use. I would remind you that all these threads exist from the beginning of human existence, and that all these three streams of energy have been indissolubly present from the beginning of human consciousness. But for the greater part of human history, up to the present, men remained unaware of them, and quite unconsciously made use of and continued to make use of their presence. The process of recognizing creative ability and of opportunity falls into two phases or stages:

a. The stage wherein the mind principle is developed and unfolded and man becomes a mental creature. This produces the full activity of the mental unit, the integration of the three aspects of the personality, and the consequent awareness of the Son of Mind or soul.

b. The stage of creative activity wherein the creative thread is brought into full use. This personality use of the thread – as distinguished from racial use – is characteristic of the Aryan race. It is only during the past five thousand years that it has gradually become the outstanding quality of mankind. In the other two races, and in the early stages of the Aryan race, although great creative monuments appeared everywhere upon the planet, they were not the product of the minds of the men of the time, but were the imposition of the creative will of the planetary Hierarchy upon those who were sensitive to the higher impression. The responsive sensitivity to creative impression was the outstanding quality of the later Atlantean consciousness and of the early Aryan period. It is today giving place to individual creativity, and consequently to the conscious creation of the bridging [479] antahkarana, which is the outcome of the fused and blended threefold thread.

This brief summation of the past process is intended simply to give a synthetic background to all the work now to be done, and to convey to you an almost visual concept of the method whereby man has reached the stage of conscious life, of full self-awareness and creative expression. All of these were the expression of divine energy as it poured into his mechanism, via the silver thread of divine potency. This might be regarded as a threefold demonstration of the vertical life which becomes the horizontal life through the expression of creativity. Man then indeed becomes the Cross. When, however, he succeeds in constructing the rainbow bridge (which can only be done when man is upon the Fixed Cross), then finally the Cross gives place to the line. This takes place after the fourth initiation – that of the Crucifixion. There remains then only the vertical line “reaching from Heaven to Hell.” The goal of the initiate (between the fourth and the seventh initiations) is to resolve the line into the circle, and thus fulfil the law and the “rounding out” of the evolutionary process.

Another summation of the entire process may be found in the lines from *Stanzas for Disciples* which I gave out some time ago (June 1930) and which will also be found elsewhere in this volume.

“In the Cross is hidden Light. The vertical and horizontal in mutual friction create; a vibrant Cross scintillates, and motion originates. When the vertical assumes the horizontal, pralaya supervenes. Evolution is the movement of the horizontal to upright positiveness. In the secret of direction lies the hidden wisdom; in the doctrine of absorption lies the healing faculty; in the point becoming the line, and the line becoming the cross is evolution. In the cross swinging to the horizontal lies salvation and pralayaic peace.”

It might be said that few, very few, people are today at the Lemurian stage of consciousness wherein the life thread, [480] with its physical implications, is the dominant factor. Many, very many, people are at the Atlantean stage of development of “auric sensitivity.” A few – a very few in comparison with the untold masses of human beings – are utilizing the results of the triple construction of energy within their own aura of awareness and their area of influence, in order to build, construct and utilize the bridge which links the various aspects of the mental plane. These three aspects they *must* employ simultaneously, and then later

supersede them in such a manner that personality and ego disappear and only the Monad and its form upon the physical plane remain. In this connection, my earlier statement on the nature of form may be useful and lead to increased insight and understanding:

“The physical plane is a complete reflection of the mental; the lowest three subplanes reflect the abstract subplanes, and the four etheric subplanes reflect the four mental concrete planes. The manifestation of the Ego on the mental plane (or the causal body) is not the result of energy emanating from the permanent atoms as a nucleus of force, but is the result of different forces, and primarily of group force. It is predominantly marked by an act of an exterior force, and is lost in the mysteries of planetary karma. This is equally true of man's lowest manifestations. It is the result of reflex action, and is based on the force of the group of etheric centres through which man (as an aggregate of lives) is functioning. The activity of these centres sets up an answering vibration in the three lowest subplanes of the physical plane, and the interaction between the two causes an adherence to, or aggregation around, the etheric body of particles of what we erroneously term 'dense substance'. This type of energized substance is swept up in the vortex of force currents issuing from the centres and cannot escape. These units of force, therefore, pile up according to the energy direction around and within the etheric sheath till it is hidden and concealed, yet interpenetrating. An inexorable law, the law of matter itself, brings this [481] about, and only those can escape the effect of the vitality of their own centres who are definitely 'Lords of Yoga' and can – through the conscious will of their own being – escape the compelling force of the Law of Attraction working on the lowest cosmic physical subplane.” (*A Treatise on Cosmic Fire*, page 789).

I have earlier told you that the astral body is an illusion. It is eventually discovered to be non-existent by the man who has achieved the consciousness of the initiate. When buddhi reigns, the lower psychic nature fades out.

When the antahkarana is built, and the mental unit is superseded by the manasic permanent atom, and the causal body disappears, then the adept knows that the lower mind, the mental body, is also an illusion and is, for him, non-existent. There are then – as far as his individual consciousness is concerned – only three focal points or anchorages (both of these expressions are inadequate to express the full meaning):

1. *Humanity*, in which he can focus himself at will through the medium of what is called technically the "mayavirupa" - a bodily form which he creates for the fulfilment of monadic purpose.

He then fully expresses all the energies of the Mutable Cross.*

2. *The Hierarchy*. Here, as a focused unit of all-inclusive buddhic awareness, he finds his place and mode of service, conditioned by his monadic ray.

He then expresses the values of the Fixed Cross.*

3. *Shamballa*. This is his highest point of focus, the goal of the exertions of all initiates of the higher degrees and the source of the sutratma, through which (and its differentiations) he can now consciously work.

Here he finds himself still crucified, but on the Cardinal Cross.*

The task with which the human being in all his stages [482] of unfoldment has been occupied might therefore be stated to be the bridging of the gap between:

1. The Mutable Cross and the Fixed Cross.
2. Humanity and the Hierarchy.
3. The lower triplicity, the personality, and the Spiritual Triad.
4. The Monad on its own plane and the outer objective world.

This he does through a process of Intention, Visualization, Projection, Invocation and Evocation, Stabilization and Resurrection. With these various stages, we will now deal.

**A Treatise on the Seven Rays*, Vol. III (Esoteric Astrology), Chapter VI.

The Construction of the Antahkarana in the Aryan Race ... Present

I would like to pause here and make a few remarks anent this relatively new process of building the antahkarana. It has been known and followed by those who were training for affiliation with the Hierarchy, but it has not been given out before to the general public. There are two things which it is essential that the student should note: One is that unless it is borne in mind that we are concerned with *energy*, and with energy which must be scientifically used, this whole teaching will prove futile. Secondly, it must be remembered that we are dealing with a technique and process which are dependent upon the use of *the creative imagination*. When these two factors are brought together (consciously and deliberately) – the factor of energy substance and the factor of planned impulse – you have started a creative process which will be productive of major results. The human being lives in a world of varied energies which are sometimes expressing themselves as dynamic, positive energies, as receptive, negative energies, or as magnetic, attractive forces. An understanding of this statement will substantiate that made by H.P.B. that "matter is spirit at its lowest point," and the reverse is equally true. The whole process is one of establishing constructive relations between negative and positive energies and the subsequent production of magnetic force. *This is the creative process*. [483] It is true of the activity of a solar Logos, of a planetary Logos and of a human being – the only conscious creators in the universe. It must prove true of the disciple, who is attempting to bring into a constructive relation the Monad and the human expression in the three worlds of human evolution.

There has been much emphasis upon the life of the soul and its expression upon the physical plane; this has been necessary and a part of the evolutionary development of the human consciousness. The kingdom of souls must eventually give place to the rule of the spirit; the energy of the Hierarchy must become a force, receptive to the energy of Shamballa, just as the force of humanity has to become receptive to the energy of the kingdom of souls. Today all three processes are going on simultaneously, though the receptivity of the Hierarchy to the second aspect of the Shamballa energy is only now beginning to be recognizable. The Hierarchy has for long been receptive to the third or creative aspect of the Shamballa energy, and – at some very distant period – it will be responsive to the first aspect of that same energy. The triple nature of the divine manifestation must also express itself as a duality. This can be understood in a faint way when the disciple realizes that (after the third initiation) he too must learn to function as a duality – Monad (spirit) and form (matter) – in direct rapport with the consciousness aspect, the mediating soul being absorbed into both of these two aspects of divine expression, but not functioning itself as a middle factor. When this has been achieved, the true nature of Nirvana will be comprehended, the beginning of that endless Way which leads to the One; this is the Way whereon duality is resolved into unity, the Way that Members of the Hierarchy are seeking to tread and for which They are preparing.

The initial step towards bringing about this dualism is the building of the antahkarana, and this is *consciously* undertaken only when the disciple is preparing for the second initiation. As I have already said, there are literally [484] thousands so preparing, because it can be assumed that all earnest and true aspirants and disciples who work undeviatingly for spiritual advancement (with pure motive), and who are oriented unswervingly towards the soul, have taken the first initiation. This simply connotes the birth of the infant Christ within the heart, speaking symbolically. There should be many who are preparing to begin this task of building the rainbow bridge and who, under the influence of the Ageless Wisdom, are grasping the necessity and the importance of the revelation which this process conveys. What I am here writing has, therefore, a definite and useful purpose. My task has been for a long time the giving out, in book form, information anent the next stage of intelligent and spiritual recognition for humanity. Therefore, again, the understanding of the method of building the antahkarana is essential if humanity is to move forward as planned, and in this moving forward the disciples

and aspirants must and do form the vanguard. Humanity will awaken steadily and as a whole to the incoming spiritual urge; an overwhelming impulse towards spiritual light and towards a major orientation will take place. Just as the individual disciple has to reverse himself upon the wheel of life and tread the Way counter-clockwise, so must humanity; and so humanity will. The two-thirds who will make the goal of evolution in this world cycle are already beginning to do so.

In the process, however, the third divine aspect – that of the Creative Actor – comes into activity. It was so in the creative process where the tangible universe was concerned. It must also be when the individual disciple becomes the creating agent. For aeons, he has built and has used his vehicles of manifestation in the three worlds. Then came a time when advanced people began to create upon the mental plane; they dreamed dreams; they saw a vision; they contacted intangible beauty; they touched the Mind of God and returned to earth with an idea. To this idea they gave form and became creators upon the mental plane; they became artists in some form of creative effort. In the task [485] of building the antahkarana the disciple has to work also on mental levels, and that which he there constructs will be of so fine a substance that it may not and cannot appear on physical levels. Because of his fixed orientation, that which he builds will “move upwards toward the centre of life,” and not “downwards toward the centre of consciousness or toward light appearance.”

Herein lies the difficulty for the beginner. He has, so to speak, to work in the dark, and is not in a position to verify the existence of that which he is attempting to construct. His physical brain is unable to register his creation as an accomplished fact. He has to depend entirely upon the proved technique of the work outlined, and to proceed by faith. The only evidence of success may be slow in coming, for the sensitivity of the brain is involved, and frequently where there is very real success the brain cells are not of the caliber which can register it. The possible evidences at this stage may be a flash of the spiritual intuition or the sudden realization of the will-to-good in a dynamic and group form; it may also be simply an ability to understand and to make others understand certain spiritual and occult fundamentals; it may be a “facility of revelation,” both receptive and conditioning or distributing, and so world effective.

I am attempting to make a very abstruse subject clear, and words prove inadequate. I can but outline to you process and method and a consequent hope for the future; on your side, you can only experiment, obey, have confidence in the experience of those who teach, and then wait patiently for results.

The Six Stages of the Building Process

I have employed six Words to express this process and its resultant condition. It might prove useful to study them from the angle of their occult significance – a significance which is not usually apparent except to the trained disciple who has been taught to penetrate into the world of meaning and to see interpretations not apparent to the neophyte. [486] Perhaps by the time we have investigated these words, the method of construction and the means whereby the antahkarana is built will appear with greater clarity.

These words cover a building technique or a process of energy manipulation which brings into being a rapport between the Monad and a human being who is aspiring towards full liberation and is treading the Path of Discipleship and Initiation; it can create a channel of light and life between the higher and the lower divine aspects and can produce a bridge between the world of spiritual life and the world of daily physical plane living. It is a technique for producing the highest form of dualism and of eliminating the threefold expression of divinity, thereby intensifying the divine expression and bringing man nearer to his ultimate goal. Disciples must always remember that soul consciousness is an intermediate stage. It is also a process whereby – from the angle of the subhuman kingdoms in nature – humanity itself becomes the divine intermediary and the transmitter of spiritual energy to

those lives whose stages of consciousness are below that of self-consciousness. Humanity becomes to these lives – in their totality – what the Hierarchy is to humanity. This service only becomes possible when a sufficient number of the human race are distinguished by the knowledge of the higher duality and are increasingly soul-conscious and not just self-conscious. They can then make this transmission possible, and it is done by means of the antahkarana.

Let us, therefore, take these six aspects of a basic building technique and endeavour to arrive at their occult and creative significance.

1. Intention. By this is not meant a mental decision, wish or determination. The idea is more literally the focusing of energy upon the mental plane at the point of greatest possible tension. It signifies the bringing about of a condition in the disciple's consciousness which is analogous to that of the Logos when – on His much vaster scale – He concentrated within a ring-pass-not (defining His desired [487] sphere of influence) the energy-substance needed to carry out His purpose in manifesting. This the disciple must also do, gathering his forces (to use a common expression) into the highest point of his mental consciousness and holding them there in a state of absolute tension. You can now see the purpose lying behind some of the meditation processes and techniques as embodied in the words so often used in the meditation outlines: “raise the consciousness to the head centre”; “hold the consciousness at the highest possible point”; “endeavour to hold the mind steady in the light”; and many similar phrases. They are all concerned with the task of bringing the disciple to the point where he can achieve the desired point of tension and of energy-focusing. This will enable him to begin the conscious task of constructing the antahkarana. It is this thought which really lies unrecognized behind the word “intention,” used so often by Roman Catholics and Anglo-Catholics when preparing candidates for communion. They indicate a different direction, however, for the orientation they desire is not that towards the Monad or spirit, but towards the soul, in an effort to bring about better character equipment in the personality and an intensification of the mystical approach.

In the “intention” of the disciple who is consciously occupied with the rainbow bridge, the first necessary steps are:

- a. The achievement of right orientation; and this must take place in two stages: first, towards the soul as one aspect of the building energy, and second, towards the Triad.
- b. A mental understanding of the task to be carried out. This involves the use of the mind in two ways: responsiveness to buddhic or intuitional impression and an act of the creative imagination.
- c. A process of energy gathering or of force absorption, in order that the needed energies are confined within a mental ring-pass-not, prior to the later process of visualization and projection. [488]
- d. A period of clear thinking antecedent process and intention, so that the dedicated bridge-builder may clearly perceive what is being done.
- e. The steady preservation of tension without undue physical strain upon the brain cells.

When this has been accomplished there will be found to be present a focal point of mental energy which previously had been non-existent; the mind will be held steady in the light, and there will also be the alignment of a receptive attentive personality and a soul oriented towards the personality and in a state of constant, directed perception. I would remind you that the soul (as it lives its own life on its own level of awareness) is not always constantly aware of its shadow, the personality, in the three worlds. When the antahkarana is being built, this awareness *must* be present alongside the intention of the personality.

2. Visualization. Up to this point the activity has been of a mental nature. The creative imagination has been relatively quiescent; the disciple has been occupied within the mind and upon mental levels, and has “looked neither up nor down.” But now the right point of tension

has been reached; the reservoir or pool of needed energy has been restrained within the carefully delimited ring-pass-not, and the bridge-builder is ready for the next step. He therefore proceeds at this point to construct the blue print of the work to be done, by drawing upon the imagination and its faculties as they are to be found upon the highest level of his astral, or sensitive vehicle. This does not relate to the emotions. Imagination is, as you know, the lowest aspect of the intuition, and this fact must be remembered at all times. Sensitivity, as an expression of the astral body, is the opposite pole to buddhic sensitivity. The disciple has purified and refined his imaginative faculties so that they are now responsive to the impression of the buddhic principle or of the intuitive perception – perception, apart from sight or any recorded possible vision. According to the responsiveness of the astral vehicle to the [489] buddhic impression, so will be the accuracy of the “plans” laid for the building of the antahkarana and the visualizing of the bridge of light in all its beauty and completeness.

The creative imagination has to be stepped up in its vibratory nature so that it can affect the “pool of energy” or the energy-substance which has been gathered for the building of the bridge. The creative activity of the imagination is the first organizing influence which works upon and within the ring-pass-not of accumulated energies, held in a state of tension by the “intention” of the disciple. Ponder upon this occult and significant statement.

The creative imagination is in the nature of an active energy, drawn up into relationship with the point of tension; it there and then produces effects in mental substance. The tension is thereby increased, and the more potent and the clearer the visualization process, the more beautiful and strong will be the bridge. Visualization is the process whereby the creative imagination is rendered active and becomes responsive to and attracted by the point of tension upon the mental plane.

At this stage the disciple is occupied with two energies: one, quiescent and held within a ring-pass-not, but at a point of extreme tension, and the other active, picture-forming, outgoing and responsive to the mind of the bridge-builder. In this connection it should be remembered that the second aspect of the divine Trinity is the form-building aspect, and thus, under the Law of Analogy, it is the second aspect of the personality and the second aspect of the Spiritual Triad which are becoming creatively active. The disciple is now proceeding with the second stage of his building work, and so the numerical significance will become apparent to you. He must work slowly at this point, picturing what he wants to do, why he has to do it, what are the stages of his work, what will be the resultant effects of his planned activity, and what are the materials with which he has to work. He endeavours to visualize the entire process, and by this means sets up a definite rapport (if successful) between the buddhic intuition and the creative imagination [490] of the astral body. Consequently, you will have at this point:

The buddhic activity of impression.

The tension of the mental vehicle, as it holds the needed energy–substance at the point of projection.

The imaginative processes of the astral body.

When the disciple has trained himself to be consciously aware of the simultaneity of this threefold work, then it goes forward successfully and almost automatically. This he does through the power of visualization. A current of force is set up between these pairs of opposites (astral–buddhic) and – as it passes through the reservoir of force upon the mental plane – it produces an interior activity and an organization of the substance present. There then supervenes a steadily mounting potency, until the third stage is reached and the work passes out of the phase of subjectivity into that of objective reality – objective from the standpoint of the spiritual man.

3. *Projection.* The task of the disciple has now reached a most critical point. Many aspirants reach this particular stage and – having developed a real capacity to visualize, and having

therefore constructed by its means the desired form, and organized the substance which is to be employed in this later phase of the building process – find themselves unable to proceed any further. What then is the matter? Primarily, an inability to use the Will in the process of projection. This process is a combination of will, further and continued visualization, and the use of the ray Word of Power. Up to the present stage in the process, the method for all the seven rays is identical; but at this point there comes a change. Each disciple, having successfully organized the bridge substance, having brought into activity the will aspect, and being consciously aware of process and performance, proceeds now to move the organized substance forward, so that from the centre of force which he has succeeded in accumulating there appears a line of light-substance or projection. This is sent forward upon a [491] Word of Power, as in the logic creative process. This is in reality a reversal of the process of the Monad when It sent forth the thread of life which finally anchored itself in the soul. The soul, in reality, came into being through the means of this anchoring; then came the later process, when the soul in its turn sent forth a dual thread which finally found anchorage in the head and the heart of the lower threefold man, the personality. The disciple is focused in the centre which he has constructed upon the mental plane, and is drawing all his resources (those of the threefold personality and the soul combined) into activity; he now projects a line towards the Monad.

It is along this line that the final withdrawal of the forces takes place, the forces which – upon the downward way or the involutory path – focused themselves in the personality and the soul. The antahkarana per se, completed by the bridge built by the disciple, is the final medium of abstraction or of the great withdrawal. It is with the antahkarana that the initiate is concerned in the fourth initiation, called sometimes the Great Renunciation – the renunciation or the withdrawal from form life, both personal and egoic. After this initiation neither of these aspects can hold the Monad any more. The “veil of the Temple” is rent in twain from the top to the bottom – that veil which separated the Outer Court (the personality life) from the Holy Place (the soul) and from the Holy of Holies (the Monad) in the Temple at Jerusalem. The implications and the analogies will necessarily be clear to you.

In order, therefore, to bring about the needed projection of the accumulated energies, organized by the creative imagination and brought to a point of excessive tension by the focusing of the mental impulse (an aspect of the will), the disciple then calls upon the resources of his soul, stored up in what is technically called “the jewel in the lotus.” This is the anchorage of the Monad – a point which must not be forgotten. The aspects of the soul which we call knowledge, love and sacrifice, and which are expressions of the causal body, are only effects of this monadic radiation. [492]

Therefore, before the bridge can be truly built and “projected on the upward way, providing safe travelling for the pilgrim’s weary feet” (as the *Old Commentary* puts it), the disciple must begin to react in response to the closed lotus bud or jewel at the centre of the opened lotus. This he does when the sacrifice petals of the egoic lotus are assuming control in his life, when his knowledge is being transmuted into wisdom, and his love for the whole is growing; to these is being added the ‘power to renounce.’ These three egoic qualities – when functioning with a measure of potency – produce an increased activity at the very centre of soul life, the heart of the lotus. It should be remembered that the correspondences in the egoic lotus to the three planetary centres are as follows:

Shamballa ... The jewel in the lotus.

Hierarchy ... The three groups of petals.

Humanity ... The three permanent atoms within the aura of the lotus.

Students should also bear in mind that they need to rid themselves of the usual idea of sacrifice as a process of giving-up, or renunciation of all that makes life worth living. Sacrifice is, technically speaking, the achievement of a state of bliss and of ecstasy because it is the

realization of another divine aspect, hidden hitherto by both the soul and the personality. It is understanding and recognition of the will-to-good which made creation possible and inevitable, and which was the true cause of manifestation. Ponder on this, for it is very different in its significance to the usual concepts anent sacrifice.

When the disciple has gained the fruit of experience which is knowledge and is learning to transmute it into wisdom, when his objective is to live truly and in reality, and when the will-to-good is the crowning goal of his daily life, then he can begin to evoke the Will. This will make the link between the lower and the higher minds, between spirit and matter and between Monad and personality a definite and existent fact. Duality then supervenes upon [493] triplicity, and the potency of the central nucleus in the egoic vehicle destroys – at the fourth initiation – the three surrounding expressions. They disappear, and then the so-called destruction of the causal body has taken place. This is the true “second death” – death to form altogether.

This is practically all that I can tell you anent the process of projection. It is a living process, growing out of the conscious daily experience and dependent upon the expression of the divine aspects in the life upon the physical plane, as far as is possible. Where there is an attempt to approximate the personality life to the demands of the soul and to use the intellect on behalf of humanity, love is beginning to control; and then the significance of the “divine sacrifice” is increasingly understood and becomes a natural, spontaneous expression of individual intention. Then it becomes possible to project the bridge. The vibration is then set up on lower levels of divine manifestation and becomes strong enough to produce response from the higher. Then, when the Word of Power is known and rightly used, the bridge is rapidly built.

Students need feel in no way discouraged by this picture. Much can happen on the inner planes where there is right intention, as well as occult intention (purpose and tension combined), and the bridge reaches stages of definite outline and structure long before the disciple is aware of it.

4. *Invocation and Evocation.* The three preceding stages mark, in reality, the three stages of personality work. The remaining three are expressions of response from higher levels of the spiritual life; beyond briefly indicating them, there is very little that I can put into words. The task of Invocation, based on Intention, Visualization and Projection, has been carefully undertaken by the disciple and he has at least some measure of clear perception as to the work he has done by the dual means of spiritual living and scientific, technical, occult work. He is therefore himself invocative. His life effect is registered upon the higher levels of consciousness and he is recognized as “a point of invocative tension.” This tension and this [494] reservoir of living energy, which is the disciple himself, is set in motion by projected thought, the use of the will and a sounded Word or Phrase of Power.

The result is that his developed potency and its radius of influence are now sufficiently strong to call out a response from the Spiritual Triad. There is then a going forth towards the aspect of the antahkarana, constructed by the disciple, along which the life of soul and body can travel. The Father (Monad), working through the thread, now goes forth to meet the Son (the soul, enriched by the experience of personality life in the three worlds), and from the higher levels a line of responsive projection of energy is sent forth which will eventually make contact with the lower projection. Thus the antahkarana is built. *The tension of the lower evokes the attention of the higher.*

This is the technical process of invocation and evocation. There is a gradual approach from both the divine aspects. Little by little, the vibration of both becomes stronger reciprocally. There comes then a moment when contact between the two projections is made in meditation. This is not a contact between soul and personality (the goal of the average aspirant), but a contact between the fused soul and personality energy and the energy of the Monad, working

through the Spiritual Triad. This does not constitute a moment of crisis, but is in the nature of a Flame of Light, a realization of liberation, and a recognition of the esoteric fact that a man is himself the Way. There is no longer the sense of personality and soul or of ego and form, but simply the One, functioning on all planes as a point of spiritual energy and arriving at the one sphere of planned activity by means of the path of Light. In considering this process, words prove completely inadequate. At this stage, when very advanced, there is no form attracting the Monad outwards into manifestation. There is no way in which the call of matter or of form can evoke a response from the Monad. There remains only the great pull of the consciousness of humanity *as a whole* and to this, response can be made via the completed antahkarana. Down – or rather [495] across – this bridge, descent can be made at will, in order to serve humanity and to carry out the will of Shamballa.

This is a statement of the final consummation. But before that can take place in its perfected completion, there must be a long period of gradual approach of the two aspects of the bridge – the higher, emanating from the Spiritual Triad, in response to monadic impulse, and the lower, emanating from the personality, aided by the soul – across the chasm of the separating mind. Finally, contact between that which the Monad projects and that which the disciple is projecting is made, and then come the fifth and sixth stages.

5. and 6. *Stabilization and Resurrection*. The bridge is now built. Thin and tenuous may be its strands at the beginning, but time and active understanding will slowly weave thread after thread until the bridge stands finished, stable and strong and capable of being used. It must perforce be used, because there is now no other medium of intercourse between the initiate and the One Whom he now knows to be himself. He ascends in full consciousness into the sphere of monadic life; he is resurrected from the dark cave of the personality life into the blazing light of divinity; he is no longer only a part of humanity and a member also of the Hierarchy, but he belongs to the great company of Those Whose will is consciously divine and Who are the Custodians of the Plan. They are responsive to impression from Shamballa and are under the direction of the Heads of the Hierarchy.

The “freedom of the three Centres” is Theirs. They can express at will the triple energy of Humanity, the dual energy of the Hierarchy, and the one energy of Shamballa.

Such, my brothers, is the goal of the disciple as he begins to work at the building of the antahkarana. Reflect upon these matters and proceed with the work.

(In some *Talks to Disciples*, the Tibetan makes the following remarks which apply here with peculiar force. A.A.B.) [496]

“Your major need is for an *intensification of your inner spiritual aspiration*. You need to work more definitely from what might be called a point of tension. Study what is said about tension and intensity. It is intensity of purpose which will change you from the plodding fairly satisfactory aspirant into the disciple whose heart and mind are aflame. Perhaps, however, you prefer to go forward steadily, with no group effort, making your work for me and for the group an ordered part of the daily life, which you can adjust pretty much as you like, and in which the life of the spirit receives its reasonable share, in which the service aspect is not neglected, and your life presentation is neatly balanced and carried forward without much real strain. When this is the case, it may be your personality choice or your soul decision for a specific life, but it means that you are *not* the disciple, with everything subordinated to the life of discipleship.

“I would like here to point out two things. First: if you can so change your tension that you are driven by the life of the spirit, it will entail a galvanic upheaval in your inner life. For this, are you prepared? Secondly: it will not produce any outer change in your envioning relationships. Your outer obligations and interests must continue to be met, but I am talking in terms of inner orientations, dynamic inner decisions, and an interior organizing for service and for sacrifice. Perhaps you prefer the slower and easier way? If that is so, it is entirely your own

affair, and you are still on your way. You are still a constructive and useful person. I am simply here facing you with one of the crises which come in the life of all disciples, wherein choices have to be made that are determining for a cycle, *but for a cycle only*. It is pre-eminently a question of speed and of organizing for speed. This means eliminating the non-essentials and concentrating on the essentials – the inner essentials, as they concern the soul and its relation to the personality, and the outer ones as they concern you and your environment.

“I would give you three key thoughts for deep reflection [497] during the next six months; will you ponder on them, one each month for three months, within the head, and during the second three months brood on them in the heart. These key thoughts are:

1. The necessity for speed
2. The reorganization of standards of thought and of living.
3. The expression of: Sincerity, Sacrifice, Simplicity.”*

In the many strands of light, woven by the aspirants, disciples and initiates of the world, we can see the group antahkarana gradually appearing – that bridge whereby humanity as a whole will be able to abstract itself from matter and form. This building of the antahkarana is the great and ultimate service which all true aspirants can render.

The Immediate Task Ahead

What I have now to say is in the nature of a generalisation. I would like to indicate, as far as possible (asking you to remember that all generalisations are basically sound but erroneous in detail), the point where humanity stands in relation to the antahkarana. It might be said that the whole goal of normal evolution is to bring humanity to the point where a direct line of contact is established between the personality and the Spiritual Triad, via the soul – or rather, through the medium of using the soul consciousness to achieve this awareness. This is consummated at the time of the third initiation. We will now for a minute consider the Monad.

I would remind you that there is an analogy in the relation between personality and soul, to that between the Triad and the Monad. This is an analogy that is essentially complete, from the standpoint of consciousness, but not from the standpoint of form. What finally takes place at the most advanced stage of development is the complete fusion of the unified personality and soul with the unified Monad and Spiritual Triad. Only when this has been truly [498] accomplished is there the complete release of the Lives informing our solar system from all form control. Bear this carefully in mind, realising the significance of the word *Service*, used so frequently in the occult science, and realising also the fact that, for aspirants and disciples, the immediate task ahead is:

1. To bring about the at-one-ment of soul and body, through the medium of alignment.
2. To build the antahkarana, using the six modes or means outlined by me previously, and thus evoke response to the Triad. The thought of Alignment–Invocation–Evocation are the three major ideas for you to hold in mind as we proceed with this study.

The reason that I am giving out what was earlier regarded as some of the preparatory work prior to the third initiation is due to the fact that the race is now at the point of development which warrants complete change in the approach to divinity as taught by the Hierarchy. This does not mean that past teaching is abrogated, but it is shifted back to the earlier stages on the Path of Discipleship, whilst the teaching given in those stages now becomes the work done by the aspirants upon the Probationary Path. Emphasis has been laid upon purification, upon the need for the development of the Christ life, upon the mystical vision and upon philosophy. Occult truths have been given to the race and have evoked much interest, criticism and

**Discipleship in the New Age*, Vol. 1, page 538.

discussion; they have appealed to all types of mind; they have been distorted and misapplied. Nevertheless, they have been instrumental in aiding advanced aspirants to move forward on to the Path of Discipleship, with a paralleling moving forward of accepted disciples. Once firmly established upon the Path, the truths become self-evident and individual application and verification can be made, leading the disciple inevitably to the Portal of Initiation.

The race *as a whole* stands now at the very entrance to the Path of Discipleship. The racial gaze is forward to the vision, whether it is the vision of the soul, a vision of a better way of life, of an improved economic situation, or of [499] better interracial relationship. That this vision is oft distorted, that it is materially oriented or only partially seen is sadly true; but in some form or another there exists today an appreciable grasp of the “new and desirable” by the masses – a thing hitherto unknown. In the past, it was the intelligentsia or the elect who were privileged to have the vision. Today, it is the mass of men. Humanity, therefore, as a whole stands ready for a general alignment process, and that is the *spiritual* reason which lay behind the world war. The “sharp shears of sorrow must separate the real from the unreal; the lash of pain must awaken the sleepy soul to exquisite life; the wrenching away of the roots of life from the soil of selfish desire must be undergone, and then the man stands free.” So runs the *Old Commentary* in one of its more mystical stanzas. Thus it points prophetically to the close of the Aryan Race – not a close in the sense of completion, but a closing of a cycle of mental perfecting, preparatory to a cycle wherein the mind will be rightly used as an instrument of alignment, then as the searchlight of the soul, and as the controller of the personality.

For the masses – under the slow processes of evolution – the next step forward is the aligning of the soul and the form, so that there can be a blending in consciousness, following on a mental appreciation of the Christ principle and its deep expression in the life of the race. This is something which can be seen quite clearly emerging, if you have the eyes to see. It is evident in the universal interest in goodwill, leading eventually to peace; this desire for peace may be based on individual or national selfishness, or upon a true desire to see a happier world wherein man can lead a fuller spiritual life and base his efforts on truer values; it can be seen in all the planning which is going on for a new world order, based on human liberty, belief in human rights and right human relations; it is demonstrating also in the work of the great humanitarian movements, the welfare organizations, and the widespread evocation of the human mind through the network of educational institutions throughout the world. The Christ spirit *is* expressively present, [500] and the failure to recognize this fact has been largely due to the prevalent human effort to explain and interpret this phrase solely in terms of religion, whereas the religious interpretation is but one mode of understanding Reality. There are others of equal importance. All the great avenues of approach to Reality are spiritual in nature and interpretive of divine purpose, and whether the religious Christian speaks of the Kingdom of God, or the humanitarian emphasizes the brotherhood of man, or the leaders against evil head the fight for the new world order or for the Four Freedoms or the Atlantic Charter, they all express the emergence of the love of God in its form of the spirit of Christ.

Humanity in the mass has therefore reached a point of emergence from darkness; it has itself evoked the reaction of the powers of evil, and hence their attempt to arrest the progress of the human spirit and to stop the onward march of the good, the true and the beautiful.

Aspirants and probationary disciples are occupied with a definite process of focusing their consciousness in the soul. This process falls into two parts:

An intensification of the personality life, so that it is developed to its highest individualistic powers.

A process of moving forward into the light and of conscious soul contact.

This involves the earlier stage of the alignment process, which is a mode of focused, concentrated effort, according to the ray and life purpose of the soul. This may take the form of a profound application to some scientific endeavour or a deep concentration on the spiritual

work of the world, or it may be a complete dedication to humanitarian effort; it matters not. I would call your attention to that statement. In every case the motivating power *must* be betterment; it must be carried forward by extreme effort; but – given right motive and the effort to develop simultaneously a good character and a stable purpose – the aspirant or probationary disciple will eventually find that he has succeeded in establishing a definite soul relation; he will have discovered that [501] the path of contact between soul and brain, via the mind, has been opened, and that he has mastered the first stage in the needed alignment process.

When this has been accomplished, the man passes on to the Path of Discipleship and can undertake the work I am outlining for you in this treatise. Thus you can see how the entire human family has reached a central and most important point upon the evolutionary path. The immediate path ahead for all – each in his own place – is to stand with right orientation, undeterred by circumstances, and then unflinchingly move forward.

I have given you the six methods of building the antahkarana, and as we proceed to take up our next point, I would have you refer to them at frequent intervals. The ray methods with which we shall be concerned are the methods, uniquely possible on the seven major lines of emanatory energy, which differing ray types will bring to bear on these six stages of the building process. All disciples on all these seven rays use the same building technique of Intention, Visualization, Projection, Invocation and Evocation, Stabilization and Resurrection. Of these the first two are uniform in technique for all the rays, but when the stage of Projection is reached, then the ray techniques begin to differ, and it is these techniques or methods of ray work, coupled with the seven Words of Power, which we shall now proceed to consider.

The Seven Ray Methods used in the Construction Process

Until the stage of projection is reached, the methods employed by all disciples on all rays are identical. Their intention is one, and they all have to attain the same measure of tension and of preparation for the construction of the bridge by gathering the needed energy from two sources – the personality and the soul. By this focusing and its resultant tension, by thus evoking the Spiritual Triad and starting the dual process of building from both ends of the bridge (if such a phrase is possible and permissible), the work goes forward uniformly. The use of the creative imagination [502] is now called forth and this forms the second stage. This presents a real difficulty for the first ray and the seventh ray aspirants. Neither type can with facility organize the material energy, orient energy currents, and see their objective clearly in the mind's eye pictorially. It is a process which is profoundly difficult for them. It must, however, in some way be done, because the use of the visual imagination is an essential factor in the building process and one of the major means of focusing, prior to projection.

This process of projection falls into three main activities:

1. After due focusing and after careful, sequential and systematic picturing the “rainbow bridge,” the disciple – by a distinct and separate effort – calls in the will aspect of his nature, as far as he can in this incarnation. It is in this connection that the differing ray methods make their appearance, the difference being determined by the quality of the ray life.

2. The disciple has to preserve steadily the triple consciousness, not simply theoretically but also factually, so that three paralleling lines of thought, or three streams of active energy, are used by him simultaneously:

- a. He is aware of himself, personality and soul, as occupied with the process of bridge building. He never for one second loses his sense of conscious identity.

- b. He is aware of the point of focused tension which he has succeeded in producing and that three streams of energy have contributed to it – the focused energy of the personality, poised in the lower concrete mind, the inflowing magnetic energy of the soul, streaming out from the twelve petals of the three tiers plus the innermost tier of the egoic lotus, and the

energy of the “jewel in the lotus” – all streaming into the centre of tension on the mental levels of the lower mind.

c. He is aware of as much of the consciousness of his ray energy as can enter into his awareness; this is his egoic ray energy and not personality force. He endeavours to see himself as a point of particular energy [503] coloured by his ray life, and carefully bears in mind that the energy of his egoic ray is the major energy through which the Monad is attempting to express itself, and also that his threefold egoic vehicle is a reflection of and closely related to the three aspects of the Spiritual Triad. It is this relation (and its conscious interplay and effect) which is evoked by the building of the antahkarana, and which eventually (when it is powerful enough) brings into radiant activity the “jewel in the lotus.”

3. When these three stages of realization have been completed as far as the disciple feels he is capable of carrying them, then and only then does he prepare himself for the distinctive use of his ray method in preparing for the "projecting sound" or Word of Power.

You can see from all the above that this constitutes a definitely planned process of a basic scientific nature, and requires as careful following as the procedure of any scientist in search of some advanced chemical formula. The only difference, scientifically speaking, is that the whole process is carried forward upon subjective levels and in the realm of consciousness, thus requiring a consciousness and a concentration not needed when working more tangibly on the outer plane of awareness. At first it seems complicated, as the disciple tries to master the different stages of the process, but it all becomes entirely automatic when once mastered. Here is a summary of process up to the point of definite projection:

I. Intention, producing focusing and tension.

II. Visualization, produced by:

1. The buddhic activity of “impression.”
2. The tension of the mental body.
3. The imaginative processes of the astral body.

III. Projection:

1. The calling in of the Will aspect.
2. The preservation of a triple state of awareness in order that: [504]
 - a. The disciple is aware constantly of his own identity.
 - b. He is conscious of a fixed point of tension.
 - c. He is aware actively of his soul ray or his soul energy.
3. He starts in to use that distinctive ray energy correctly.
4. He then, when all the above is completed, uses the Word of Power which is the agent of his Will.

This short tabulation should aid in the process, and you can see how stage grows out of stage and how, once familiarity has been established, it should be possible for the preliminary work to be rapidly carried forward.

When, however, the distinctive methods of the ray energy of the disciple reach the point of definite use, it is not so simple as it sounds. Success in the building process is dependent upon the ability of the disciple to do three things:

1. Hold the mind steady in the light, i.e., preserving the point of tension at its highest possible point at any given time in the disciple's unfoldment and building activity.

2. Register consciousness of soul contact, thus bringing about an increasing fusion between the soul and the personality, so that complete at-one-ment is increasingly attained. Technically, this means that the energy of the soul ray and of the personality ray merge together, with the soul ray dominating always.

3. Hold in mind, specifically and in detail, the method to be employed in building the bridge, according to the particular ray technique, and with the objective in view of relating (in a new and significant manner, factually and not just theoretically) the Spiritual Triad and the

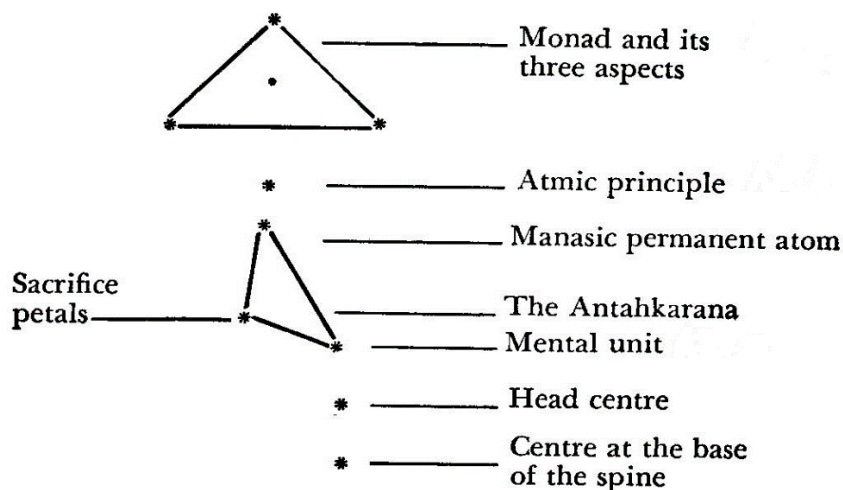
personality.

The soul, therefore, as a separate entity, is fading slowly out of the picture because it is being absorbed into and by the personality, which is becoming more and more *the soul in incarnation*. Eventually the relation is established [505] between spirit (Monad) and personality (form or matter), with a tiny point of consciousness eternally present which is aware of both these factors and yet preserves inviolate its own identity. This latter realization is the result of aeonian work, carried forward by the soul. Paradoxically, we say that the soul fades or drops out, yet in the last analysis it remains, for in this solar system there is naught else but only this consciousness of *being*.

One point I would touch upon here before taking up the seven ray methods of projection. The bridge to be built is called frequently the “rainbow bridge” because it is constituted of all the colours of the seven rays. Speaking specifically and from the angle of the disciple, the bridge which he builds between the personality and the Spiritual Triad is composed of seven strands of energy, or seven streams of force; he uses all the seven rays, having gained facility in so doing because again and again his personality has (in the long cycle of incarnations) been on all the seven rays many times. But his soul ray dominates eventually, and in the rainbow bridge the “colours of his rays are heard vibrating; the note of his ray is seen.” The bridge built by humanity as a whole is one bridge composed of the multiplicity of individual bridges, built by the many disciples. It is therefore formed eventually of seven strands or streams of energy coming from the seven egoic groups (one group of each ray type). To this bridge the creative work of all human beings who reach the stage of soul contact contributes. Their dominant strands of light fuse into one whole and their lesser strands are lost to sight in the radiant light of the sevenfold bridge which *humanity* will eventually complete.

Even in this finally completed bridge – at the end of the world cycle – one ray light and colour will predominate, the second ray, with the fourth ray as the subsidiary ray. The fourth ray might be symbolically called “the main cable” for humanity, because it is the dominant note of the Fourth Creative Hierarchy. Now let us take up the seven ray methods, one by one. [506]

As we consider these seven ray techniques with their accompanying Words of Power, you must bear carefully in mind that we are dealing entirely with the Will aspect. This necessitates a higher process of alignment and the evocation of a divine aspect hitherto relatively quiescent, except in so far as the will finds its reflection in the activity of the sacrifice petals of the egoic lotus, plus its distorted shadow in the mind nature. This consequently posits a fairly high stage of spiritual unfoldment upon the part of the builder of the antahkarana; it means that there are indications of it (to say the least) between the mind, the sacrifice petals and the atmic principle. This may be simply the most tenuous thread imaginable, a thousand times finer than a gossamer web, but it must inevitably be present. When, from the angle of the esotericist, this is a tangible fact, you will then have the following direct contact:



This contact, when completed, marks an entire unit of spiritual work, if I might so word it, bringing the man upon the physical plane into complete alignment; this unity is consummated at the time of the fourth initiation, the Great Renunciation at which time the first aspect begins to dominate the other two.

Then the soul life – as hitherto understood – fades out and the causal body disappears. The sum total of memory, [507] quality and acquirements is then absorbed into the Monad. The words “I and my Father are one” become true. The astral body also vanishes in the same great process of renunciation, and the physical body (as an automatic agent of the vital body) is no longer needed, though it persists and serves a purpose when so required by the Monad. From the form aspect, you then have the Monad, the sphere of the Spiritual Triad and the etheric body upon the physical plane. I would here remind you that the levels of conscious existence which we regard as formless are only relatively so, because our seven planes are the seven subplanes of the cosmic physical plane. The centre of consciousness is now in the Will nature, when this point of attainment is reached, and is no longer in the love nature. Activity and love are still present in full measure, but the focus of the initiate's attention is in the will aspect of divinity.

It has been said in an ancient book belonging to the Masters' Archives that:

“The preservation of values is the task of the initiate of the first ray; the attainment of positivity is the goal of the initiate of the second ray. He who works upon the third ray must reach the path from here to there.

The initiate of the fourth ray arrives at the will aspect when conflict steps into its rightful place and causes no undue concern. These four attainments mark the goal for men and sway them all upon the lower point of consciousness. The ray of vision and of application indicates the way direct, evokes the will to follow, and welds the love of God, the love of man and all that breathes into the purpose underlying all, and towards that purpose and its earthly consummation the seventh ray gives all it has.”

It has not been easy to put these abstruse ideas, expressed in the most archaic language and symbolism, into modern terms and words. I have but conveyed the general idea – the collaboration of all the seven rays in the building processes of Deity and their planned interaction, on a tiny scale, [508] infinitesimal in comparison with the great Whole. Man responds within the circle of humanity, enclosed within the greater circle of the Hierarchy, and becomes conscious of this fusion and uses the potencies of both groups of lives, through the medium of the antahkarana. The moment the disciple approaches that point in consciousness and the antahkarana is firmly anchored (even if as yet but a tenuous structure), he becomes aware of the factor of the greater circle which encloses the other two – Shamballa, the Secret Place where the will of God is formulated for the immediate present and for the

long range future.

With this vision and suggested preamble let us now ascertain the seven techniques to be employed at the projection stage of the building process.

Ray One ... Will or Power

To understand the first ray technique, the basic quality of the ray must be grasped. It is *dynamic*. The point at the centre is the First Ray of Power, and its technique is never to move from the centre but from that point to work dynamically. Perhaps the word that would best express its mode of work is *Inspiration*. The Father inspires response from the material aspect, or from the Mother if you like that symbolism, but it accomplishes this by remaining immovably itself. From the point where he is, the Builder (human or divine) works, not by the Law of Attraction, as does the second ray, but by the Law of Synthesis, by a fiat of the will, based on a clearly formulated purpose and program. You will see, therefore, that the first ray personality has to ascertain (as in fact do all disciples) which aspect he himself is of a particular ray. It is not possible for any disciple who has not taken the third initiation to ascertain his monadic ray, but any disciple building the antahkarana, and who has reached the stage of projection, *should know his soul ray and his personality ray, and should remember that their fused or blended potency must perform the act of projection*. The energy of the Monad can be evoked, but it results in a downpouring towards its [509] working agent and it is not an act of projection per se. The act of projection is the work of the “shadow and the reflection.” The *Old Commentary* says in this connection, when dealing with the Word of Power for each ray:

“When there is no shadow, for the Sun is clear, and no reflection for the water is no more, then naught remains but the one who stands with eyes directing life and form. The threefold shadow now is one. The three of self exists no more. The higher three descends and all the nine are one. Await the time.”

When, therefore, the ray of the soul dominates the ray of the personality, then the self becomes the acting agent, aided by the ray of the lower self. The rays of the three vehicles are no longer active, but only the basic duality of soul and personality remains, and there is no lesser differentiation.

In considering all these seven rays, I seek to do three things in every case:

1. Give the technique of projection. This technique falls into four stages:
 - a. The preparatory stage in which the consciousness becomes focused in the soul ray.
 - b. An interlude in which the projecting agent realizes with intensity the existence of the “point of tension” and the finished product of the visualization process.
 - c. A focused activity of the will, according to the ray, in which a line of light or of living substance is imaginatively and creatively sent out or projected from the mental unit, as far as possible towards the Spiritual Triad, using constantly the creative imagination.
 - d. This line of light (this strand or bridge) is then pictured as coloured by the two ray qualities, and it is held stably aligned in the light of the Spiritual Triad – not the light of the soul. This corresponds to the much earlier stage of development in which the mind was held steady in the light. The mind still is held in this manner, but the mind (as the agent of the soul and the [510] personality) is no longer quiescent, but itself becomes an active holding agent.
2. Indicate briefly the effect of the Word of Power. When adequate stability has been acquired, the disciple utters a Word of Power which serves to carry the light still further on and up. *When correctly uttered*, this Word produces three effects:
 - a. It keeps the channel for the descending light of the Spiritual Triad clear of all impediments.
 - b. It reaches (by means of its vibratory activity) the centre of power which we call the

Spiritual Triad, focused temporarily in the manasic permanent atom, and evokes a response in the form of a thread of descending triadal light.

c. It causes a vibration throughout the antahkarana which in its turn evokes response from the “rainbow bridge” as built by all other disciples. Thus the work of constructing the *racial* antahkarana is furthered.

I am here doing two things – speaking to you in symbols. There is, literally speaking, no up or down or higher and lower, as you know, nor do any of the separative actions as outlined by the occult sciences exist. Yet the truth has to be thus presented owing to the mind consciousness of the disciple. I have also been giving in human terms the outline of a process which, if adequately followed, will enable you to make real progress in the *preparatory understanding* required by all who hope some day to take initiation.

3. This brings us to the third point, the nature of initiation. Initiation falls really into three major expansions of consciousness.

a. The expansion of consciousness of the dedicated personality into that of the soul; this is completely consummated at the third initiation.

b. The expansion of this fused and blended consciousness [511] into that of the Spiritual Triad, completely consummated at the fifth initiation.

c. The expansion of consciousness toward which the Masters are working, which is consummated at the seventh initiation.

Students today have made much progress towards the control of the personality, and the disciples in the world are now so numerous that the hierarchical emphasis is today upon the states of consciousness which follow the third initiation. Hence the giving out to the public of the teaching upon the antahkarana.

You will find below, in tabulated form, the teaching anent the six stages so that you may have a visual picture of the intended process. The following of the process is, of course, another matter and its success is dependent upon more than a theoretical grasp of process. It is dependent upon your ability to live more definitely in the world of meaning than hitherto, upon your knowledge of your soul and personality rays and upon your capacity to focus in your blended consciousness, and from that point – holding the mind steady in the light – utter the Word of Power which will carry your created thread of light forward towards the Spiritual Triad.

OUTLINE FOR REFLECTIVE CONTEMPLATION ON CONSTRUCTING THE ANTAHKARANA

I. *Points to have in mind.*

This work of construction concerns the handling of energy. Students should ponder upon the distinction between energy and force.

It is dependent upon the use of the creative imagination. Students would do well to reflect upon the relationship of the imagination to the intuition and of both to the mind.

The work of building the antahkarana must be done with as much conscious understanding as possible. [512]

II. *The six steps or methods of building the Antahkarana.*

1. Intention.

a. The achieving of right orientation

Towards the soul

Towards the Spiritual Triad.

b. A mental understanding of the work to be done is necessary.

- c. A ring-pass-not of consciously gathered energies must be created and held in a state of tension.
 - d. A period of clear thinking anent this process of Intention must be attempted.
 - e. Then follows the preservation of a point of tension.
2. Visualization.
- a. The use of the creative imagination or the picture-making faculty.
 - b. Response to intuitional or buddhic impression.
 - c. Preoccupation with two energies:
 - The energy held at a point of tension within the previously created ring-pass-not.
 - The active picture-forming energy brought into action by the mind of the builder.
3. Projection.
- a. The calling in of the will through the method appropriate to the Ray of the disciple, the soul ray.
 - b. The simultaneous preservation of three lines of thought:
 - Awareness of the blended personality and soul.
 - Awareness of the point of focused tension.
 - Awareness of the Ray energy in its will aspect.
 - c. The use of one or other of the seven Ray methods of projection, according to the Ray of the disciple.
 - d. The use of a Word of Power.
4. Invocation and Evocation.
- a. The blended soul and personality are now invocative, and their united intention is expressed in the previous three stages.
 - b. Then a response comes from the Spiritual Triad, which that intention, propelled by an act of will from a point of tension has evoked.
5. Stabilization.
- This is brought about by long patient use of the four [513] previous processes and followed by a conscious use of the antahkarana.
6. Resurrection and Ascension.
- This is the rising up of the consciousness out of soul and personality limitations (from the angle of the Monad) and its passing into that of the Spiritual Triad.

Here I would touch upon one important point connected with all Words of Power. I could give you these words in their ancient *Sensa* form, but it would not be possible for me to teach, through the medium of writing, their ancient and peculiar pronunciation or the note upon which they should be sounded forth. This used to be regarded of supreme importance. Today, disciples are being taught to work far more upon the *inner planes of meaning* and not to depend, as heretofore, upon the outer activity of sound. Remember that you are not creating now upon the outer plane. The physical sound or sounds are therefore of relatively no importance. What does matter is the ability of the disciple to *feel* the meaning of the Word of Power as he silently utters it. It is *the quality* of his idea which will bring the right effect, and not the way in which he makes a sound with the aid of his vocal cords and his mouth. Students have been taught that the AUM sounded inaudibly and listened for, is of greater potency than when sounded audibly. This was preparatory to the utterance of these Words of Power. They have been learning the significance of the OM, even if they did not realize it. This was all in preparation for the use of the Ray Words. It is the thought behind the form, the registered feeling anent the words, and the understanding of their significance which are of importance; it is the ability to think, to feel and silently to send out the call of quality to quality, of meaning to meaning, of nature to nature, of form to spirit which matters, remembering ever that that which is found upon the physical plane is *not* a principle. The physical sound is not that which will lead to a successful building of the antahkarana. It is the

quality of a particular [514] type of subjective nature (the soul ray as it dominates the personality ray) which makes appeal to that which is still more subjective; that is what in truth accomplishes the work. It should be borne in mind that from the angle of the Spiritual Triad the soul nature is definitely objective. This is a statement of occult fact which will be better understood when the nature of man (as taught in the occult sciences) is admitted by thinkers, scientists and psychologists.

The point I wish to make is that no particular word is going to be given by me, because it would be useless. The OM is useless to most people, even though trained students may now be deriving benefit from its use. This general uselessness is caused not only because people do not use the Word correctly, but also because, even when using it they are not holding its significance firmly in their consciousness. So it is with a Word of Power. Of what use would it be if I attempted to give the Word of the first ray, which looks (when presented in its symbolic written form) something like this – UKRTAPKLSSTI? Certain sounds in this word-form are omitted because there is no way of depicting them, since they are neither vowels nor consonants. Correctly sounded, the above forms three words. But I can give, as far as possible, the English *equivalent in meaning*, and it is this meaning which I ask you to have in mind as you mentally utter the sound or Word of Power and visually attempt to see it performing the esoteric miracle of bridge building.

The first ray disciple has, therefore, to meet the requirements to the best of his ability and to follow the four stages of the technique of projection (pages 489–493, 509). When he has faithfully followed this outlined routine, personality and soul fusion has to be consciously attempted and to some measure achieved, and then these blended factors are held steady in the triadal light. Another point of focused intention is now brought about, resulting in a new and still more dynamic tension. In the completed silence which results, the act of projecting the antahkarana is performed, [515] and it is then carried forward on the impetus of a Word of Power. The symbolism connected with this lies behind the Masonic usage of the words, translated into English, “So mote it be,” uttered with the right hand stretched forth and signifying the embodied will of the Lodge, itself a symbol of the Will and Purpose of the Most High.

The meaning of the Word of Power to be used at this point of accomplished projection might be summed up in the words: “I ASSERT THE FACT.” This is the nearest form I can give you for the word-form earlier mentioned. A little deep reflection on these words will show that if uttered with an understanding of their meaning, they are of terrific potency. The disciple who utters them assumes and then asserts:

1. The Spiritual Triad is a fact.
2. The relation between the fused and blended personality and the soul is a fact.
3. The antahkarana is also a fact.
4. The dual expression of the basic duality of manifestation – personality or form and Monad or Spirit – is a fact.
5. The will of the Monad is the factor to be evoked.
6. The knowing, purposeful One can be depended upon to contact the instrument of its will upon the physical plane.
7. The work is done.

This factual assumption is not faith, but knowledge and conviction, and upon this realized conviction the disciple rests, acts and depends. It becomes an unalterable and unchangeable attitude. The meaning of the above sevenfold statement will become clearer if the disciple will ponder the distinction between faith and conviction. It is this divine assertion which holds the universe in being; it is this divine assertion which is the embodied summation of all knowledge and love, and the first ray disciple must begin to use this technique, resting back upon his divine prerogative of assertion. Ponder on this statement. It is the [516] technique of

Shamballa and the established right, prerogative and privilege of all first ray souls.

Ray Two ... Love–Wisdom

Again the first two stages of Intention and Visualization have been carefully followed and the four stages of the Projection have been carried through to their highest point. The vivid light of the second ray soul (the most vivid in this second ray solar system) dominates the light of form and radiates out to the triadal light. Then comes a moment of intense concentration and the peculiar Word of Power of the second ray is enunciated. Of this Word, the dual symbol SXPRLXS takes form in the mind of the disciple and signifies the assertion: "I SEE THE GREATEST LIGHT." This statement has relation to the Central Spiritual Sun and not to the Heart of the Sun; it involves, if I might so express it, the most intense effort to see in the light the relation of the whole, and this is one of the most potent experiences to which the disciple can be subjected. It is not vision or even aspiration to see the vision. It is complete sight and of this the Masonic symbol of the "Eye of God," the "All-Seeing Eye," is the expression. It involves realization of the light of the divine countenance; of this the light of the soul is the dim reflection. The disciple has learnt the significance of solar and lunar light (soul and form light), but this is something other. It is the great obliterating light of reality itself, revealing the fact of the higher Lighted Way which leads to Nirvana. Of this, the projected antahkarana is the stage first consciously realized by the disciple.

I am faced with difficulty in making these Words of Power clear to you, because essentially it is the Word made flesh or the soul in incarnation which at this point *registers power*; it is the symbol (the form aspect) and the power (the Spirit aspect) which acts as a great creative agency and bridges across all barriers and separative states of consciousness, thus establishing complete unity.

I have indicated to you certain vowels and consonants [517] which are the nearest approach which I can make to making these Words clear, and I have done so in the case of the first and second rays. I shall give you no others, as it is entirely useless. I shall only give you the significances, the concepts involved and the meaning of which these archaic word-forms (which I have attempted to portray in Anglo-Saxon letters) are the embodiment. As the race passes more and more into the world of meaning, these word-forms assume less and less importance, and only the concentrated thought, based on understanding comprehension, can achieve the results. It is into this somewhat new form of work we are now pioneering.

Ray Three ... Active Intelligence

The processes of Intention and Visualization have been followed, and again the four stages of the Projection technique have been concluded. At the point of highest tension, the disciple utters the Word of Power for the third ray. It is not easy for the disciple on this ray to achieve the necessary focal point of silence; his intense fluidity leads to many words or to great mental activity, frequently carried forward under the impulse of glamor. This lessens the potency of what he seeks to do. But when he has succeeded in achieving "mental silence" and is simply a point of intelligent concentration, then he can use the Word of Power with great effectiveness. The difficulty is that he has to overcome the tendency to use it with the idea of physical plane results in his consciousness. Always he works from the angle of that divine quality which characterizes matter; just as the second ray disciple works always from the angle of quality and the first ray disciple from the positivity of spirit. But once he intuitively comprehends and factually grasps the concept that spirit–matter are one reality, and once he has achieved within himself the sublimation of matter, then he can divorce himself from all that the human being understands in relation to form. He can then utter the Word of Power which will make possible his complete identification with spirit, via the antahkarana. This word is "PURPOSE ITSELF AM I." [518]

As regards the other and remaining Words of Power connected with the four Rays of

Attribute, I shall simply list them, as there is little that I can say about them. They can be comprehended in the light of what I have said anent the three Words of Power used upon the Rays of Aspect.

Ray Four ... Harmony through Conflict

“TWO MERGE WITH ONE”

Ray Five ... Concrete Knowledge or Science

“THREE MINDS UNITE”

(This asserts the fact that the Universal Mind, the higher mind and the lower concrete mind are blended through the projected antahkarana.)

Ray Six ... Devotion or Idealism

“THE HIGHEST LIGHT CONTROLS”

Ray Seven ... Ceremonial Law or Order

“THE HIGHEST AND THE LOWEST MEET”

You will note that in all these Words of Power, two obvious thoughts emerge; first, that the goal of all activity is the complete fusion of the three Aspects, and secondly, that consciousness of this comes through the building and use of the bridge between the Spiritual Triad and the Personality. You will note that these are all definite assertions, based on knowledge leading to conviction. The various schools of affirmation found today throughout the world are but the distorted efforts of humanity to arrive at the affirmative position which the blended soul and personality always necessarily assumes, and demonstrate a kind of instinctual reaction to a new realization which is coming into the consciousness of humanity, via its disciples and initiates.

We have practically concluded our study of the antahkarana; however, I want to enlarge a little further upon the three final stages of the building process as dealt with and outlined earlier. These three stages were most briefly considered, owing to their abstract nature. They are part, however, of the six building methods. The first [519] three were considered in greater detail than the last three, and I have felt that it might serve a useful purpose if I gave more teaching anent Invocation and Evocation in particular, for it will condition – consciously and exoterically – the new world religion, as it has hitherto conditioned it esoterically and unconsciously.

Invocation and Evocation (continued from pages 493–495):

These two words are descriptive of that mysterious something – emanation, voiceless appeal, inherent urge towards the light – which is innate in all forms, which produces interplay and relationship, and which is the cause of all progress or pushing forward along the path of an expanding consciousness and a penetration into the light. This is true of a plant pushing its way out of the darkness of earth into the light of the sun, a child extricating itself under the life impulse from the womb of its mother, of the human being pushing himself into realms of greater knowledge and effective physical living, of the aspirant driving forward out of the Hall of Learning into the Hall of Wisdom, of the disciple penetrating into the realm of soul light and life, of the initiate passing from grade to grade in the Hierarchy of Liberation, of the Christ moving on into the Council Chamber of Shamballa, and of the Lord of the World Himself undertaking those processes which will lead Him into realms of divine life – of which even the highest initiate on our planet has no conception. All comes about as part of a great system of invocation and evocation, of appeal and response, and all are distinctive of the “mode of Life” which governs the entire graded hierarchy of Being upon our planet.

This evolutionary pushing forward along the Lighted Way, out of darkness into light, from the unreal to the real, and from death to immortality, is an inherent urge in all forms. It constitutes one of the most subtle and one of the least understood laws of the universe, being related to the Life principle, of which we know as yet naught; it *underlies* the Law of

Evolution as well as the Law of Karma [520] and is, in reality, the Law of the Life Purpose of the planetary Logos; it is an expression of His dynamic intention as it forces all substance in manifestation and in time and space to act and react in conformity to His Will. He thus enables His form – the planet which is a compound of all the seven kingdoms in nature – to express logocentric intention for the “duration of the Great Breath”; of this breath, time and space are the two aspects. It affects the tiniest atom and the most exalted Being within the sphere of His consciousness and the scope of His livingness; it affects the subhuman kingdoms, unconsciously to them, and is (in relation to them) sometimes spoken of as “the Law of Life of the Sun.” The human family, after the stage of personality integration is reached, reacts with increasing consciousness of the divine purpose. Once the antahkarana is constructed and the higher initiations are taken, the initiate then cooperates with that purpose in full understanding and intention. He no longer simply reacts to his own interior urges, which force him ever to invoke the higher aspect of life and of consciousness which he senses on ahead. He now knows. He sees; he participates in the Plan; he relates himself to the divine Intention through an understanding of the doctrine or Science of Tension; he makes the divine Intention his, as far as he can grasp it. This reciprocal interplay produces the mutability of form and the immutability of the divine nature which is distinctive of, those liberated Consciousness which have freed Themselves from the prison of form.

Elsewhere* I said that “The definition of religion, which will in the future prove of greater accuracy than any yet formulated by the theologians, might be expressed as follows:

Religion is the name given to the invocative appeal of humanity and the evocative response of the greater Life to that cry.

It is, in fact, the recognition by the part of its relationship to the Whole, plus a constantly growing demand for increased [521] awareness of that relation; it draws forth the recognition of the Whole that the demand has been made. It is the impact of the vibration of humanity – oriented specifically to the Great Life of which it feels itself a part – upon that Life, and the responsive impact of that “All surrounding Love” upon the lesser vibration. It is only now that the impact of the human vibration can dimly be sensed in Shamballa; hitherto its most potent activity has only reached the Hierarchy. Religion, the science of invocation and evocation as far as humanity is concerned, is the approach (in the coming New Age) of a mentally polarized humanity. In the past, religion has had an entirely emotional appeal. It concerned the relation of the individual to the world of reality, of the seeking aspirant to the sought-for divinity. Its technique was the process of fitting oneself for the revelation of that divinity, of achieving a perfection which would warrant that revelation, and of developing a sensitivity and a loving response to the ideal Man, summarized for present day humanity in the Christ.

Christ came to end the cycle of this emotional approach which had existed since Atlantean days; He demonstrated in Himself the visited perfection and then presented to humanity an example – in full manifestation – of every possibility latent in man *up to that time*. The achieving of the perfection of the Christ-consciousness became the emphasized goal of humanity.”

The activity of all previous Teachers and demonstrating Sons of God became only the presentation of the various aspects of a divine perfection which the Christ summarized in Himself. But He did far more than just this. Had this been all that He accomplished, He would have presented to humanity a picture of a static achievement, a culmination of perfection such as the evolutionary status of man at that time demanded; He would have given us, in fact, a Figure of very great, but at the same time, arrested development. This was of course impossible, but the religion which He founded has never recognized this fact or considered what lay beyond Christ, what was the nature of His [522] subjective background and what

**The Reappearance of the Christ*, pages 157–158

was His point of achievement, and whether He still had other possibilities. This was perhaps an unavoidable omission owing to the fact that the idea of evolution was unknown until relatively very late, in the human consciousness. Orthodox religion has been preoccupied with an emotional and aspirational approach to this Figure of Perfection; it has not looked beyond the Figure to the Reality which He represents. This Christ Himself foresaw as a possibility, and sought to obviate when He pointed out to His disciples that they could do “greater things” than He had done, because He was going “to the Father.” He, in those words, pointed beyond Himself to the One Who was responsible for His Being, and to the Way of the Higher Evolution – subject with which the church has never satisfactorily dealt. In the above words He indicated a state of being which He had never demonstrated on earth, owing to the unpreparedness of man, and also to the fact that He Himself was only “on His Way.”

The Way of the Higher Evolution has also its two phases, as has the Lighted Way. In the early stages of the unfoldment of the Christ consciousness and in the attainment of the third initiation, the Transfiguration, the aspirant and the initiate-disciple pass along the first part of the Path of Discipleship. In the treading of the Way of the Higher Evolution (for which we have as yet only this somewhat cumbersome name) the initiate-disciple treads the Way of Antahkarana and the Way of the Higher Initiations. In making this statement I would again remind you that the third initiation is regarded by the Hierarchy as the first major initiation, whilst the two previous initiations are considered as only preparatory in their nature. The training given in preparation for them, and the consequent expansions of consciousness, reveal to the initiate the nature of the soul, the scope (widespread and universal) of the divine consciousness, and his relation to the Father, the Monad. They enable him to become the soul in manifestation to such an extent that his awareness is definitely and unalterably [523] that of the soul; at the fourth initiation the soul-body, the causal vehicle, is no longer needed, and it then disappears, dissipates, and is entirely destroyed, thus leaving the initiate free to tread the Way of the Higher Evolution and to follow in the footsteps of the Christ. He was the first of our planetary humanity to blaze the trail (is not that a phrase much used?) to the higher spheres of revelation.

I would here also remind you that, during this stage of human evolution, all these various phases exist simultaneously; this largely accounts for the relative differences and difficulties which characterize all the religions of the world and all relationships. Emotional appeal is needed by the masses, and their goal – some way ahead – is soul consciousness and soul control. It is the mystical way and the way of the early and preparatory stages of the science of Invocation and Evocation. It is the method to be followed by average humanity at this time, because men are largely Atlantean in their approach and their natures; they must learn to tread the Path by becoming the Path Itself, and in this way develop the mechanism and the capacities which are inherent in the divine Mind, which “spins the thread of connecting light and relates all beings within the planetary ring-pass-not into Itself.”

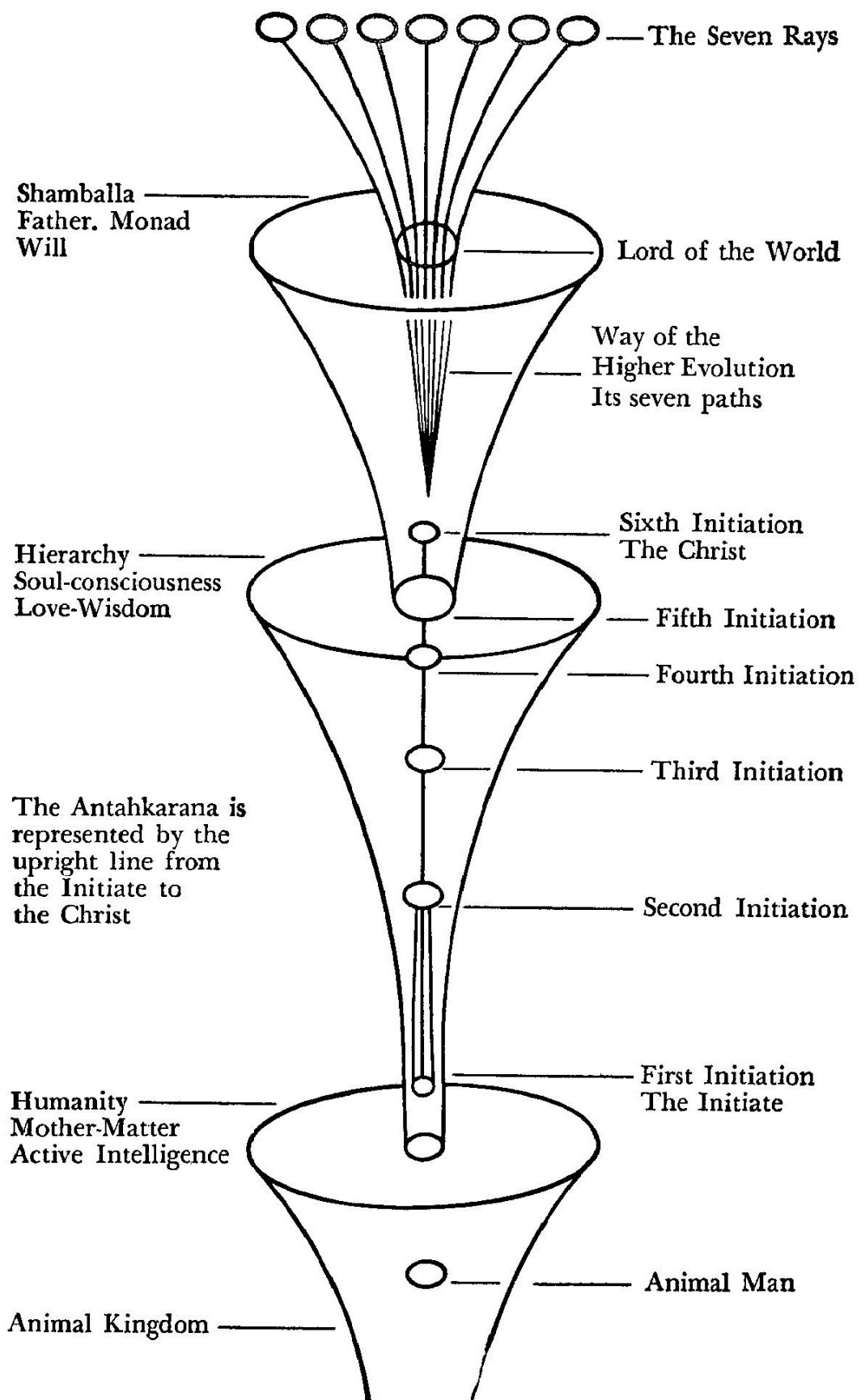
By becoming the Path, symbolically speaking, and by a process of reorientation, the aspirant who is seeking to tread the Lighted Way of purification and of discipleship reaches a point where that light and that path have brought him to a specific goal. Then the light which he has generated from within himself, and is learning rapidly to use, reveals to him the Way of the Higher Evolution, the fact of a still greater goal further on ahead – called by the Christ “the Father’s House.”

At the fourth initiation he becomes aware, for the first time in his experience, that there is a hiatus or gap separating him from his distant goal. This constituted the major part of the agony upon the Cross. There was a fusion of agonies at that supreme moment, if I might attempt to express what occurred. The Master Jesus, crucified there, [524] felt the agony of human need and renounced His own life and gave His all (again symbolically speaking) to meet that need. The Christ, at that time over-shadowing His great Disciple, also passed

simultaneously through a great initiatory experience. The agony of His yearning for revelation and increased enlightenment (in order to enhance His equipment as World Saviour) revealed to Him the new possibilities, from which – when confronted with them dimly in the garden of Gethsemane and later upon the Cross – His whole nature shrank.

Great as is this mystery to you and impossible as it is for you to comprehend that whereof I speak, it is wise to establish the fact in your consciousness that at the Crucifixion initiation, the Master Jesus took the fourth initiation and the Christ took the sixth initiation. The Master Jesus reached the culminating experience of the Lighted Way, whilst the Christ made that final effort which enabled Him entirely to complete and traverse the “rainbow bridge” and to “go to the Father” (as He told His disciples), thus moving forward on to the first stage of the Way of the Higher Evolution.

The practical point for aspirants and disciples to remember is that the Science of Invocation and Evocation entered a new phase when Christ came and presented Himself before humanity; He then gave the teaching which summarized all the past and indicated the new aspects of the future teaching. He opened the door to the Way of the Higher Evolution, hitherto closed, just as the Buddha epitomized in Himself the achievements of the Lighted Way and the attainment of all knowledge and wisdom. Christ, in opening this “greater door beyond the lesser door,” anchored – if I may so inadequately express it – the Will of God on Earth, particularly in relation to the consciousness of men. He lifted the entire Science of Invocation and Evocation to the mental plane and made possible a new approach to divinity. It is difficult to give you a symbol which could clarify this matter in your mind. But the one given may carry some enlightenment: [525]



[526] It must be remembered that intelligence and love were present upon Earth, the first in greater degree than the second, and that the task of all the great World Saviours (emerging from the Secret Place, from the illimitable past until the present time) has been to anchor, organize, and implement these divine aspects, energies, attributes, and to further their development within the body of the planetary Logos. They also, from time to time, demonstrated to the humanity of Their period of appearing, the point in that development which had been reached. These Representatives of Deity have been of all grades, degrees and differing points of spiritual unfoldment; They have been chosen for Their aptitude to respond to invocation, to manifest certain divine qualities, and to attract around Themselves those who had latent the same divine qualities, and who could therefore step down the teaching that the World Saviour came to give, and translate into human equivalents as much of the divine inspiration as was possible. Many of Them have been forgotten even if Their work was successful. Others have been resolved into myths by the thought-form-making faculty of man but Their work is still thereby remembered, and to this, monuments and tradition constantly testify; greater Sons of God possessed a potency and a love of humanity which, even at the close of many centuries, evokes the attention of mankind and conditions even yet the reactions of millions of people.

Vyasa – the original Vyasa, Who was the Great Individuality evoked by the invocation of the early animal-men – is still more than just a name, even though He has passed out of our planetary scheme millions of years ago. He opened a door into the human kingdom through His response to the animal kingdom in its higher invocative ranks; His work brought about the process known as individualization. Down through the ages, these Sons of God have come, evoked by human invocation; in Their turn, They have invoked certain aspects of the divine nature, deeply hidden in mankind – all related hitherto to consciousness and to responsiveness of the part to the Whole. [527] Eventually *Hercules* came forth and opened the door on to the Path of Discipleship, His work being preserved for us in the Twelve Labors of Hercules. These epitomized the various tests to which all disciples are subjected, prior to the various initiations. *Shri Krishna* came and opened the door through which mankind could pass to the Second Initiation. *The Buddha*, a still greater Figure, the One Who is known as the “Enlightened One,” also came and demonstrated to humanity the nature of the Lighted Way, its revelations and its effects in consciousness. He enacted for us the supreme achievements of the mystic way. Then came *the Christ* and performed a triple work:

1. He opened the door to the third initiation.
2. He anchored on Earth "the Will of God in the matrix of love" (as it has been esoterically called).
3. He pointed the way through “the needle’s eye” which gives entrance to the passage through the Pyramid (the symbol of the Spiritual Triad in this case. A.A.B.) which leads out on to the Way which terminates in Shamballa.

His work was of a major consummating nature; He demonstrated in Himself two divine aspects, thus giving “shape and substance to love”; this had been sequentially fostered by several preceding lesser World Saviours, of Whom *Shri Krishna* was the greatest.

The Christ completed the work of the Buddha by manifesting in its fullness the nature of love, thus permitting the full expression of love-wisdom in its dual aspect – the one aspect demonstrated by the Buddha and the other by the Christ. But His greatest work has not yet been emphasized in the worlds of thought and of religion – the revelation of the Way of the Higher Evolution. This entails the bringing through of pure divine will and the relating of the spiritual Hierarchy to the great Council at Shamballa. It will be apparent to you, therefore, that He was the first to carry through – from stage to stage – the complete revelation of humanity to the Hierarchy and of the Hierarchy to Shamballa. This He did by virtue of a [528] completely finished and constructed antahkarana, and thus He facilitated the work of all

future aspirants and disciples. He made possible their unimpeded progress, as far as the opening of each stage of the planetary antahkarana is concerned. He presented the “first thread of living substance, irradiated by love, intelligently woven and energized by will” which any human being of our Earth humanity had interwoven with the planetary antahkarana. Here lies the secret of the sixth initiation, which has not yet received the attention of the occultist.

Here comes a climaxing note. The whole evolutionary scheme is based upon *a series of ascensions*. These ascensions are the result of a process, a technique, a method (choose which word you will) of invocation by the lesser individual, group or kingdom, and the evocation of that which is greater, more inclusive and more enlightened. This is true, whether it concerns a lonely aspirant upon the Way or an entire kingdom in nature. The greatest of the incarnating Sons of God are necessarily Those Who can include whole kingdoms or states of divine Being in Their consciousness. Here is the key as to why the invocation by a group “standing with massed intent” can bring forth, and has done so many times in our planetary history, One Who could meet the need which the invocation voiced, upon “a way of escape,” and embody in Himself the required vision or goal.

You will note here that I have carried the teaching (earlier given upon the subject) into the realm of the whole. Previously, I dealt with the process as it applied to the disciple invoking his soul; later I carried the concept farther, and we considered the disciple invoking his Father in Heaven, the Monad. Now, we have briefly touched upon humanity as a whole, standing at a great point of invocation wherein the entire human kingdom is involved. Thus you have the final three of the six great stages in the process we are considering: Invocation, leading to Evocation, to Revelation (at the Fifth initiation) and to Decision (at the sixth). [529]

To sum up. We have carried our study of the esoteric aspects of mental unfoldment to a point where we have lifted the entire spiritual man into realms which are neither those of the soul nor of the personality; they are those which make him an integral part of monadic experience. We are therefore dealing definitely with initiate experience. That the personality remains as an instrument or vehicle of expression for the one universal soul in its many aspects upon the physical plane has been duly emphasized; that the soul per se has been lost to consciousness in the sea of universal realization has also been made clear; that the state of being which the initiate has now reached, as a result of the six stages of conscious building of the antahkarana, has been detailed; but I have pointed out in this connection that what has transpired lies beyond what we call consciousness, and is consequently undefinable by the human intellect. We have dealt with certain high stages of unfoldment which remain impossible to any human comprehension outside that of Those Who can function in the Courts of Shamballa. When these stages have been passed, then the goal of all the evolutionary processes has been reached, as far as humanity is concerned. These concepts cover our presentation of truth and of our theme up to the present point. Further we cannot go, for it would be profitless; nor would the human constitution prove adequate to the imposed task.

I have in these previous sections carried our theme to the point where it climaxes all that has been hitherto given out anent the human mind and its capabilities. I have indicated the method whereby the mind, trained in meditation, and therefore soul-conscious, can – through the construction of the antahkarana – reach heights and stages of inclusiveness which will introduce to it certain aspects of the so-called Universal Mind, the mind of God, as it is familiarly called. What I have really done is to deal very briefly with the mode whereby the disciple or the initiate can, with increasing power, tune in on the mind of the planetary Logos, Sanat Kumara. Just as the disciple can, [530] when soul conscious, tune in on the mind of his Master, so the initiate, upon a higher turn of the spiral, can register the thoughts of the divine Being in Whom we all live and move and have our being.

Through the development of the antahkarana and its conscious, scientific use, the initiate becomes aware of what transpires in the Council Chamber of Shamballa; he can then

efficiently begin to work as an exponent of the Will aspect of divinity. Yet all this time we have confined ourselves entirely to the consideration of the mind aspect in its three phases upon the mental plane, and with their extension into states of being unknown to all except trained disciples and initiates. It has been my intention thus to give a theoretical, though not yet practical insight into modes of activity and possible states of being to which you can some day aspire and eventually attain.

The above text constitutes pages 441–530 of *The Rays and the Initiations* by Alice A. Bailey.