

The Group Antahkarana

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“It is not enough to limit your love to your own nation, to your own group. You must respond with love even to those outside of it... This concept enables people to live together not as nations, but as the human race.” - Clarence Jordan

“We didn't build the interstate system to connect New York to Los Angeles because the West Coast was a priority. No, we webbed the highways so people can go to multiple places and invent ways of doing things not thought of by the persons building the roads.” - Neil deGrasse Tyson

Group Initiation is an important macrocosm of personal initiation, and similarly the group Antahkarana is a macrocosm of the personal Antahkarana. Understanding and promoting the development of the group Antahkarana assists in understanding and promoting group initiation, along with our individual Antahkaranas.

Individual initiation is challenging to understand and describe, because it refers to states of being we haven't attained yet. Group Initiation is even more abstract, especially to the individual consciousness, which means that any consideration of the group Antahkarana is necessarily difficult to put into words. Still, there are a number of things that can be said about the Antahkarana in group context that can be useful to aspiring disciples who seek to develop their group, or develop themselves within a group.

In both individual and group contexts, developing the Antahkarana is a fundamental aspect of Initiation. Remember that *“no major initiation can be taken until there is some measure of conscious use of the antahkarana.”* (DINA II page 19) Similarly, *“groups being prepared for initiation should consist only of those who are in process of building the antahkarana.”* (RI page 112) More specifically, the Antahkarana can be considered as a measuring stick of awareness. That's because Initiation indicates mastery of or freedom from the influences of a particular plane, and the Antahkarana is a bridge or roadway of consciousness projected through the planes. For example, *“the antahkarana must be completed and direct contact must be established with the Spiritual Triad by the time the third initiation has been taken.”* (RI page 437) For the Fourth Initiation, the Antahkarana provides the road to Renunciation through which one withdraws from form life: *“It is with the antahkarana that the initiate is concerned in the fourth initiation.”* (RI page 491)

One can't study individual Initiation to any serious depth without also considering group Initiation. Group awareness and service grows as the individual personality is refined through the first few Initiations. After a certain point, individual Initiation and group Initiation are inseparably linked, because the individual is integrated with his or her group and has transcended self-interest and individual will. Hierarchical level concepts can be better understood in a group context, or on an individual level by aligning and identifying

more with the group. With respect to the individual Antahkarana, *“when the disciple has flung one strand of living light (through the power of magnetic love) across the space separating the Triad and the personality, he discovers that he is a part of a group.”* (RI page 119)

A particular group is usually composed of individuals at varied stages on the spiritual Path, who have achieved different levels of personal Initiation. In general, it seems that the status of a group as a whole is lower than the average of the individuals within it. For example, a group of seekers who have passed the Second Initiation individually probably haven't developed their group as a whole enough to reach an equivalent level. I like to use an analogy based on music: A collection of skilled musicians thrown together doesn't make a skilled orchestra, at least not until they practice together and develop experience as a group.

Group Initiation is generally a more advanced concept than individual Initiation, since it not only requires individual Initiates, but also for them to come together effectively. For example, if the average individual in an esoteric group is around the Third Initiation, the group itself may only be near its First Initiation. A similar concept is how standard systemic Initiations are offset by two from higher Sirian Initiations. For example, the third systemic Initiation is also called the first Sirian Initiation. Given the advanced status of Sirius and its special relation to our system and Hierarchy, Sirius inherently holds group ideas for us. Because Sirian Initiations are offset by two from the individual systemic Initiations, there might be a similar average offset when comparing individual and group Initiations.

Group Initiation can apply not only to an esoteric group of disciples, but also to humanity as a whole. The human kingdom *“stands ready for the ordeal and the accolade of fire, preceding the first initiation. At that final stage, Humanity today stands.”* (EA page 447) The personal Antahkarana allows the individual to achieve Initiation, and liberation from matter and form. Similarly, the group Antahkarana allows the group and even humanity as a whole to do so: *“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.”* (RI page 497)

The individual Antahkarana starts by bridging a link between the personality and soul. Therefore, the group Antahkarana forms a link between the group personality or manifestation in the three worlds, and the group soul. However, when the group is considered at a large enough level, the group Antahkarana really links kingdoms, specifically its purpose is *“so that there may be established a group antahkarana between the kingdom of souls and the world of men.”* (DINA I page 38)

In general, the Antahkarana provides a conscious link to higher states of being. Insight from soul or Triadal levels can impress the individual via the personal Antahkarana. Similarly, group thought and development can be impressed by the group Antahkarana. Master DK emphasized the use of constructed group Antahkarana when working with His group of disciples: *“I shall let you know which are the hints I give, so that together the group may profit by them... This will result, eventually, in an inflow of light from the*

Spiritual Triad via the group antahkarana, constructed of the 'rainbow bridge' of each disciple.” (DINA II page 19)

For the individual, the Antahkarana first links to the soul, and then the permanent atoms of the Spiritual Triad. The Hierarchy, the kingdom of souls, works mainly upon the planes of the Triad. However, the group is a macrocosm or a higher spiral version of the individual, which already works with the Hierarchy to some degree. Therefore, for the evolved group, the group Antahkarana can project toward higher levels of being, namely Shamballa. This is illustrated in the statement that: *“the group antahkarana becomes a channel of unimpeded communication direct from Shamballa to the group because every member of the group is a member of the Hierarchy. In this manner the three planetary centers arrive at the needed relationship, and another great triangle reaches true functioning activity.”* (RI page 257)

Another way of understanding the development of the Antahkarana at Shamballic levels is that individual will is increasingly replaced with awareness of divine will. In this context “individual will” means the will of a lower personality, or even the individual will of a group. This is illustrated in the following quote: *“When the antahkarana of a group is rightly constructed, then the individualized group-will will disappear in the full consciousness of the monadic purpose or clear directed will. These are points which the disciple preparing for initiation has to consider as he prepares for the higher initiations, and these are the points which any group or ashram in preparation for initiation has also to consider.”* (RI page 30)

How does the aspiring group proceed to build the group Antahkarana? To begin, forming the personal Antahkarana is something every individual must do for themselves. The Morya Federation meditations on the Antahkarana say: *“Your method of building the Antahkarana will be very much your own. The guidelines can be given, but the interior processes must be worked out by you and you alone.”* It follows that each group must also form the group Antahkarana in its own way, with no hard and fast rules. However, we can at least say that the nature of the individual or group (and the Rays of their soul and personality) influences the manner in which they approach the Antahkarana. For a large enough group, such as the Antahkarana for the kingdom of humanity itself, the group is conditioned by Ray 2, the soul Ray of humanity and of our system, and therefore follows the Ray 2 “will to unify”.

On a fundamental level, it is important to realize that the Antahkarana (whether individual or group) is a bridge of consciousness. It’s not some material construct built outside of oneself, but is rather a representative of one’s own awareness. That means the Antahkarana is built through experience, experiment, and one’s own efforts, which in turn means that group efforts promote the group Antahkarana. Consider the quote that *“all growth is through experiment, struggle and persistence - hence the present modern upheaval. It is significant of a ‘pushing through’ to the light, the light of the world, as well as the group antahkarana.”* (ENA page 108) That quote also shows that much growth of the Antahkarana, whether individual or group, can happen unconsciously. The Antahkarana meditation says, *“It will take years of steady application to build the antahkarana to the point of real usefulness - unless considerable work has been done - mostly unconsciously - in previous incarnations.”*

Effectively building the group Antahkarana depends upon building an effective group. That means increasing group unity, group identification, and group cooperation. These points are illustrated in another directive given to Master DK's disciples: *"The great need for all of you in this group at this time is consciously to relate yourselves to each other in an increasingly close union. The building of the group antahkarana as a part of a great life thread can only thus be carried forward effectively. See, therefore, that this group identification goes on with all the cooperation which you can render."* (DINA I page 381)

Building the individual Antahkarana consists of the six steps of Intention, Visualization, Projection, Invocation and Evocation, Stabilization, and Resurrection. Building the group Antahkarana involves the same steps, although it's important to realize that these steps need to be applied in group form. The points below assume that one is already familiar with these steps to some degree as they apply to the individual. Some additional comments about each step with respect to group context follow:

1. **Intention:** The individual forms a personal point of tension on the highest subplane of the personality, which is the 4th subplane of the mental plane. Many of our Morya Federation meditations have us recognize the corresponding group point of tension. The development of group tension is described in Rule 1 for disciples and Initiates, which directs the group "toward a newer tension".
2. **Visualization:** Visualization involves imagination, and imagination vibrates on the level of the 2nd highest astral subplane. Unlike other steps, group imagination perhaps has the best capability of being done to some degree even by an individual. Imagination allows one to visualize that which isn't true. For example, imagination allows one to visualize the Antahkarana even if it hasn't been built yet, which of course acts as a blueprint for actual construction. Similarly, an individual can help visualize the building of the group Antahkarana, even as an individual.
3. **Projection:** There aren't any direct references to the term "group projection" in the Alice Bailey books, however many of our Morya Federation meditations refer to the act of group projection when working with the group Antahkarana. For group projection, we use the Ray 2 Word of Power, "I See the Greatest Light", because humanity as a whole has a Ray 2 soul and we live in a Ray 2 system. Presumably, other non-human groups in other planetary or solar systems are associated with other Rays, and therefore use the Word of Power for alternative Rays.
4. **Invocation and Evocation:** Invocation is very much a group endeavor. Group invocation can be seen in several contexts. For example, it appears in the Morya Federation New Moon meditation, when it's described that during New and Full Moons, "all members of all the Ashrams meditate deeply in an invocative and evocative manner". The result of invocation is it *"enables the group life to be transferred along the group antahkarana and focuses it once and for all in the Master's Ashram."* (RI page 221)
5. **Stabilization:** The final steps are outside the control of the individual or group, and little is said about them. One point that is made is that when the Antahkarana does

finally reach Monadic levels, it's initially thin, and it must be used in order to become thicker and stable. That means the Antahkarana isn't something that's built once and then ignored, but rather is continually expanded and exercised.

6. **Resurrection:** Esoteric resurrection doesn't mean returning from bodily death, but rather rising to a new spiritual awareness. However, this state of spiritual livingness could be considered exalted enough that the previous condition is "dead" in comparison. Resurrection takes place at the lofty Seventh Initiation of the same name, as well as to a degree at the Fourth Initiation. The Renunciation process of the Fourth Initiation and the transcendence of the Causal body can take place on a group level, as well as for an individual. This is described as: *"The outer group dies, occultly speaking. The soul of the group, being now merged with the life aspect on levels higher than those on which the causal body exists, is no longer of major importance; the Great Renunciation takes place, and the causal body - having served its purpose - dies and is destroyed."* (RI page 221)

In building the Antahkarana, step #3 of projection is accompanied by a Word of Power appropriate for the soul Ray. A Word of Power is really an idea or declaration composed of several words indicating how each Ray approaches the process of union between personality, soul, and Spirit. The soul will and Word of Power for each Ray is listed in the table below:

Antahkarana Words of Power			
Ray	Name	Will to...	Word
1	Will / Power	Initiate	I Assert the Fact
2	Love / Wisdom	Unify	I See the Greatest Light
3	Intelligent Activity	Evolve	Purpose Itself am I
4	Harmony Through Conflict	Harmonize	Two Merge With One
5	Concrete Science	Act	Three Minds Unite
6	Love / Devotion	Cause	The Highest Light Controls
7	Organization	Express	The Highest and the Lowest Meet

The individual Antahkarana features the colors of one's soul and personality Rays. In our Morya Federation meditations, the group Antahkarana is described as all seven colors of the rainbow, or all seven Ray colors, which represent the Ray colors of all the individual Antahkaranas composing it. These appear to be two very different descriptions, however on closer consideration the individual and group Antahkaranas are arranged and colored similarly, just that the individual is a microcosm of the group. The group Antahkarana isn't just all seven colors, but it also emphasizes the color indigo. Indigo is the Ray 2 color, which emphasizes the Ray 2 of humanity and our system. Similarly, the individual Antahkarana isn't just two colors, but is also tinted by various subrays for the personality vehicles. In other words, all Antahkaranas (both individual and group) feature a primary Ray color, and a variety of other Ray colors that properly act as subrays to it. The primary color is usually the color of the soul Ray. However, if the disciple or group has evolved such that the Antahkarana is approaching Monadic levels, then one is presumably focusing upon the Monadic Ray and its color. At that point the soul Ray is

properly a subray of the Monadic Ray, just as earlier on the Path the disciple worked to make their personality Ray a subray of the soul Ray.

Understanding of the group Antahkarana can be increased by looking at two particular areas within esotericism:

- Seed Group 4 (New Age Educators) specifically promotes building the group Antahkarana. This seed group works to develop education of people on all levels. More specifically its three tasks include educating the illiterate, the middle classes, and the most cultured or those on spiritual paths. Education includes knowledge as well as wisdom, making this group focused upon developing and connecting the lower mind, abstract mind, and the soul, which together form the three aspects of mind. Those connections are similar to the connections formed by the Antahkarana, which is why this Seed Group is associated with the rainbow bridge. Education and culture being applied to the masses emphasizes the group, and therefore group education promotes the group Antahkarana.
- The book “Discipleship in the New Age Volume II” presents six formulas, which are described as “fundamental prerequisites for initiation” and “second ray presentations of soul ideas”. (DINA II page 304) Formula II promotes alignment and “revelation of the group antahkarana”. Specifically this formula concerns alignment with the soul, and later with the Spiritual Triad. These alignments are made via the Antahkarana, which explains why this formula is related to the Antahkarana. On a more universal level, Formula II is about “*transition from the unreal to the Real.*” (DINA II page 365) Ultimately, the Antahkarana acts as a roadway of consciousness for the individual and group to travel from the relatively unreal and limiting worlds of matter, to more expanded and true levels of consciousness. Also, Formula II presents four elements with their spiritual qualities of Earthly Contact, Oceanic Synthesis, Airy Expansion, and Fiery Relations. (DINA II page 273) The four elements together encompass all possibilities in a manner similar to how all colors are included in a rainbow, which aligns with the Antahkarana whose symbol is the rainbow bridge.

For further reading about the group Antahkarana see:

- Science of the Antahkarana: Bailey, Alice A., “The Rays and the Initiations”, New York: Lucis Publishing Company, 1960, Section One, page 441-530.
- Group initiation and Antahkarana: Bailey, Alice A., “Discipleship in the New Age Volume II”, New York: Lucis Publishing Company, 1955, Section One, page 13-23.
- New Age Educators Seed Group: Bailey, Alice A., “Discipleship in the New Age Volume I”, New York: Lucis Publishing Company, 1944, Section One, Part IV, page 37-38.
- Formula II: Bailey, Alice A., “Discipleship in the New Age Volume II”, New York: Lucis Publishing Company, 1955, Section Three, Part III, page 272-274.
- Morya Federation Course 540 materials.