

Soul-Directed Integration of the Personality via the ACLRI Process: Alignment, Crisis, Light, Revelation and Integration

Peg Rosenkrands

Course 250

Introduction

Humanity has progressed immeasurably in its evolution over aeons, and yet, its crowning purpose is not yet realized. That will require a far greater effort than has been achieved to date. Humanity has yet to realize its central role in a much greater system of spiritual Being in which a) all are a/Atoms, b) all a/Atoms are living and c) all nucleic life within every a/Atom ever seeks creative expression through progressively developing forms. (EPII 222-223) To become human means to move beyond desire for the material and aspire to spiritual realities. (EPII 346) But, the destiny of humanity as a whole is more yet.

The human kingdom is the fourth of seven kingdoms of nature on earth, poised between three subhuman kingdoms of the objective world and three superhuman kingdoms of the subjective world. The Kingdom of God or Souls is the fifth. The whole of humanity is the evolutionary pivotal point wherein group consciousness and love of the soul of all must be realized. In that accomplishment the consciousness gap between all lesser unprincipled intelligences of the objective world and the greater principled Intelligences of the subjective world can be bridged. Only through growing numbers of consciously evolving persons who seek the personal integration that leads to soul infusion can ever greater corporate integrations of race, nation, and civilization occur. (EPII 348) Then humanity will, in its turn, fulfill its bridging role on the earth. (ENA 6-7) As humanity becomes one, its stream of consciousness links spirit and matter, allowing a sacred Earth to take its key place as a station of light in Cosmos. (EPII 222)

Humanity progresses one human being at a time until, the tipping point is reached and enough Light, Love and Power is produced that the continued growth of the collective consciousness is guaranteed. Therefore, it is critical that people now becoming aware of their three-fold composite nature of the vital physical body, emotional nature and mental capability, become clear about their immediate challenges: to make soul contact, seek successive integrations of the personality, and reach soul-infusion of the personality. This requires each man to know himself as a human soul, acknowledge humanity's uplifting role for all lesser life and take

responsibility in the advanced groups of the Spiritual Hierarchy of Light in order to guide the planet to sacredness. (IHS 19) Toward these ends this paper introduces the soul's initial integration process for the integrating personality.

Concepts of "Adult, Individual and Personality" in relation to a Human Being

Master DK provides perspective regarding the groups of human beings in existence on the earth today. They are, from highest to lowest, in influence: 1) "A few under the influence of their souls, or who are rapidly becoming susceptible to this influence; 2) Personalities, of whom there are many today; 3) A vast number of people who are awakening to mental consciousness; 4) The great mass of humanity, who are unawakened human beings and the bulk of the population of the world." (EPII 259) The term, human 'being,' is key. It is the clue to man's real destiny among the superhuman g/Gods, wherein "Being" supersedes 'doing'. Eighteen million years ago the Lords of Flame came from Venus to bestow on the animal men of earth a 'spark of mind.' Thus each animal man was 'individualized' or seeded with the potential to develop a mental faculty in order that he might freely work out his own learning in the dualistic world of time/space. Through steady evolutionary development of the mind and through a final focused development of an advancing man's higher mind, the ultimate human challenge of resolving an apparent duality into Unity will eventually be met. The mature human 'being' thus reaches the 'true' (spiritual) manhood of which the Christ spoke. He then takes his place in the Kingdom of Souls, the entry into a spiritual world of Universal Being.

Alice Bailey states that, esoterically, adulthood is not related to age, but rather indicates that a man, through evolutionary progression and conscious effort, reaches the "synthesis of [his] physical nature, vital activity, the sumtotal of emotional states and feeling, and the mind." (UA 284) Adult personhood is the result of a series of integrations of the physical, etheric, astral and mental bodies, such that a man eventually becomes "one functioning unity" called a "personality." (UA 284) Once achieved, a man's mind effectively controls his emotional life so that it no longer dominates his activity or those around him. Prior to this however, he begins the long shift of identity from that associated with his "animal outer form" and emotional "dream life" to that associated with consciousness of "inner qualities and attributes" and a "life of thought." (ENA 28) The developing mental faculty of a human being thus provides gradual entry to the "culture of the individual," states DK, and man then becomes "an intelligent citizen of two worlds (the world of objective existence and inner world of meaning), a wise parent, a controlled and directed personality," characteristic of all i/Individualities. (ENA 99)

Characteristics of the Developing and Powerful Personality

DK notes that today, many personalities (of several types) are becoming powerful on earth. The first type is "awakening personalities" within whom mental consciousness is growing; they are on the path to becoming "separated human beings." (EPII 263-264) Such persons are shifting from instinctual responses to lower desires and from blind receptivity to mass ideas (EPII 264) toward the more advanced conscious possibility of "thinking, feeling and acting"

simultaneously. (EPII 350) The second type is “integrated, coordinated men and women . . . who are not yet under the influence of the soul.” (EPII 263) For this group their “self-will and self-love” is a powerful determinant in the world, curtailing the freedom of others. (EPII 263) The third type is personalities who are rapidly becoming “conditioning souls.” (EPII 263) In these advanced cases, the soul is actively “conditioning” the personality toward unselfish ends although these personalities are free to accept or reject the conditioning. (EPII 263)

In general, the first basic and necessary integration is coordination of the “threefold lower nature into an active conscious personality, prior to its fusion into a unity with the soul.” (EPII 345); this proceeds in a sequential but overlapping manner. The vitalized physical-body evolves first, bringing a higher quality “endowment” to the individual over time. (EPII 264) Astral body development builds on the physical base, resolving its initial desire for emotional fulfillment of “an intensified wish life” into an eventual “relative” emotional stability. (EPII 337, 264) A man will first employ his untrained mind to satisfy his emotional desires, developing some concentration and imagination in the process. Increasing focus, thinking and planning skills, increasing sensitivity to the world of ideas and growing discipline in the experimental approach to life finally brings a determined orientation toward gaining power in a man’s environment. With a growing sense of his will-power the man begins to sense the need to “fulfill his destiny.”(EPII 265) At this point the three lower “natures can be fused and subsequently function as one.” (EPII 266)

We now have a “completely integrated human being,” a willful personality of force and power who is capable of gaining material satisfaction; he may or may not yet have soul contact. (EPII 266) As this is only the first step in a series of successive integrations that will eventually lead to a spiritual orientation, such an efficient, ambitious man is quite capable of departing onto a selfish or unselfish path at this point. (EPII 337,266) This depends upon his unique mix of inclination, experience and developed values. (337)

Some men turn toward the path of higher spiritual values in which “wisdom, love and [self-] direction” reorient the personality to soul and lead them into the role of a world savior (working selflessly on behalf of their fellowmen.) (ENA 117) Other men remain oriented to the world of comfort, pleasure and power in the material world. They may linger for lifetimes in this illusionary world, “selfishly occupied with self-emphasis, self-interest, [and] self-expression,” and even with the power and exploitation of others that it may bring. (EPII 337) However, it is intended that the advanced human being who has achieved this basic and very necessary “conscious personal focus” will move well beyond the integration of his mental, emotional and physical natures. (EPII 337) The destiny of the whole of humanity depends upon spiritually oriented disciples who move steadily forward to “the next higher fusion of soul and personality” and then to a “final integration which brings in the highest aspect of all, that of monadic life.” (EH 508-509)

Master DK states, “The emphasis laid by most spiritual teachers and aspirants is upon the integration of the personality and its correct orientation towards the world of spiritual values [because] the majority of people are *not* personalities, no matter how glibly they may talk about their personalities.” (EH 508) “There are in the world today many truly integrated personalities” but these persons are well advanced on the “Path of Accepted Discipleship.” (EH 509) Thus, a clear understanding of what a man with growing mental abilities must basically achieve first is very important so that he can work intentionally, correctly and with due haste.

Soul-Imposed Techniques of Integration using the ACLRI Process

Integration of the threefold lower nature into one coordinated, active and conscious personality proceeds in earnest when a budding personality has become “somewhat integrated into a functioning entity and is, therefore, becoming slightly responsive to the soul. .” (EPII 351) This is accomplished because the soul, “slumbering in the early stages within the form, . . . occultly applies [the seven techniques] of integration.” (EPII 346) These Techniques unfold through a cyclically recurring five-fold ACLRI process which is “dual [in] application.” (EPII 348) DK has noted that “The approach to Unity is through destruction of the lower and of all that forms a barrier” to an ever increasing recognition and embrace of the Greater Whole. (IHS 18-19) What is destroyed in every case is only a material form, not the spiritual essence within it. That essential life is then freed to seek a greater creative expression. Therefore, with Divine Wholeness in its spiritual sight, the soul’s process is ever two-fold in order that alignment may occur and soul dominance over the form nature will eventually result. The dual process is built upon: 1) the Ray 1 polarity of beneficent destruction of all that separates the evolving being from his next higher expression and 2) the Ray 2 polarity of a more loving and wise rebuilding of the next, more inclusive expression of a greater whole.

ACLRI stands for Alignment-Crisis-Light-Revelation-Integration. As this ACLRI process cycles again and again in a disciple’s life, he becomes aware of its occurrence and the need to actively work with the process and gain discriminating knowledge of his threefold bodily energy. The ACLRI process varies for each of the Seven Ray souls but the basic pattern is true for all. Through this process the soul provides its “inflowing force . . . , the major factor leading to demonstrated service” through the integrating personality (EPII 134) and a man eventually learns that the one serves the whole. Thus, each aspirant experiences the challenge to become ever more aware of his environing relations and the part which he plays within ever larger groups. In so doing, he learns to release his selfish personal opposition to such larger purposes by working intelligently with the two polarities of destruction and rebuilding. And thus, over time, his initial orientation to serving the personal self broadens to service of humanity and finally, service to the Purpose and Plan of God. (EPII 351)

Alignment as Allegiance, Basic Necessity and Power: Bridging Gaps in Consciousness

Integration of the personality is a basic necessity before active soul-infusion can make a personality the soul's instrument in the objective world. The physical brain, astral body and mental faculty are each made up of subhuman elemental 'lives' with graded intelligences and natural allegiances to their devic controllers. **It is important to realize that integration means that the elemental (energy) allegiances of the three lower vehicles must be reoriented to the control of the higher grade, more powerful elemental forces of the personality. (ENA 140)** Therefore, man's immediate problem is to realize that integration of his three separate lower natures requires using the highest aspect of the three, his mind. His deeper challenge, however, is to also realize that the mind itself must be simultaneously developed far beyond its reflexive capacity to serve his physical and emotional needs. It is development of the mental faculty of consciousness that is man's basic necessity in accessing higher worlds. Ultimately it is man's consciousness that allows him to move beyond belief to direct knowledge of God and the Purpose and Plan of the Divine.

A man begins by learning to distinguish between his physical, astral and mental natures. As this work proceeds, he is then in a better position to coordinate the activities of these vehicles. Further along, he strives toward greater power in the life of his developing personality through growing mental attention and concentration; he formulates plans, organizes to carry them out and reflects on the results. Such a man's integrative process is not consistent and smooth. He learns and makes adjustments over and over for many lifetimes. Eventually his efforts will lead to a deeper mental focus in relation to the meaning and purpose of life. Broader contacts usually bring deeper reflection and broader involvements bring into view wider considerations of others. A shift in values may then take place, from that of simply fulfilling personal acquisitive desire to an expanded discernment about what kind of contribution to the wider community would be effective and useful.

At this stage we have significant growth in the level of alignment of the lower vehicles and thus integration of the personality is proceeding. Due to ever higher levels of active mental focus, there is a continuous consciousness automatically developing between the mind and brain; they are gradually now functioning as one. (EPII 189) This streamlined consciousness will become a fact in man's being; it is called the antahkarana. It is the energy bridge that will eventually provide continuity of conscious between all parts of man's being, body, soul and spirit. At this stage, however, it is the energy link between the physical and astral body intelligences. Then, after sufficient development of the mind, the physical-astral unit will be energetically linked to the mental body; at that point the integrated personality becomes a reality. DK notes that when this "alignment has been effected [and] at-one-ment has been more constantly made, the first bridge is constructed." (EPII 134) Known as the "lower aspect of the antahkarana . . . [it is] the thread of continuity between the three lower aspects of the man" and his "first great conscious unity." (ENA 27-8)

Crisis: Integrating Contribution to the Whole Evokes New Integrating Power from the Soul

When alignment is being effected, whether for selfish or unselfish reasons at this stage, the achieved at-one-ment of consciousness in the integrating personality “evokes the integrating power of the soul.” This occurs because the man has necessarily made a “living contribution” to the greater whole by lifting into a new coordinated activity those lesser lives that inform his threefold body. (EPII 348-349) There is then a natural and immediate recognition by the soul of this personal service to the whole of the man’s being, and new soul energy flows in. This, however, prompts a new crisis for the man; it occurs because the newly formed higher grade personality energy is now brought into direct contact with highly potent soul energy. (EPII 365) Destabilization now occurs within the man’s system and requires a new integration effort. The immediate result will be opportunity or difficulty depending upon his awareness and inclination toward this set of new circumstances.

As DK states, “The difficulty today is that we have on every hand people at all different stages in the integrative process; all of them in a “state of crisis” and all of them therefore providing the problems of modern psychology.” (EPII 409) He places these problems in three groups. The first are problems of cleavage, either due to integration itself as described above and/or a new sense of duality not yet worked through to a new level of integration. The second are problems of integration, particularly causing the difficulties of more advanced people, presumably those whose personalities resist the integration or are selfishly motivated. The third are problems of stimulation that “arise as the result of an achieved synthesis and integration, producing consequently an inflow of unaccustomed energy.” The most important thing about any crisis is how it is handled by the man. Does he experience it as a disaster, retreat from the problem or react in a manner that makes it worse? Or does he see it as an opportunity to know himself more deeply, to learn new psychological skills and evolve his lower capacities to new levels? (EPII 430) DK counsels that the human “race has progressed to its present point in evolution by just such crises. So does the individual human unit progress.” (EPII 427) The human journey consists of these psychological crises because of the evolving relationship between souls and personalities; thus no man is unique. He must become aware that problems of cleavage, stimulation and integration are the growing pains of spiritual being-in-the-making. The antidotes are recognition of a problem as opportunity, realization of the need for reorientation, and the acquisition of new skills to handle the new level of bridging required and know that such problems come from achievements already realized. (EPII 427)

Phase of Light: the Hidden Vision, Occult Obedience and Reorientation

When a crisis is eventually approached as opportunity, a phase of light from the inflow of soul energy brings “fresh illumination” to the aspirant, reorienting him on his way. (EPII 365) He is able to view his relations and environment with new eyes and draw forward “the quality of a

hidden vision” he may not yet be aware of. (EPII 222) This light may also be characterized as the soul guidance which is accessed through meditation and esoteric studies; it grows once the personality hastens to obey the soul’s directives. Such occult obedience is “the spontaneous reaction of the mind to imposition of the desires or will of the soul.” (UA 284) Thus, we can say that the occult student learns to search high and low for the “hidden, integrating thread” of consciousness which will blend and link his disparate parts into one healed whole (EH 509) and consequently dispel prior illusion.(EPII189)

The energy of the soul is a potent “lighted substance” with the magnetic, “attractive power of love” that draws upward those lesser “unprincipled” energies of the body towards a greater consciousness. (ENA 65, EPII 222) In the man who occultly obeys his soul’s directives, such “blended cooperation” between personality and soul “swings each unit of energy in every form, in all its subjective and unified aspects, into the task of unification” for the good of the greater whole, which is, at this point, the personality. (EPII 222) Thus DK notes that the spiritually inclined man is “potently attracted by his own soul, and this produces a tremendous revolution in his entire life, regarding the word “revolution” in its true sense, as a complete turning around” or reorientation. (EPI 340)

Revelation of the World of Meaning: the Purpose and Plans of God

As the integrating personality of an aspirant passes through successive reorientations, he sees in new light the next greater whole, until at some point, “the Whole of humanity itself” is revealed. (EPII 350) DK tells us that these successive revelations are made up of the subtler essential lives comprising the light energy of the soul which now “seeks expression through every form in each kingdom in nature. There seems to be no better term by which to express this hidden wonder which must be revealed than the *revelation of meaning*.” (EPII 223) Via the Son of Mind (soul) illumination has brought forth a small measure of the pure reason (buddhic plane) in relation to the purposes of God and this serves to reveal the astral plane and dispel some illusion for the aspirant. (EPII 189) As illusion lessens its hold upon him, the higher grade lives seeking new creative expressions come to the fore and revelation lets the man know what he must do in order to integrate himself so that he is aligned with his new larger sense of the whole, which, as far as he understands at any moment in time, constitute the Plan and Purposes of God to him.

At this point we can now understand the relative creative expression and power of this subtle essential life in the greater scheme of the evolving aspirant when we view the life of the Christ. He was described as a lighted being at the transfiguration, and that captured the factual result of his successive achievements of integration at the highest level of human being. In him could be seen the result of the full “transference of energies” or that which happens when, as DK states, “the higher [etheric] energies are substituted for the lower, when the magnetic “pull” of the spiritual energies draws upward and absorbs the lower energies which are concerned

primarily with the personality life . . .” (TEV 168) The body of the Christ, full of light, became radiant and this reflection of the Divine inspired other men. In him, “lighted substance” was fused to the “attractive power of love” for the first time and he embodied the message of Light and Love. (RC 133-34)

Integration: Synthesis of the Personality

Revelation results in integration or synthesis of the threefold lower nature or personality at a new level. When completed, “integration constitutes alignment” and a new cycle of the ACLRI process begins once again. (EPII 350) A man may realize that fusions have taken place in his lower being when he reaches what seems to be a new equilibrium or a “definite rhythm composed of the creative imagination, of discriminating choice, of the value of the relation of the part to the whole, and of acceptance of group purpose.” (EPII 430) Integration is, for the aspirant, “both physical in nature and an attitude of mind” and this is why each cycle of the ACLRI process becomes one of an ever new reorientation. Most aspirants working at this level of personality integration are in the later stages of the Probationary Path; upon the Path of Discipleship they will begin the next process of integration of the soul with the personality. The reality is that these periods may overlap but it is here that we generally find that men who are integrating their personalities turn from personal interests toward realizing their place in a larger whole; they consciously seek to serve humanity in new creative ways that will change conditions for the larger group. (EPII 134) In so doing they transition to new levels of personal power and this is realized in the fact that the three lower energies of the integrating personality are now fused. As fusion takes place, the integrated personality “evokes a ray which dominates the personality and [this] is called the personality ray.” (RI 563)

Seven Ray Techniques of Integration

When a man has developed his consciousness enough to begin to recognize duality and actively struggle with the resolution of it, such crises bring him onto the Probationary Path. At that point the soul then applies one of seven Techniques of Integration, the ACLRI process specific to the man’s soul ray. It is applied to the partially bridged, but still unfolding personality, marking its next unification (EPII 436) and it contains both destructive and rebuilding processes. As we have seen, crisis brings the light of knowledge upon the problem at hand. Then man has a choice: will he learn from his experience and shift to a higher point of view or disregard that opportunity? These “formulas” attempt to capture a process that is truly hidden from man’s knowledge until he can be trained where and how to look within in order to seek a more coherent understanding of his life journey from a higher perspective. That perspective is the soul’s, the Son of Mind perspective; it is grounded in love, group consciousness and the knowledge that all beings, Great and small, are lives with soul intelligence or consciousness. Recognition of the soul is only possible as the mental faculty

develops enough to begin the integration of the personality which then leads to eventual soul-personality fusion.

Ray Two Technique of Integration (EPII 355-358)

This Technique for the second ray soul employs meditation on the following formula.

Through meditation, power is generated within for the soul to create the channel it will use to pour ever more light energy through for the development of the personality or lower self. We have noted that the bridge being built in consciousness, the antahkarana, is energy. The lower energies are impure or lower in vibration than the lighted energy substance of the soul, thus the lower energies must be purified, uplifted and redeemed in order for the next phase, soul-infusion of the personality, to take place. When personality integration is complete, the vibratory rate of the personality has been raised enough to allow soul-infusion to proceed.

“Again I stand; a point within a circle and yet myself.”

The love of love must dominate, not love of being loved. The power to draw unto oneself must dominate, but into the worlds of form that power must someday fail to penetrate. This is the first step towards a deeper search.

The word goes forth from soul to form: ‘Release thyself from all that stands around, for it has naught for thee, so look to me. I am the One who builds, sustains and draws thee on and up. Look unto me with eyes of love, and seek the path which leads from the outer circle to the point.

I, at the point, sustain. I, at the point, attract. I, at the point, direct and choose and dominate. I, at the point, love all, drawing them to the centre and moving forward with the travelling points towards that great Centre where the One Point stands. What mean you by that Word?”

For one who believes he is a second ray soul, he may resonate with the feeling that he stands alone and unsatisfied between a familiar but cyclically fruitless exterior life and an unfamiliar and therefore seemingly fruitless interior life. This realization can bring despair and a sense of futility, for he becomes aware that he no longer has the will needed to continue what he believed until now to be the purpose of a path of love-wisdom. *The individual stands, within familiar old circles but on the periphery of an ashramic circle he does not yet know; he senses his isolation and begins to search more deeply.*

Alignment comes through an inner power generated in meditation; this soul power will serve to build the antahkarana, a bridge needed as a conduit for ever more inpouring soul power. It will be needed: 1) to align his lower vehicles into a single unit under direction of the personality force and 2) to align the personality with the soul. *As the individual learns to meditate and settles into the meditative life, he begins to build a direct link from the meditative man to the soul.*

Crisis of evocation of the soul's integrating power brings a new force into his life and this destabilizes him. It is the soul which now detaches from its slumbering state and sweeps into its new role of engagement with the personality. This crisis can bring stimulating energy and a new sense of cleavage in the form of duality or integration. *The soul detaches from its peripheral role in the man's life and now sweeps toward the center of activity in the life, readying itself to deal with a personality life which is demanding that spiritual needs be met.*

Light breaks in when the aspirant begins to sense the "line" or bridging connection within his lower self and with the soul, as well as with other souls on the path with him. He also sees his defects and steps he must take to correct his approach to life. It is here that he becomes aware of the need to destroy that which no longer serves him and rebuild that which now serves his new sense of being. *For the Ray 2 soul, his power in the three worlds of form has failed so the love of love (soul) must now dominate. Up until now that has not been the case, so he must now destroy those dependencies created that fed a personal desire to be loved (self-pity, oversensitivity, fearfulness) and then fearlessly rebuild himself in self assertion with the armor of love for all souls, and in the ability to stand positively in spiritual being for the new work at hand.*

Revelation then comes of the Solar Angel and a way forward for the soul-infused personality is sensed. *The individual must release himself from allegiance to the personality and turn to the soul for sustenance and direction. He must identify with his soul, the one who attracts, sustains and loves all souls. He must now conceive of himself standing at the center of the ashram with other soul companions who have travelled the Way with him. Together they stand at the Center with the One Soul and allow the love of all souls to attract all other souls to that center.*

Integration comes in the realized revelation given above and thus a new fusion occurs in the great stream of consciousness within the integrating personality and its soul, the Observer and Indwelling Thinker. *The word for the Ray 2 Soul is "Centralization". "I" stand at the Center, with all other points and with the One Soul of Humanity.*

Conclusion

Evolution has proceeded to the point where many human beings are actively working on unifying their personalities and many more are ready for it. The fact that it can be ever more readily apprehended and assisted with the application of a man's mental faculty today is vitally important to human progress now. Humanity has progressed to the point where the many in the masses are capable of such work; therefore, they need the psychological education and are now making rightful demand for better group conditions in a wide variety of settings. A great many more in all walks of life and leadership at various levels are ready to step up and share personal power with the greater whole in order to significantly and creatively alter our common

life for the good of all. As all of us work to integrate our threefold lower natures for ever higher expression, we are collectively readying ourselves to open to the great understanding of what we perhaps already suspect: all men are divine reflections of the three aspects of the One God in whom we all live and move and have being. (EPI 339) That sense of God is far greater than we ever imagined and provides the hope and perspective needed for us to reach out and help one another all the more. And that knowledge can be reinforced immeasurably with the teaching that there are many, many g/Great Ones, many more lesser ones awaiting the same destiny and a great stream of consciousness of which humanity plays a vital role for all. These are exciting times in a profound sense.