

Talk by Alice Bailey to Arcane School students on Friday, March 19, 1943

When we first came to New York in 1921 I started a Secret Doctrine class, and it was quite successful, but largely because Mr. Richard Prater, a personal pupil of HPB [Helena Blavatsky], who himself had a Secret Doctrine class, came into my class and listened to what I had to say and then turned his whole class into mine. Shortly before he died he gave me the esoteric instructions that still go out to the Esoteric Section of the Theosophical Society. I found in it a great deal on the Antahkarana.

It is the more personal part of the writing that interested me this morning. Two things stick out. The first was that HPB bitterly regretted having ever mentioned the Masters, and in this I think she was wrong. She very much felt that she had dragged their names in the dirt, that even the very best people, who wanted to follow them and tread the path, didn't understand; with the result that in the Theosophical Society you have an approach to the Masters that I think is deplorable. It is an approach of complete devotion. It takes the disciple to the feet of the Master, and there he sits and expects the Master to solve his problems, to solve his karma for him. As one of the Masters says in the *Mahatma Letters*, such clouds of thoughtforms of devotion have been built up between the Master and the disciple that it is impossible for the Master to reach the disciple. The Master is completely helpless.

The second thing is HPB's bitter questioning of herself as to whether she did right to open up the path of discipleship to the people to whom she did open it up. Apart from the Masters, the influence of her life and her works brought to her all kinds of people. Lots of them were wonderful people like Annie Besant, and some of them were terrible people. She takes the position that she never had the right to reject any earnest seeker after truth no matter who he was. That means that the teacher assumes a tremendous responsibility when he makes the path appear a feasible path to a person who is obviously unsuited. I would like you to think about that a little. I would like very much to have you hesitate before you open up the path to people who couldn't stand the pace. We do take a tremendous responsibility and we do link ourselves up with people from whom we cannot get free. We have started them in something, and whether they make the grade in this life or in some future life, we have to stand with them. HPB worried about that, whether she had done right. I wanted to bring that up for lots of reasons. I believe that we are entering into a new cycle in connection with the School. Whether it is a new cycle in which we shall have a tremendous numerical growth, I do not know and do not care, but I do believe we are entering upon a cycle where we will have quality if not quantity, and we will have the opportunity of taking people who are tremendously worthwhile within themselves and helping them to get a start.

They say that the Buddha had his disciples, as did the Christ, and that he had the privilege of presenting 900 Arhats or more for the fourth initiation to the Initiator. I do not believe he went about among the people and said, "Here is an Arhat; I am going to lead him on." I think it was the stimulation that poured from him that did things to people. Then, when Christ was here, we are told that he had 9000 disciples – the 12 and the 70 and the 500. If the work that we are trying to do is to familiarize people with the concept that there is a Spiritual Hierarchy, if one of the major things that we have to do in the coming cycle is to make the fact of the Masters not a wonderful dream and far-off vision but something that is real in the mind of the general public, and if all that work is preparatory to what Christ called the Second Coming or the Advent, if the Rider from the Secret Place is coming forth, then we can assume that in the world today there are tens of thousands who are ready to take the next step. You and I are not Buddhas or Christs, and therefore we cannot prepare people to take the fourth initiation. The people who take the fourth initiation are disciples of a higher grade. We have to get ready to help those who come to us to take the lower initiations. Let us go forward unhurriedly. We have pledged ourselves to serve at any cost so as to make the work of the Masters materialize on Earth as it has never materialized. I think that is what is going to

happen toward the end of the century. I think that the teaching that we have will become the familiar thing to the general public, on which they will base their attitude of life, which means that we go on to the next step. Which is what?

To my mind the first thing we have to arrive at as individuals is a definite acceptance of the fact that, though your brain may not register contact with the Masters as the brains of some disciples do, that is a brain limitation, but not a limitation in fact. That, apart from your physical brain, in your real Self on the inner side you *do* know or else you wouldn't be working so hard as all of you are working toward contacting the Hierarchy. And the moment you really accept that fact and make it a focal point of your inner conscious response to the stimulus coming from the Hierarchy, at that moment you are free for service and not before. The moment that you settle in your consciousness once and for all that you are a disciple of the Masters, even if your brain doesn't register it, at that moment you become effective and can freely apply yourself to the work.

One of the things we have got to leave behind us is the thoughtforms of the thinking groups who have preceded us. One of the curses of the world is the theology of the Middle Ages. A crooked twist was given to Christianity by St. Paul. Christ never laid any emphasis upon being a poor miserable sinner. He laid the emphasis upon the life to be lived and, apart from Judas Iscariot, the disciple who failed him, the worst person was the one to whom He gave the greatest mission. I would like you to think about that.

In these instructions HPB deals with the place of the heart in the life of the disciple and the relation between the heart and the brain. We lay great emphasis in our thinking and teaching upon the mind and the brain. HPB lays emphasis upon the heart and the brain. In connection with the heart there is a name for every portion, and every portion is called by the name of a god – such as the Hall of Brahma, the Hall of Vishnu. Each of these aspects of the heart agrees with an aspect of the brain. Stress is laid upon the heart in meditation and the spirit in the heart. I want you to notice that, because it takes us one step on from the teaching that we have been endeavoring to give in the first three degrees. We have to bring the mind under complete control so that there is only the consciousness of the Soul on its own plane. Here is something different. HPB assumes we know about that, for this is written for advanced disciples, and she points out that having found the Master in our own hearts, if we want to find the Master, then we have to relate heart and brain, not mind and brain, and I think we have a whole theme there for thought and discussion. Then she says the great objective is to register the knowledge of the higher plane on the physical plane.

The brain must be rendered a blank, and then the impression from the heart may be registered and retained. Disciples are able to hold only a part of the knowledge gained. The first step in acquiring this power is a blankness, the complete quiescence of the brain in connection with the heart. Then consciousness follows by degrees, and finally passage between the two becomes so rapid and easy it is unnoticed.

As we transmute desire and experience into heart knowledge, then the brain awakens to something of which it has been quite unconscious. Then you will know, and the Master will be an effectual thing in your consciousness.

With many of us there is always a lot of questioning as to why we don't see the Master. A student in England wrestled with that problem for years and was beaten by it and got out. He blamed the Master and not himself. He took the position that the Master was harder than any ordinary human being would be. As I pointed out to him later, when something occurred that indicated to him that the Master had had him in mind, he backed out because he was not in touch with the Master, and later he had his indication. If he had only waited; but now he would have to wait until another life.

I think we need to get clear in our mind the relationship between Soul-Mind-Brain – the first great alignment – and then between Master-Heart-Brain. You have two great lines of approach to a central reality. Never forget that the Soul in your own heart is an adept and that what is happening in the spiritual life is our effort to become in physical manifestation what we are. If the quality of your brain is not attuned to that particular knowledge, even if interiorly you are attuned to that knowledge, it doesn't register. Another thing we need to remember is that a lot of people arrive at knowledge and understanding within themselves, but the physical body, the personality, remains as it was. There hasn't been time to change it, and we still see the old habits of thought, the old expression on the face, and we still see the man as he was. I think we need to remember that.

So my theme for you today is:

Soul-Mind-Brain
Master-Heart-Brain
or Hierarchy

That is a new thought, is it not? I will guarantee that no one of you has ever thought of that before. The moment that something entirely new dawns on us – something that comes as a solution of why we do not see the Master ourselves, why we are not in conscious rapport with him – we have taken on a great responsibility.

C: And people of different types work along one or other of these lines, or should they work along both? Soul-Mind-Brain means something different to me.

AAB: I think we all have to get both. One or the other way comes more easily to certain types. Second Ray people will come along the way of Master-Heart-Brain and First Ray people along the way of Soul-Mind-Brain.

C: Soul-Mind-Brain, Master-Heart-Brain: Is it not like two different steps on the path of discipleship? When we are working with Soul-Mind-Brain it is the individual disciple. Master-Heart-Brain is the disciple in the Master's ashram.

AAB: Yes.

C: The heart really is the Soul as the central factor.

AAB: That is the one that is actuated before the brain registers. I think we have there the clue to the next expansion of thinking that we want to give in the Fourth Degree [the Antahkarana Course – SES].

C: How are these two related to the occult or mystical lines?

AAB: When you are working on the mystical line you are working through heart: Master-Heart-Brain. You are working through the heart center and the head.

In these papers HPB points out that the disciple works through the centers in the body – the five centers in the torso and the two in the head. The initiate or person nearing initiation works entirely with the center in the head. The heart center in the head directs the heart center in the body, holding the lower centers in line, but the focus is in the head. That is why I think we have been so right in the Arcane School where we have taught the students to meditate in the head. In only one degree are they taught to meditate in the heart. We have really acted right. It came by all of us thinking straight and gradually working the thing out.

HPB says to concentrate on the Master as a living image within. Make his image in the heart the focus of concentration. I think the image this time is in the heart and is devoid of devotion and is pure reason. The intuition is knowledge arrived at apart from reasoning. You can never arrive at mastery through mind and reasoning; it has to be intuition.

C: Talking about the reasoning faculty, it helps me to get the distinction clear between mind and Buddhi. Manas and Buddhi are as distinct as light and wiring. The reasoning faculty is only the electric wiring. The pure reason is the living thing.

AAB: I think the analogy holds in our Fourth Degree work in building the Antahkarana. Then you will have the light blazing out.

C: You spoke of the man in England dropping out of the School. I found this in the *Readers' Digest*: "No man is a failure until he begins to blame his failures on others."

AAB: The tense engrossment of the students in how they are doing is an issue. One of our problems is to get our eyes off ourselves, and the eyes of the students off themselves, and onto the things that really matter, onto the realities. We overemphasize such trivialities. It is the things we do that hurt the group that matter.

C: After I read *Heart*, I instinctively developed a method of weighing a thought or a criticism. It was as if I actually sensed something in the region of the heart. For instance, if I got myself in a situation that generated illusions or glamor, I would take that thought and place it in my heart as you would place a book upon the table, and I would stop and wait, and in a few seconds the whole thing would clear up, and the thing in me would dissolve, and I would see the thing in its true light. I had the feeling of a heart consciousness, and there was always the dissipation of glamor.

C: What does the brain do for us when the two channels both run down to the brain? Does it give us an awareness?

AAB: It brings you knowledge and effectiveness.

C: Does it go out in effectiveness or just in awareness? Does it do the same on both paths?

AAB: It depends on you. I think the great difficulty with aspirants and disciples is that their knowledge outruns their effectiveness. You all know such a very great deal more than you demonstrate. Theoretically there is a vast field of knowledge in this room. It could almost turn the world upside down if it was properly used.

C: I think the whole thing is that we do not use it effectively until we become it. There is a hiatus between what we are and what we know.

AAB: If you have built the Master as a living thing within you, there is the whole story.

C: I think of propelling or something like that when I do our contemplative exercises. That is our supreme effort, and then the rest of the day will be practicing.

AAB: I don't believe that the books are written altogether for people who are on the path of discipleship. They are written for two types: initiates and those who are about to go on the path of discipleship. If you are on the path of discipleship and are conscious that within yourself there is the power to grasp and appropriate the teaching, it is for you. If you are put off by such phrases as "many lives ahead," then it isn't for you at all. You would feel, "what's the use?" A woman came to

see me. She had heard of the work through a woman in Canada who is evidently trying to build up her own group. The woman in Canada told her she couldn't possibly make the grade in this life, but that if she would study with her she would come along better. The Tibetan isn't taking that attitude at all. When you come across that in a book, it may be a test.

C: I think there is another value in that disconcerting phrase of his. You read and study and you know that you have got something, and you realize that what you have got is only a fragment of what there is to be known. It helps you to keep your balance about what you know.

C: It helps you to stretch. There is a propelling into a greater area of consciousness.

C: They say that the great menace is that as people grow older they cannot keep fluid, they can't change, they can't reverse themselves. I think the value of this group is that there is a stretching process going on if we can all stretch together, so to speak, and retain some elasticity in our awareness. The great horror is that we should ever get static.

C: Emerson said, "A foolish consistency is the hobgoblin of a petty mind." The really great Soul has no more to do with consistency than with his shadow on the wall.

C: We build and build and build. You can take the slow way or the quick way. What is this thing saved by grace? There comes a moment when a catalyst entirely transforms what you are, and you enter into another epoch. An old woman, when she came to work for me one morning, said, "Everything was a bright golden glow this morning, and I stepped aside so I wouldn't tread upon the world." There are times when this catalyst, this thing we have built in ourselves, climaxes and we do change. The Tibetan speaks of the will to love and love.

C: Straight knowledge, the animal instinct of the senses, straight knowledge through the Soul, and in between you have this laborious thing – the intuition and the mind working together and producing a knowledge that is not instinctual. Spiritual instinct is the same thing on the spiritual plane that animal instinct is on the physical plane, and in between is this tortured thing.

C: The object of any manifestation is not perfection of the form but perfection of the quality. When one phase of our experience is brought to perfection we have the touch of grace, and that house can be demolished.

C: When we speak of the Buddha with 900 Arhats, it only means that the Buddha had gotten a group to take the third initiation. With Christ it means the fourth.

AAB: I do not think so. I think that Christ brought liberation – the fifth – and I think the Buddha brought the fourth initiation. In ordinary life Christ enacted the second and third initiation toward which the mass of humanity is tending, and then the fifth, but he told us nothing about it. It just happened. We are not ready for that yet.

C: When you approach Hierarchy – Master-Heart-Brain – do you always do it on the ray of the Soul?

AAB: Always. You couldn't possibly do it any other way.

C: Soul-Mind-Brain, Master-Heart-Brain, we have brain in both places, but in the first instance it is the individual, in the second it is the group, is it not?

AAB: I think it can be both.

C: It would naturally have a correspondence with the crossing of currents. The human body is the most perfect symbol of the cosmic process.

AAB: What you have really got is Atma Buddhi.

C: I think there would be a different aspect of effectiveness. We distinguish between 1-5-7 and 2-4-6. I should think if lines cross in the brain, it would come out in those two aspects in life expression.

AAB: I do not know. Everything that is in the human being comes out. Whether it crosses, I do not know. In the fully developed personality there is no crossing, nothing but complete alignment in a developed individual. In the undeveloped man there are a lot of crossings, but in perfected man I do not know how true that is. You are quite right in saying it would work out in two lines of effectiveness. I think that in the perfected adept there is complete unity. The same thing works out when the Tibetan talks about triangles. First you have the cube, then a triangle, then a complete sphere. I am guessing; I don't know.

The brain is a sensitive plate for mental impressions, but it's not yet recognized as a sensitive plate for heart impressions.

C: It is not the physical matter of the brain that gives these impressions but the etheric brain.

C: It has got to come through the physical into manifestation or it is not manifested. Until you have done that you do not manifest. We have got to get that into atomic condition where it can register this etheric thing and bring it through into waking consciousness.

C: In the book *Heart* it is said that the heart is the center of all knowledge. Consciousness or mind is only a department of it. It comes from the mind.

AAB: I don't accept everything in that book; I think the translation is poor. The heart is the center of life, so you can argue that you are correct. Consciousness is subsidiary to life, and there is no consciousness without life.