

## Alice Bailey Talks

### Talk to Arcane School students given on Friday, March 24, 1944

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AAB: [Reading from *The Rays and the Initiations*, p. 115-117]:

The two demands are expressed in Rule 5 as follows:

1. *In unison let the group perceive the Triad shining forth, dimming the light of the Soul and blotting out the light of form.*

This is the demand for the building of the Antahkarana, which relates the disciple in his personality to the Triad.

2. *The macrocosmic Whole is all there is. Let the group perceive that Whole and then no longer use the thought, "My Soul and thine."*

This is the demand for a sense of synthesis, which is occult vision and not mystic vision. These two demands will be the two basic requirements for the new schools of occultism.

In view of all the instructions given earlier in this volume, and in view also of the clarity of the statement made above, there is little that it will be necessary for me to say about this first demand. The word "demand" perhaps requires explanation. In considering this subject it should be remembered that admittance to Shamballa and a divine expression in life and service of the first great divine aspect, the will aspect, is the goal held before the members of the Hierarchy. They too are on the way of evolution, and Their goal is to pass through the "eye of the needle" on Their way to the higher evolution. This higher evolution is that which opens up before a Master of the Wisdom. The use of this esoteric term by Christ in *The New Testament* story gives us a hint as to the nature of the exalted consciousness that He expressed. Faced by the rich young man who possessed so much, Christ indicated that he needed to prepare himself for a great negation and for a step forward. The true significance of this has never been grasped and lies in the fact that the phrase "rich young man" is in reality a technical term that is frequently applied to an initiate of the third degree, just as the words "little ones" or "little child" apply to an initiate of the first or second degree. This rich young man was rich in his range of awareness, rich in his personality equipment, rich in his aspiration and in his recognition; he was rich as the result of age-long experience and evolutionary development. He is told by the Christ that he must now prepare himself for what is called in Rule 5 "the Triad shining forth"; he must now prepare for the unfoldment of the Monadic consciousness and for the fourth initiation. In that initiation, the causal body, the body wherein the Soul experiences and reaps the fruit of experience, must be and will be destroyed. This has to take place before the initiate can enter into the Council Chamber of the Most High and express the Will-to-Good and the Will of God in fulfillment of the purposes of God. The will of this particular "rich young man," initiate though he was, was not yet adequate to the requirements, so he went sadly away; he had to prepare himself for the fourth initiation, the Great Renunciation, the Crucifixion, and thus fit himself to pass through the needle's eye.

There is a symbolic utterance in the *Old Commentary* that throws light upon the great opportunities that are found in the critical moments in the life of the Soul as it experiences incarnation and becomes enriched thereby:

“Within the womb of time and circumscribed by space and limited by darkness – though sustained always by warmth – the life evolves. It develops faculty. It becomes in miniature that which it is. It takes on form and knows the divinity of separation. Such is its goal. Reflect. Knowledge will come.

“Beyond the door is greater light and life. It knows itself for what it is. It suffices not unto itself and knows that it is That – part of the Whole, divinely one with others. Reflect. Union will come.

“Before the rampart of the place of God Himself, a Son Of God comes forth. He stands before the needle’s eye and seeks to pass the hindering wall. He is not circumscribed by time or space, but light and life are his. He realizes beauty and he knows that That exists. Instead of time and space and all the rich inducements of the form, he knows himself as rich in love, in knowledge, wisdom, insight, and all the panoply of God (as he can grasp it), except one thing. Reflect. Purpose will reveal itself; the Whole will stand revealed and then the Soul – loaded with riches and the fruits of labor long – will vanish as the mist and only God, the living One, be left.”

AAB: He gives three symbols: the womb, the two-leaved door and the eye of the needle. The womb is the separation that leads to personality integration and self-realization, culminating in the birth of the Christ. The two-leaved door is initiation, group consciousness, leading to Soul expression and culminating in the third initiation, which produces loving life. The eye of the needle is Monadic consciousness, culminating in the fifth initiation, producing a life with purpose. Humanity is the womb; the Hierarchy is the two-leaved door, and Shamballa is the eye of the needle. [Reading further from *The Rays and the Initiations*, p. 117-118]:

This first demand is, curiously enough, the first expression of recognition – directly accorded – that the Great Lives at Shamballa are now in direct relation with humanity. Hitherto that contact has not been direct, and They have not been in touch with current developments. Hitherto, all contacts and spiritual impulses from this highest center have reached humanity via the Hierarchy, and vice versa. This demand concerns the negation, the obliteration, the absorption, the putting out or the synthesis of the lesser lights by the greater. All the words that I have employed are efforts to express the truth and all are entirely inadequate.

The moment the initiate or the disciple sees, even dimly, the light of the Spiritual Triad that veils and hides the Central Spiritual Sun, he realizes that all other lights – that of the atom of matter, that of the form and that of the Soul itself – must inevitably fade out in the stupendous glory and brilliance that emanate from God Himself and that he senses as in process of revelation. He becomes absorbed – intellectually, intuitively, spiritually and finally factually – in that Light. Here I would remind you that just as the light of the Soul revealed to the struggling aspirant a new vision, set for him new goals, enhanced all qualities present in his equipment, and revealed the past, the present and the future of the individual, so this still greater light reveals to the initiate a horizon so vast that it has hitherto escaped his capacity and is yet but possible to vision by an initiate of the third degree, endows him with an occult perception hitherto not realized as existing – a perception that permits him to penetrate increasingly and to cooperate understandingly in the purpose of the Lord of the World.

AAB: I was thinking that when we use the word “perception” we mean seeing, perceiving that which is around. Here we talk about perception that penetrates; that is vertical perception.

RK: It seems to me that it might be spherical because perception means to see through.

AAB: It also might mean to live from the center. He stands at the center of a circle that gets bigger and bigger, and he begins to make the line of penetration.

RK: The line of fire. Don't you think that everyone within his sphere is a center within a circle and ought to recognize it?

AAB: The first sphere is ourselves. Then we take in more and more and overlap the Hierarchy, and the circle gets bigger and bigger. [Reading further from *The Rays and the Initiations*, p.118]:

It enables him later to develop the equipment – qualities and gifts of a divine nature – which will eventually enable him to take his place in the Council Chamber at Shamballa and work in full unanimity with the Lords of Karma.

AAB: Don't you often wonder what marvelous qualities we have hidden in ourselves about which we know nothing? You don't know what to speculate about. There was a time when love, as we vision it, was not known. There was a time when intellect was the end of it all, and now we are talking about intuition. What lies beyond that? I don't know.

JL: Isn't the Tibetan trying to give us a suggestion that the womb is the sacral center and the two leaved door is the ajna center? We apparently have higher centers.

AAB: The sacral center is the animal center; the two-leaved door is the developing center of the personality, the ajna center.

M: It is a place where you are going to have to leave a lot behind. There is a small door in Judea called the Eye of the Needle, and when a person passes through it they can only carry so much.

RK: I don't believe the two-leaved door is only the ajna center; I think it means much more than that.

AAB: Of course it does.

JL: The two-leaved door can be seen as a symbol of the sign of Cancer.

AP: Wouldn't the pineal gland be the lower center of the eye of the needle?

AAB: The energy that passes through the eye of the needle would pass through the Jewel in the Lotus, and the energy that passes through the two-leaved door would pass through the petals of the lotus. [Reading further from *The Rays and the Initiations*, pp.118-119]:

These qualities and gifts concern divine attributes and capacities for which we have as yet no words as they lie beyond the scope of human consciousness, being utterly unknown even to advanced human beings. They only begin to manifest as tendencies between the second and the third initiations, in the same way as the instincts in a small child are, in reality, the germs of later intellectual attitudes and activities. It is needless, therefore, for me to enlarge upon them; unless you are an initiate of the third degree, my words would be meaningless to you and would convey nothing. The clue lies for you in understanding the three words – Happiness, Joy, Bliss. Do you, as you speak of bliss, understand wherein it differs from happiness and joy? Bliss is associated with complete Being; it concerns the interior attitude of the Whole.

As the individual disciple builds the rainbow bridge, the Antahkarana, and as a group of disciples build the group Antahkarana, they make possible the "Triadal perception" referred to above. 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. This group recognition – faulty and unintelligently expressed at first – is the factor that enables him to pass, along the anchored thread, into the Ashram of a Master.

RK: I want to call attention to the fact that every time the Tibetan speaks of love it is qualified by one quality or another. Magnetic love seems to be the mind indwelt by love. Radiant love would be the love of the Soul. So maybe the radiant strand has to do with the love of the Soul.

M: It must be very difficult for him to find words to describe this quality, these things, so that we can get every glimmer of light.

RK: We can only get it if we brood upon it.

AAB: Reflect.

RK: Yes, reflect. He imbues those statements with his understanding, and we can touch him if we understand what he means.

C: So often at the end of a profound paragraph he will say, “This is an occult idea; ponder on it.”

AAB: I get letters from people who read his books and they take issue with that statement; they think he evades the issue by saying, “Ponder on this.” [Reading further from *The Rays and the Initiations*, pp. 119-120]:

From the angle of the old teaching, the Ashram of the Master and the focus of the Hierarchy were on the higher levels of the mental plane. Today, that is not so. They are on the plane of spiritual love, of the intuition and of buddhi. The Hierarchy is both retreating towards the higher center of Shamballa, and at the same time advancing towards the lower center, Humanity. Both these activities have been made possible by man himself; the growing intuitive perception of humanity, in its higher brackets, enables him to function upon the Path of Discipleship and on higher levels than ever before. This the Hierarchy recognizes. The growing aspiration of the masses is also drawing the Masters closer to humanity than ever before. This is an instance of the ability of the initiate consciousness to function on initiate levels and also in the three worlds simultaneously. Of this the dual activity of the mind is a symbol, acting as it does as the common sense and so dealing with all matters in the three worlds, and as the spiritual mind at the same time, dealing with all matters connected with the Soul, with light and illumination.

The second demand, that the sense of synthesis should be the goal of the training given to applicants in the New Age, is a direct evidence of the new Shamballa contact, because synthesis is an attribute of the divine Will and the outstanding quality of Deity. It was inevitable that intelligence and love should be evolutionary objectives on the planet and the first two divine aspects to be developed, for they are qualities of the Will; they make the manifestation of the divine Will possible; they guarantee its intelligent application and its magnetic power to draw to itself all that is needed for the expression or the manifestation of the divine envisaged purpose, visualized synthetically, and motivated, implemented, engineered and made possible by the dynamic aspect of the same Will.

RK: The dynamic aspect is a third type of love: magnetic love, radiant love and dynamic love.

AAB: He talks about attributes that are revealing divine Will. Animal love, human love and devotion are all attributes of love, but are not love itself. Synthesis is only an attribute of divine Will, but we haven't ever achieved synthesis yet. [Reading further from *The Rays and the Initiations*, p.120]:

It is interesting to note that there is every evidence in the world today that the Shamballa energy is directly impinging upon the human consciousness and directly producing results. The destroyer aspect of the First Ray of Will or Power is producing worldwide destruction through the use of the first kingdom in nature, the mineral kingdom. That which is made of metals and chemicals is bringing catastrophe and destruction on Earth, primarily in the human kingdom. At the same time the second attribute of the Will, synthesis, is evoking an equally widespread response. This sense of synthesis has a mass effect earlier than it has an individual effect, and this is a thing of interest and importance to note at this time. Later, the dynamism inherent in the Will, wielded by the New Group of World Servers and by the disciples and initiates of the world, will turn that instinctive mass response into factual experience and produce the “appearance” on Earth of the new, developed “quality” that “life” seeks in the New Age to demonstrate. In the first volume of this Treatise, I called attention to the three divine aspects: Life, Quality and Appearance. They are now in process of making their appearance in final form for this particular cycle.

AAB: It would be interesting to trace the last divine aspect and the qualities by which it makes itself felt. [Reading further from *The Rays and the Initiations*, p.121]:

Synthesis dictates the trend of all the evolutionary processes today; all is working toward larger unified blocs, toward amalgamations, international relationships, global planning, brotherhood, economic fusion, the free flow of commodities everywhere, interdependence, fellowship of faiths, movements based upon the welfare of humanity as a whole, and ideological concepts that deal with wholes and that militate against division, separation and isolation.

Little as people realize it, these concepts are relatively new factors in the human consciousness, and the fact that they are the result of a new and direct relation between Those Who implement the Will of God and humanity everywhere is the guarantee of the inevitability of their expression in the future. It is only in the immediate interim – a period of one hundred fifty years – that delay may seem the rule. Such, however, will not really be the case. The *forms* through which these new and impending ideas must take shape and manifest have yet to be created, and that takes time, for they are built by the power of thought and due process of educating the public consciousness until that consciousness becomes confirmed conviction and demonstrates as an immovable public opinion.

AAB: Look what has happened since the last world war. We then had Fourteen Peace Points, but we had no world planning, no general discussion by everybody. Now there are 289 groups in this country alone occupied with planning and what to do with the world.

LM: Didn't the League of Nations plan?

AAB: That was just one plan, and it was tainted with politics. The present planning is much more along the line of sharing. The League of Nations was not humanitarian.

RK: Is not the present planning an outgrowth of public opinion?

C: It is the man in the street.

AAB: You can't keep the man in the street out of it now. Don't you think that is the effect of Shamballa force reaching right down to the masses?

M: Didn't he say it would have to come from an immovable public opinion?

AAB: [Rereading from *The Rays and the Initiations*, pp.120-121]:

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RK: It is through the use of consciousness that public opinion comes.

AAB: In the goodwill work we have set out to educate public opinion.

RK: In the use of consciousness.

JL: "Immovable public opinion" – that is humanity standing with massed intent. We are working with Shamballa.

RK: I am thinking how wise the Tibetan brother is, if you really take it and permit it to percolate through.

C: Why does he use the word "immovable"?

RK: Immovable because it is rooted in consciousness.

AAB: It is an expression of group consciousness.

M: Public opinion today is swayed.

AAB: That won't last; that is emotional.

C: It won't be astral.

FB: Take the example that not long ago many fine people hoped that the world was going to be better, but today there are masses of humanity who are convinced that the world is going to be better, and that has become a mass state of consciousness that humanity can never lose.

AAB: Yes, that is the hope of the world.

RK: This demand by a large mass of humanity for better conditions for their own group is part of it. Its application is still limited.

AP: It was a shifting, wavering thing, and now this is an entirely different thing.

AAB: An orientation.

AP: In that little book, *Out of the People*, J.B. Priestley writes that a leader must come out of the people.

AAB: There are leaders everywhere, and that is the result of evolution. We are at such a high state that it is difficult for a leader to make his impact unless he is quite superlative.

RK: The leaders have to express ideas, and then they are leaders in their own right. It is always a matter of orientation, and then orientation makes this thing immovable.

LM: Scientific ideas were discovered during the Piscean Age; the Piscean Age is responsive to scientific ideas.

AAB: Most of the scientists who produced them have come out of the mass; they have not come from above. I think they are different from this angle. Science has been occupied with material things, and the ideas with which we are going to deal in the future are ideas that concern humanitarian, not material things. They are more subjective. Science has not translated ideas into the higher things. It has all been on the first plane, the betterment of physical conditions, physical life. We are considering ideas that are not concerned with the physical plane.

LM: Isn't the Fifth Ray of Science related to Shamballa?

AAB: I don't think that the inspiration has come from Shamballa to the Fifth Ray people. I think Shamballa has shown itself first in complete destruction. I think it has descended as far as it can go. It has led to Vesuvius erupting, to humanity's erupting. The ideas that science has developed have not come so much from inspiration from above as from an effort to meet material need, which has seemed so great. I think the inspiration came from a need from below.

C: You don't think then that all of these material things like the radio, etc., are part of that?

AAB: I don't think radio is part of it. I think radio is an interim between telepathy and physical science.

AP: Without electric discoveries you wouldn't have radio. Every single one of our scientific discoveries has been turned against us for destruction. It all depends upon motivation and use.

AAB: Our motivation has been wrong.

JL: Science doesn't have ideas; it has conclusions from the facts it has on hand.

AAB: I think we have to remember that we have great culminating discoveries that are the result of development from below – the apotheosis of the human intellect. Then from above you have the great ideas that are distributed by the Hierarchy – ideas drop down into human consciousness. We have to have both, and they are equally divine.

N: The Aristotelian method is inductive reasoning from the particular to the general. It is said that if the Western world had used the deductive method of reasoning from the general to the particular we would be further along. This is one of the reasons why science has been lost in many ways.

AAB: Western thought argues from the particular to the universal, and Eastern thought argues from the universal to the particular, and both suffer from their method of activity.

RK: There is a lack of synthesis.

AAB: The East muddles along, but is full of idealism. With the West it is material. Bring the two together and you will have a wonderful thing.

N: The Tibetan is giving us the blueprint of the whole universe instead of just one corner of the blueprint. I think he is actually doing a most wonderful piece of work.

ES: In several places he speaks of the Platonic method of reasoning from the general to the particular as the true occult method.

AAB: You have to have a certain amount of mental equipment to do that.

RK: From the universal to the particular means more to me than from the general to the particular. I love the sense of synthesis in the idea that the universal is all embracing.

N: Ralph Waldo Emerson said that not more than eight people at one time can understand Plato.

AAB: That was in his day. There are more now because the general level of consciousness is so much higher in the last 50 years. [Reading further from *The Rays and the Initiations*, p.121]:

This sense of synthesis is one of the things that the new esoteric schools will develop in their students and neophytes, for it will be the people trained interiorly in these schools who will be the builders of the new world and the trainers of future public opinion. The labels and the names whereby these schools may call themselves mean but little. Many will proclaim themselves as esoteric schools and will communicate nothing of a truly esoteric nature. They will but attract to themselves the gullible and the foolish. There are many such functioning in this manner today. Others may refrain from all outer indication of esoteric and occult training, and yet convey the needed teaching. They will seek to relate the One, the Monad, to the personality, and to evoke in their students a true sense of synthesis.

RK: If the student can be brought to perceive the synthetic nature of the teaching, they receive what would be a great step.

N: It would be like getting an impression of the whole teaching without emphasis on this or that.

AAB: [Reading further from *The Rays and the Initiations*, pp.121-123]:

It is the sense of synthesis, putting it very simply, that will be the goal of all the educational movements, once the New Age idealism is firmly established. Physical coordination, personal integrity (which involves primarily the control and later the negation of the astral body), and personality integration will be the essential first steps. To this will succeed processes whereby the fusion of the personality with the Soul, of the lower self with the higher Self, and of form with the divine Dweller in the form will follow next. Then the truly esoteric phase of the educational process will be attempted when the earlier steps or stages have been satisfactorily grasped and there is indication of some measure of real success. By that time the school of the Mysteries and the Halls of preparation for initiation will be generally recognized by the thinking people and believed in by the expectant masses.

In those schools, those who are beginning to function as Souls will be led on to take their next step. Their developed Soul nature will be expressing itself through intelligent love and a sense of group fellowship; these two divine qualities will form a basis or foundation from which the next unfoldment can emerge and on which a more spiritual superstructure can be built. The Science of Meditation and the conscious building of the Antahkarana will be the first two preliminary stages in the esoteric curriculum. Today, the true teaching of meditation and the construction of the bridge of light between the Triad and the personality are the most advanced teaching given anywhere.

Humanity is, however, ready for exceedingly rapid development and this readiness will demonstrate increasingly in the postwar period, and for it the disciples of the world must make ready. Two factors will bring this about: the first is the tremendous stimulation that the war, its demands and its consequences have given to the human consciousness and, secondly, the coming in of very advanced Souls ever since the year 1925. These souls will be ready to give the needed training and instruction when the right time comes, having brought it over with them when they came into incarnation, and knowing normally and naturally what the modern esoteric student is struggling to grasp and understand.

AAB: Yesterday we engaged a boy of 19 to work on the records. He has to support his family. He said he liked what he heard about the postwar work in the School, and I asked him what he thought needed to be done, and he said, "Just love them." I was impressed with the way he answered. He has hold of something.