

Alice Bailey Talks

Talk to Arcane School students given on Friday, December 1, 1944

AAB: I don't know to what extent we are all thinking as initiates, but in these papers the Tibetan keeps reminding us how they are not to be interpreted in terms of the aspirant. This is our major challenge as we consider them. Looking back over the past two winters that we have worked together, I wonder if you have been aware, as I have, of how often we have said things about how something impressed us and what our problems were, specifically our problems in connection with statements made by the Tibetan. All that indicates an inability on our part, which probably at present is an insuperable difficulty, to think in terms of the initiate consciousness, which is divorced from any personality reaction to any statement made. It is up to the individual to achieve that attitude and that point of view in order to carry his consciousness into the initiate world. First you achieve initiate consciousness, and then you go on to initiation. That is the point of hope and optimism in this work. We will simply waste our time if we think and feel that it is impossible for us to achieve any aspect of initiate consciousness. We have to achieve it before we become initiates. Otherwise, what is the use of talking and studying together week after week? If we can't achieve this until we are initiates, we might as well go home, but if the achieving of that consciousness will make us initiates, and if the achieving of certain aspects of the initiate consciousness will bring recognition from those above that we are partly on their level, we can go on. That is the major mistake of the Theosophical Society. They would say so-and-so was an initiate, but they did not emphasize that this person was an initiate because he had arrived at initiate consciousness through his own efforts. We must remember this, or else we'll get discouraged.

Tonight we are beginning to study the Tenth Rule. We read about the devas last week. The devas come from the cosmic mental plane, just as the energy distinctive of the second aspect comes from the cosmic astral. God is divine creative energy. This is the quality of deva evolution. God is love, relationship, consciousness. These are qualities of Christian evolution. This latter evolution is carried on within the sphere of the creative influence of the third aspect, the lowest aspect of the first aspect. God is life; God is fire; God is pure being. These are the qualities of the spirit aspect, the omnipotent aspect of deity. The three aspects focus upon the four logoc etheric levels and upon the levels of the etheric planes known to humanity in the three worlds.

In this teaching, you have presented to you, though in a somewhat different form, the ancient problem of duality, involving as it does the immense potency of the deva evolution. [*The Rays and the Initiations*, p. 181]

Lunar Pitris are the forms that matter takes – whether the form is in the three worlds of human evolution, whether it is a form on the mental plane (then we have the Solar Pitris or Angels), or whether it is the angel evolution on the four higher planes of our solar system. We have to keep that very clearly in our minds. We have to believe in the angels and the devas.

[This deva evolution] definitely affects humanity; this is due to the fact that it is an expression of the Will aspect of Shamballa. [R&I:181]

To me that is unimportant.

RK: I think that means a lot. It means that Shamballa force goes right through substance, and substance and will have an affinity.

AAB: The Tibetan makes statements like that, and then occult students are portentously interested. Well, we will accept that statement because we are not in a position to negate it, but what use is it unless we can carry the force down from Shamballa? The inference is that as the lower expression of the Will aspect of Shamballa creates and makes possible the forms through which the Soul manifests, it is only by the Will aspect in you and in me that those forms can be controlled. That is the whole story, and I wanted to point that out because I am afraid of interest in technicalities. That can be a menace to occult students. But if I know

that the form nature – my form nature, your form nature – is an expression of the Will aspect, then I know that only through the Will aspect can I control and release myself from the form. When we teach, I think it is essential that we bring these things out into expression so that it isn't just a mental concept but a practical expression.

FB: Being supposedly on the First Ray and being a carrier of Shamballa force, I ought to be able to facilitate the use of the deva evolution in helping to manifest the Plan, but how?

AAB: What is the deva evolution? It is the form of animals and human beings. This body of mine is a deva; it is a Lunar Pitri.

RK: That's an interesting statement that we have to work with the form of a human being. We don't think of the mind principle because that is what makes a human being human, and I think we ought to remember that the mind nature is our real nature.

AAB: There you have your mental elemental, astral elemental and physical elemental.

As humanity develops the will aspect, it learns to break loose from the aura of the deva evolution, and the major task of the Hierarchy (as far as basic essentials are concerned) is to "provide sanctuary" to those who have liberated themselves from the ocean of deva energies in which their vehicles must perforce move and live and have their being, but with which they have otherwise no point of contact, once liberated by their own effort and will "from the angels." [R&I:181]

On the main north door of the Durham Cathedral, which was built in the early Eleventh Century, there is an enormous knocker called the Sanctuary Knocker, and anybody who made it to that door and could put their hands upon that knocker, they were absolutely safe and could not be touched. This is wonderful symbolism. Here the Hierarchy provides sanctuary for those of us who are escaping from the deva evolution.

RK: Sometimes that ought to be correlated with the teaching on Heart. The heart is the entry because Hierarchy is the heart.

AAB: Rule 10 runs as follows:

The rules for work within the veils of maya are known and have been used. Let the group widen all the rents within those veils and thus let in the light. Let the Army of the Voice be no more heard, and let the brothers onward move within the Sound. Then let them know the meaning of the OM and let them hear that OM as it is sounded forth by the One Who stands and waits at the very center of the Council Chamber of the Lord. [R&I:181-182]

Aspirants and disciples like ourselves work within the etheric planes, the four higher subplanes of the physical. But you have to remember that there will be a parallel of the work that the Hierarchy does on the four higher planes of the solar system, which are the correspondence on the cosmic physical to the four etheric planes of our little physical plane. Therefore you can extend the whole idea and work out your reflections because, although the Masters have surmounted maya and glamor and illusion, there is something on the cosmic etheric planes that is the correspondence of them. I don't know what it is.

I would here remind you that we are considering work that initiates must accomplish, and are not considering the usual effort of struggling aspirants to deal with and handle those forces that have worked through into physical expression. These, from the levels of the forty-eight subplanes, are waiting to precipitate themselves into the dense physical manifested world. Aspirants must ever work from the outside to the within and must endeavor to direct their lives from above downwards, if these forces are to be dominated by them and are not to control them. [R&I:182]

There is a clue to the distinction between ordinary psychology and psychology such as the Tibetan teaches it. Ordinary psychology begins at the bottom and delves into the subconscious on the theory that the things that occurred in the past condition the man or the woman who is in trouble. Now the psychology of the Tibetan, which we follow with our students, is starting with the effort to put them in rapport with their own Soul irrespective of the circumstances of their lives. Then, when the contact has been consciously made, the power of the Soul sweeps down through the person's mind, through the astral, into the physical brain, and sweeps out whatever has been causing the trouble.

RK: This is another demonstration that the veil of the Temple has to be rent from top to bottom.

AAB: We knew Carl Jung's representative in Amsterdam. She had a great portfolio of drawings by her patients depicting their psychological concepts. She was trying to work from the bottom up, following Jung's methods. I was never so shocked in my life. I think a great number of them were efforts on the part of the patients to satisfy the doctor, so to speak, and a great number of them were the result of a prurient imagination. Most unwholesome. I cannot believe that there is any real gain in going around for the rest of their lives knowing that they drew that awful picture. After all, you can't live to a certain age in this world without knowing a great deal of evil. It doesn't belong to you, but the veil has to be rent from the top to the bottom.

RK: What they have been doing is listening to the Army of the Voice instead of listening to the one OM.

AAB: One of the things we have to do is try to make that possible. I have had a vision through the years of a psychology department in the School that would do just that.

N: Wouldn't you think that the creative living group that we are trying to form in the School would cover some of the esoteric psychology factors?

AAB: How are we going to get it?

RK: Don't you think that the reason it never happened is that it is so basic that it must be the theme of every approach?

AAB: I want to make that clear in some way. The second volume of *A Treatise on the Rays* is full of it – diseases of mystics and psychological problems. We have to draw up a psychological course some day. [Repeating a portion of the previous reading]:

Aspirants must ever work from the outside to the within and must endeavor to direct their lives from above downwards, if these forces are to be dominated by them and are not to control them.

That applies to advanced disciples. Aspirants are protected; they work from above downward, but working disciples work right in the mess.

Initiates, however, work "from within the circle," that is the circle or field of maya. Their activity must therefore be carried forward from the very heart of the mystery of these forces; this they can do because they are in a position to *know* the type of energy with which they have to contend, to understand the nature of the forces with which they can and must manipulate the "mayavic energies," and thus to dominate the etheric planes; they are also aware where one veil ends and another begins, and from what level they can successfully bring the swirling and living energies into conformity with the divine pattern. [R&I:182]

We are dealing with something so practical that unconsciously we are working with it every day. We are dealing with an aspect of the physical body. We are really dealing with ourselves and our relationship to the

whole etheric levels in which all humanity and all forms are active, which you can only reach through your own etheric body.

M: It brings up again the thought of the centers and how little we know about them.

AAB: [Reading further]

It should also be noted here that the energies projected by initiates into the world of maya are directed by them from the various centers in their own bodies and from the central point of energy in each particular center employed. It is the central “jewel in the lotus” from which initiates work, and these seven central focal points, these seven jewels, so-called, are the correspondence of the jewel in the Egoic lotus. This means, therefore, that successful work “within the veils of maya” involves ever the use of the Will aspect and the conscious employment of that quota of the Shamballa force that initiates are able to appropriate and to use *because* they have begun to work as focusing agents of the Spiritual Triad and are no longer working as Souls or as personalities under Soul control. This is an important point to remember. [R&I:182-183]

So you see how very few people dare work with the centers. The trouble with practically all the people who work with the centers is that every one of them is an emotional person, and they do not work from the angle of focused will, and they cannot work from the angle of the focused will because they do not know what the will is. They have never used it and they cannot focus it.

R: You cannot work with that until the Antahkarana is built.

AAB: The initiate works with the energy of the Antahkarana, which flows through the Jewel in the Lotus.

RK: The initiate works with purpose; the aspirant under Soul control works with things, and that is why people who are emotional cannot work with the centers. Will is life, and purpose is the magnetic line along which the fire can travel.

AAB: [Reading further]:

It is along the Antahkarana that the force used by initiates must pour, and according to the nature of the work to be done will be the particular strand or thread of the rainbow bridge that initiates employ. There are four veils of maya, constructed necessarily of seven forces, and these produce the factual and phenomenal aspect (in time and space) of the Great Illusion, in its three forms of *illusion*, *glamor* and *maya*. There are seven points of energy through which different aspects of the force needed to produce the desired effects within the veils of maya can flow, and these correspond to the seven ray types or qualities. But the major type of energy with which initiates work upon the physical plane is the seventh, the ray or energy of ritual, of ceremony, of order and of law. The work done within the veils is one of rearrangement and the ordination and coordination of the forces, present as existent maya; this must provide, in time and space, the forms through which the plans of the Hierarchy can materialize, the Souls of all forms can be subjected to the needed experience, and so progress toward the fulfillment of the Will of God.

Maya is not something to be destroyed, dissipated, dissolved or negated. Maya is in reality an aspect of time, and connotes to initiates the mass of creative forces with which they must work; these are swept into form generation and activity, and embody in the transitional, ephemeral, present moment the phenomenal point in evolution reached by the life of God. The work of initiates, acting under Hierarchical inspiration, is to change the present forms into the more adequate forms demanded by the descending life and its dynamic activity. [R&I:182-183]

RK: This is the basis of changing styles in clothes.

M: Furniture and everything.

RK: Even cathedrals.

N: And art – Egyptian, Greek and Renaissance.

AAB: [Reading further]:

We are therefore dealing with the precipitated aspect of divine evolutionary process. We are concerned with the relation of the Army of the Voice to the SOUND, which conditions evolution, and with the supervisory work of the Hierarchy as it sustains the work of the Soul to be found within all forms – built by the Army of the Voice and by the devas in their serried ranks. [R&I:182-183]

The changing of “the present forms into the more adequate forms demanded by the descending life” – I have often told you how Dr. K. went to Bell Telephone Laboratories where they had sensitive screens and did some recording. He sang and made beautiful forms on these screens, and then he sounded the Sacred Word, and immediately it formed seven pinnacles, one after the other. This is scientific proof that the OM is sevenfold and that the sounding of it produces seven planes.

RK: We ought to remember that the Tibetan says that the First Ray can function only in synthesis. It functions as a wholeness and, unless that through which it functions is absolutely responsive and integrated and related within itself and can respond to the demand of the power as directed by the will, there will be destruction.

AAB: That is why the Logos chose Its material.

RK: The sounding of the OM brings into being the seven planes and makes for the Logos the kind of quality through which power or purpose can function without destroying, but constructively. The first aspect can work only in synthesis, and that is why Christ said that the Father could not work or function until It had prepared the way.

AAB: That is why the First Ray solar system – the third one – had to be the last. The second solar system is far enough along now to try out the First Ray, but only on certain levels.

The supervisory, directive work of the Hierarchy, carried forward by the Masters and Their groups and by the initiates within those groups, is seldom considered; it is, however, a work of major importance and is one definitely referred to in this rule. Fundamentally, the task set before the Hierarchy is to “let in the light,” but this time not in the sense of revelation, of vision or of illumination. These latter are all aspects of Soul light; the work of initiates is to aid in the construction of the planetary body of light – substance that will finally reveal the nature of Deity and the glory of the Lord. It is the planetary correspondence to the light body through which Christ and all the Sons of God Who have reached perfection finally manifest. It is a vehicle created by the energy of Will, and it is implemented and “held in being” by the Will. It expresses itself exoterically by the projection of this Will energy, via the central point in each of the seven chakras or lotuses.

In studying these rules for initiates, it must ever be remembered that they concern primarily the use of the Will or first aspect. This is the energy of the Monad, utilized via the Spiritual Triad and related to the personality via the Antahkarana. Secondary interpretations and tertiary correspondences are always possible, but the main significance of these rules is

related to the first divine aspect. You have therefore, as you reflect, think, study and correlate, to bear constantly in mind:

1. The seven ray types.
2. The Monad, the Spiritual Triad and the threefold personality; these constitute another septenate.
3. The seven groups of Masters.
4. The seven centers and their seven central points, or jewels.
5. The four veils of maya.

Various other septenates could also be related, but such relationship is not required by initiates who have consciously discarded all these lower septenates and work now with the seven major energies, the sevenfold field of their activity and the septenary aspect of the implementing instrument, whether planetary or individual. [R&I:184-185]

One thing we have to begin to do, and I don't know how to start it, is to find those people in the School who can really begin to receive instructions about the centers. Our problem is that if members of the School find out that we are giving instructions on the centers, everybody will want it.

RK: Our safeguard is to remind them that the first step is theoretical, and there has to be good understanding before discriminative participation is practiced.

AAB: The only people who can safely work with the centers are those who have studied and practiced harmlessness. Before we could institute it in the Fourth Degree, or gather a group out of the Fourth Degree for particular training, we would have to ascertain what they really understand by harmlessness and whether harmlessness was a real factor in their lives.

We are handicapped because we are not Masters. The Masters are so magnetic that they draw their disciples to them and they are ready. That isn't so in the Arcane School. I have wondered whether a group could be formed in the Arcane School that would first of all practice harmlessness in thought, word and deed, and who would thereafter become so magnetic that they would draw to this group those who are ready for the advanced teaching on the centers.

RK: I think we all have to define anew our concept of harmlessness. It has to do with the first aspect.

AAB: Yes, the first aspect is harmless destruction.

JL: Answers on the questionnaire could be divided into two classes: those who are attempting to practice harmlessness and those who say they find difficulty on certain occasions, as though harmlessness were built in and there had been an occasional slip.

ES: Many people to whom harmlessness is presented don't respond to it, and it is a matter of trying to introduce a new meaning into the word.

JL: Isn't harmlessness a state of being and not a quality or action? They are all delighted to tell us about their actions.

AAB: Some people say something that is devastating and appalling in its effect, and another will say the same thing and it will have a constructive effect.

JL: It is the intention behind it, or rather the lack of intention.

AAB: I do not think we can begin to give the advanced Fourth Degree students instructions upon the centers unless we first of all prepare the way by elucidating harmlessness.

RK: By “centers” we mean the interrelation of energy, not physical centers. The centers are merely energy foci; there is a living interrelationship, and it is not something I feel here or here.

M: The Tibetan’s comments in the healing papers have made me see this idea of inflowing energy in interesting ways. He talks about the developed sense of touch that people will someday acquire, and they will be able to gauge the development of the centers by being able to sense the vibrations.

AAB: Something will be emanating from us that will be harmless. We have to learn harmlessness first.

FG: The centers are sort of outposts of the spiritual Will.

GP: I think the simplest way is to say it with a smile.

RK: That only relates to speech.

M: You have to have a certain type of mind. That affects the energy flowing in.

RK: We can all get that type of mind if we let go of our littleness and integrate ourselves into the greatness of what the group is. It will be an extension of the Ashram.

M: Once you said to us, “See that you are oriented spiritually and everything else will fall into line.” That should be the whole story of energy. You wouldn’t have to think about anything else.

AAB: That is what JL said; it is a case of one’s state of being.

AP: The Tibetan said that the spiritual Will was synthesis in action. I don’t believe in that non-action business.

RK: The effect of it is action; it doesn’t have to do anything.

AAB: The spiritual Will, which is synthesis, takes action through the centers.

AP: I don’t understand RK’s statement about there not being physical centers. I don’t think of physical centers, but there is a vortex of energy. There are seven centers with a relationship between them.

AAB: I think what RK meant was that we have been sidetracked by the picturing of them with the many petals.

M: Some people have to have that kind of picture. It was hard for me to have to form that picture.

AAB: I think that is only with emotional people. We give them pictures to affect their imagination. We have to keep it entirely as focal points of energy without any pictorial representation – distributing focal points of energy.

R: The major centers are major because a great number of lines of force converge there.

AAB: I think they are powerful because they are related to the seven Ashrams, and the seven Ashrams are related to the Seven Spirits before the Throne.

LM: What light body were we to balance?

AAB: Isn't that the radiant Augoeides as per St. Paul in the Ephesians? That is what the Triangle work is supposed to do. I think that is the esoteric significance of all Triangle work.

AP: I wonder if the difficulty with the word "harmlessness" is that it is in negative form. If we could think of a positive way of expressing it.

GP: The positive form is "love."

AAB: The word "love" doesn't mean anything to people these days.

W: Maybe if you called it the will to love.

N: Loving understanding is one that I use with a great deal of success.

AAB: That is Buddhi; it isn't Will. It is Soul and Buddhi. It isn't what the Tibetan is after in connection with Will.

FB: I think the word is still missing because we don't have Shamballa consciousness. It has to stay negative in that sense until we get sufficient initiate consciousness to put it there. Then the expression will come and there will be a word in human consciousness for it.

AAB: I think the greatest exposition of harmlessness is Corinthians 13 where St. Paul gives us a discussion of love.

FB: Harmlessness as people understand it is an effect; we are considering it as a cause.

AAB: A state of being is difficult to present to people.

FB: We simply explain to students that when they have become harmless then they can develop the centers. The students will probably then ask, "What is harmlessness?" It's necessary to have achieved a considerable measure of loving understanding and unity from a Second Ray approach before it's possible to understand harmlessness. The test is their ability to operate in the light of their own Souls.

G: Walter Lippman, in his preface to *Morals*, used the word "disinterested," and what he meant was living and acting not for personal satisfaction, but for the good of the whole. Of course that is also a negative term, but it throws a little light on what we mean by harmlessness.

AAB: Do you think that all of you would be willing to write your definition of harmlessness and mail it to me? This would be a group effort and would help us lay the groundwork for eventual work on the centers.

RK: The centers can operate only in harmony. The First Ray can operate only in synthesis.

FB: Harmlessness is your freedom from that which you know would harm.

AP: I think most people have the idea that harmlessness is just a cloying sweetness – never doing anything that hurts anybody. The majority of people are emotionally conditioned, and that is what they have in their minds. I think the things you do for people, even if they are painful, are all actions working toward the greater good. Sometimes we have to be the Lords of Karma.

M: I would like to know the characteristic of spiritual light. Do we know the difference between Soul light and spiritual light?

CH: It is “clear and cold.”

AAB: It includes not only understanding but complete perception of all forms, all states of consciousness and all life. I think understanding is a limited thing. With understanding you have dualism. When you get into the cold light of the Triad, dualism disappears.

Simplification proceeds rapidly as one nears the goal of the spirit. Will ever concerns itself with the essentials and not with the details of manifestation. Love concerns itself with transitional, evolutionary fundamentals, while intelligence concerns itself with the detail and its coherent coordination in response to the impulse and attractive force of divine love and the dynamic impulse of the spirit. [R&I:185]:

I do not see how the Fourth Degree can go forward unless we give teaching on the centers. That is the important degree. The spiritual success of the School hangs upon its success. Every year when we draw up the annual paper I feel that we have to move on to the next logical, sequential and important step. Always there looms the fact that we have to give the teaching on the centers, and personally I am afraid of it.

RK: We have to begin with the fact that the Logos is a center. If we begin with something, then we are safe. Otherwise we will be a lot of little centers. A good deal of Light on the Path has to do with the statement, “Let the warrior fight in you.” That is harmlessness in action.

AAB: To take orders from the “warrior” and carry them out.

CH: That again is dualism.

RK: You are an extension of the will. It is one stream.

AAB: Krishna and Arjuna – we are going beyond that.

RK: Still, we have to go that way; we have to pass by.