

Talk by Alice Bailey to Arcane School students May 19, 1944

AAB: We have to finish part of an instruction that we read two weeks ago. There is very little in it, but it is interesting because it gives us a general picture of the integrity of the Hierarchy. The value of Nicholas Roerich's *Hierarchy* is that it gives a complete picture of the chain of Hierarchy from the atom of substance up to the highest. If we can get that, we get a sense of foundation and future, which are two things we need at this time. [Reading from *The Rays and the Initiations*, p. 129]:

We now come to the most important part of this particular rule; it conveys the key to the immediate goal for those who have attained a certain measure of understanding. The words of importance are:

3. Let then the group – merged in the fifth – be nourished by the sixth and seventh.

In other words: “Then let the group – which is identified with the Soul – find its sustenance and vitality by the inflow of the intuition and of the spiritual Will, emanating from the Spiritual Triad.” There are, of course, other meanings, but this is the most practical for disciples. A larger but similar concept lies in the realization that the human family, the fourth kingdom in nature, is absorbed by the fifth or by the kingdom of God and (when this is the case) can become increasingly en rapport with the sixth and seventh kingdoms.

AAB: This is still way beyond us. One of the Masters said about 50 years ago that the human kingdom was but little beyond the animal. I think that is one of the most amazing things that has come out of the whole war situation – the revelation of the animality of the mass of human beings and also the fact that so very little mentality is evidenced by them. Those two factors indicate to me what a long way the mass of humanity is from even the midway point of evolution. There are marvelous things going on, heroic and brilliant, most of them on the German side. Germany is fighting 33 nations. You would think that 33 nations could defeat one nation. It is because of the brilliance of intellect and one-pointedness of those running Germany.

AP: The Tibetan has said that the Allies are handicapped by not being able to use some of the methods that Germany has used.

R: Our men show an ability to take the initiative beyond the Axis men. The Germans and Japanese are helpless when they lose their leaders.

M: The Tibetan said that the whole human family is at the beginning of the path of discipleship. I would think that the entrance to the path of discipleship would be the probationary path.

AAB: The beginning of the path of probation is the beginning of the path of discipleship.

CH: The Tibetan said that three-fifths of the human family will make the grade in this cycle and have already begun to do so. In other words, there will be two-fifths counted as failures.

AAB: That includes the millions of Souls that are not in incarnation. If we are going to think in terms of the whole picture, we have to think of those in and out of the body. There are lots of human beings in the world whose Souls are merely overshadowing them. I think you have to judge the condition of the human family on the physical plane in the same way you would a human being. If you judge the human body by the atoms and bones and muscles composing it, it is a perfectly inert mass, but its effectiveness is determined by the brain and the heart. The analogous factors in the human family make the human family usable by the Lord of the World. I think that this particular

world cycle is very mediocre. No one is outstanding – no figures like those of the Elizabethan Age or the Victorian Era.

R: Isn't that because so many individuals are great?

AAB: There is more education, but I wonder if the level of intelligence is high.

LM: I heard someone say the other day that he had been educated beyond his intelligence.

AAB: I think that is good. That is stretching. I often feel ridiculous when we talk about these things. They are so far beyond us, and yet it is our reach that counts, the efforts we make.

RK: It is really alignment if we listen and sense the presence of Hierarchy at this level.

AAB: The campaign is on now in Washington DC by the Quakers and the Moral Rearmament Group to shift people's attention away from the will to victory. They are calling the nation to repent of its weakness and its sins and to focus its attention on peace. You will get an enormous reaction to that, and then, when it comes to dealing with the Axis powers, we will deal leniently with them because we are sinners ourselves.

M: I wonder why it is so attractive to consider ourselves as miserable sinners.

AAB: To pass the buck to Christ. It is an escape thing. That too is indicative of unintelligence. It is just emotional and self-centered. We should leave all the things that are wrong behind; there are more important things to think about. [Reading further from *The Rays and the Initiations*, pp. 129-130]:

To these kingdoms no names have as yet been given, because the possibility of their existence is only now just beginning faintly to penetrate into the consciousness of the disciple and the initiate. The sixth kingdom is that of the "overshadowing Triads"—that aggregation of liberated Lives of which the higher initiates in the Hierarchy are a part; They are to that spiritual group what the New Group of World Servers is to Humanity. I know not how else to express this truth to you.

The seventh kingdom in nature is that of the Lives Who participate in full capacity of understanding with the group of Beings Who are the nucleus of the Council at Shamballa. Around the Lord of the World this group pivots; Their consciousness and state of being is only dimly understood by the most advanced Members of the Hierarchy, and the relation of these Lives to the Lord of the World is similar, and yet fundamentally different, to the relation of the Members of the Hierarchy to the three Great Lords – the Christ, the Manu and the Mahachohan. Through these three Lords pours the energy that streams from Shamballa, transmitting the purpose and motivating the plan of Sanat Kumara – His Life Plan. What you call "the Plan" is the response of the Hierarchy to the inflaming purposeful Will of the Lord of the World. Through Sanat Kumara, the Ancient of Days (as He is called in the Bible), flows the unknown energy of which the three divine Aspects are the expression. He is the Custodian of the Will of the Great White Lodge on Sirius, and the burden of this "cosmic intention" is shared by the Buddhas of Activity and those Members of the Great Council Who are of so elevated a consciousness and vibration that only once a year (through Their emissary, the Buddha) is it safe for Them to contact the Hierarchy.

AAB: It is not safe for the Hierarchy to come down and contact humanity. We couldn't stand the vibration. There are great lives in Shamballa who feel toward the Hierarchy as the Hierarchy feels toward us. [Reading further from *The Rays and the Initiations*, pp. 130-131]:

I am seeking only to point to a wider horizon than that usually registered by disciples and I use these broad analogies to expand your point of view. By so doing I can convey to the enlightened person a sense of synthesis, of purposeful planning and of planetary integrity. This great spiritual structure of Being, of Life and of Direction is something that the disciples and initiates of the world need – at this time – in their effort to stand steady under the pressure of world events, and in their determination to cooperate unwaveringly with the moves and plans made by the world Directors, that “Society of illumined and organized Minds,” which is known under the name of the Hierarchy. It is illumination and consequent organization that is needed profoundly at this time.

AAB: That is one of the distinctions. People are always seeking to work under the direction of their Souls, but the disciple doesn't do that. He works under the direction of the Hierarchy, and there is the difference. You can only do it when you work under the direction of your Soul, but what has to happen is that the Soul drops below the level of consciousness and we work through the Hierarchy.

R: And yet we are self-trained.

AAB: We get away from the idea of training and from preoccupation with ourselves, with our own affairs, with the results we attain, with the knowledge we are accumulating. It is part of the process of life, like eating your breakfast, but it is secondary. We don't think about what we will have for breakfast and how much good it will do us. That is the attitude of so many students. The moment we learn to work under the inspiration, the impression of the Hierarchy, the Soul drops below the threshold of consciousness and that intense preoccupation with the Soul disappears. Of course I am talking of the ideal. Those points distinguish new esotericists from the esotericists of the past, the new training of disciples from the training of the past. [Reading further from *The Rays and the Initiations*, p. 131]:

You will see, therefore, the significance of the teaching now being given out about the building of the Antahkarana. It is only through this bridge, this thread, that the disciple can mount on to that stage of the ladder of evolution that will lead him out of the three worlds, that will bring the personality into rapport with the Spiritual Triad, and that will finally lead the Members of the Hierarchy (when Their term of service is completed) on to the Path of the Higher Evolution.

AAB: Your mind no longer counts; your emotions no longer count. That is why the writings of the Tibetan are so amazing, because each sentence will carry you so far. [Reading further from *The Rays and the Initiations*, pp. 131-132]:

The Antahkarana is built by aspirants and disciples and initiates of the seven ray types, and is therefore a sevenfold woven thread; it constitutes the first stage of the Path of the Higher Evolution. It is to that Path what experience in the mineral kingdom of the Life of God is to that same Life when it reaches the fourth or human kingdom. You can see, therefore, how significant is the coming Science of Comparison; not yet has this science of comparative analysis been turned into a definitely recognized line of approach to truth. The Law of Analogy is the key that unlocks the understanding.

Something of the quality and the revelatory power of the intuition is known by all disciples; it constitutes at times (from its very rarity) a major “spiritual excitement.” It produces effects

and stimulation; it indicates future receptivity to dimly sensed truths and is allied – if you could but realize it – with the entire phenomena of prevision. A registration of some aspect of intuitional understanding is an event of major importance in the life of the disciple who is beginning to tread the Path to the Hierarchy. It provides testimony, which he can recognize, of the existence of knowledges, wisdom and significances of which the intelligentsia of humanity are not yet aware; it guarantees to him the unfolding possibility of his own higher nature, a realization of his divine connections and the possibility of his ultimate highest spiritual attainment; it steadily supersedes Soul knowledge, and the energy pouring in to his consciousness from the Spiritual Triad – particularly the energy of the sixth and seventh spheres of activity – is the specific and particular energy that finally brings about the destruction of the causal body, the annihilation of the Temple of Solomon, and the liberation of the Life.

Then that which in time and space has been termed the Soul can “onward move in life.” Evolution as we now understand it ceases; yet evolutionary unfoldment proceeds along new lines that are based upon the past but that produce very different results to those sensed even by the advanced disciple in his highest moments. A new life expression appears, which moves onward freed from all form yet subject still to limitations “within the circle of influence of the greater Life,” but not limited by life within the many forms that progress, surrounded by that circle, that divine ring-pass-not. There is still the broad confining sweep of the purpose and the life intent of the planetary Logos, but within that periphery and sphere of activity the Triads move with perfect freedom. Their onward push toward the higher states of Being is carried out in conformity with the life urge of the One in Whom they live and move and have their being. You will note, therefore, that these words in reality cover or deal with life processes and not with form building or the experience in forms, as usually understood.

A consideration of these at present inaccessible truths may serve to inspire your minds, evoke your intuition and give you vision and increased spiritual perception.

AAB: Not a tremendous lot to discuss, because it is so far beyond us.

M: Still, it’s very hopeful when he says, “inspire your minds, evoke your intuition and give you vision and increased spiritual perception.”

AAB: You have two great schools. Krishnamurti taught that Buddhic consciousness is possible to anyone, even the lowest type of human being, provided he would accept it. Then there is the school that says, yes, there is the possibility, but the evolutionary process of adjustment has to precede it because the mechanism is unable to retain the Buddhic consciousness.

LM: What does he mean by Buddhic consciousness?

GR: Now will he reveal to those whose heart rejects not.

AAB: I don’t think that is enough. It is the intelligent appreciation of what has happened. After all, the Buddhic consciousness is in us at this minute, but we haven’t the equipment to register it.

M: I wonder how Krishnamurti explains how it is there for everyone.

AAB: He doesn’t explain. I think the simplest way is that, if people could do it, the Buddhic consciousness would change the world, but the world is not changed. When Christ and the Buddha

came, they changed their environment. But people today are not changing the world. They are living self-centered lives.

BG: Those are the people who haven't much development. It is a mystical thing.

AAB: They have to be mentally developed before they can be absorbed in the Hierarchy.

R: Don't you think Krishnamurti was talking about a very high astral plane?

AAB: I think he was talking about ultimate achievement, but we have to get to a certain point.

R: I doubt if he meant what you mean.

AAB: He meant more than I do.

RK: The Tibetan uses four words for process: contact, contain, transmit and use, and then become it and just wield it.

M: Wouldn't you have to become it before you could transmit it?

AAB: I don't think so. There are a lot of people who really teach great basic truths, but they certainly are not it. It is just something in their equipment, in their inner personal mechanism, that enables them to transmit it, but they don't live up to their vision.

M: That's interesting – "free from all form yet limited." We can't begin to perceive what that really means.

AAB: Use the Science of Comparison. Free from all form means the three worlds. You are still on the cosmic physical plane when you are on the four systemic ethers. They are still physical in the cosmic sense. You will not think in terms of consciousness. When you work out of the three worlds, you are no longer identified with form; you are pure consciousness. You never again identify yourself with form; you are pure consciousness. You can take a form, but it is a different thing.

M: It is hard to think of no form, no physical form.

AAB: You do it all the time. You are emotional; you are conscious of the consciousness of emotion, but not of the physical body. I think it is something like that. You are conscious of consciousness when you have left the three worlds of form behind.

M: This gives you an entirely different idea of the task of the Masters. That would be good for some of those dyed-in-the-wool Theosophists to know. They think the Masters have no troubles. I think they are full of them; they have their difficulties.

AAB: Isn't it possible that there are great divine qualities of which we know nothing – divine love, divine Will, divine intelligence? We are just beginning to speak in terms of divine Will. There are other qualities that are just emerging, and the limitations or failures of the Masters would be their inability to measure up to these as yet unknown qualities. The same for the planetary Logos. HPB tells us in *The Secret Doctrine* that our planetary Logos is an imperfect god. Perfect from our angle, but imperfect from the higher angle. But along which line they are imperfect, we do not know.