

Talk by Alice Bailey to Arcane School students January 21, 1944

AAB: Last week I read the opening pages of the Tibetan's answer to the question "What is an esoteric school?" Tonight I want to go back to the Rules. I don't know quite what you will make of this lesson of the Tibetan, which was written at the time of the May Full Moon last year, because to my great surprise he moves into the field of numerology. There is a prejudice against numerology among people, and yet the world is founded upon sound and number. *The Secret Doctrine* is full of numbers, and so is Masonry. The description of the temples in the Bible – the Tabernacle, which stands for the personality; the Temple of Solomon, which stands for the Soul; and the temple of Ezekiel, which has never been built and which stands for the Monad – all is sound and measurement, and I am quite sure that the time is coming when the new esoteric school of the future will use the science of numbers. Humanity today, where numbers and astrology are concerned, always makes the matter personal.

We have been studying Rule 3 [Reading from *The Rays and the Initiations*, pp. 77-78]:

As we continue our study of Rule 3, I am myself struck with the appositeness of its words in connection with this particular historical cycle and in relation to the truths that are slowly taking form in the consciousness of humanity. New truths (and by that I mean truths that are new to the most advanced thinkers and that are only dimly sensed by the most advanced esotericist) are hovering on the horizon of the human mind.

What are these new truths that are only dimly sensed by the most advanced esotericists? I think that there may be divine attributes of which we absolutely have not the faintest conception. We talk of God as intelligence and love and will. Perhaps there is something else, and when we have discovered that, we shall know why things are.

I can know why things are in my own life, but why is there evil in the world, why do we have the law of suffering, why do we have this particular method of appropriation when it isn't the only method, why is there so much cataclysmic disaster in nature itself? To these problems we have no clue. Take the answer, which I suppose is the best answer that has ever been evolved, as to why there was creation, why there was form: that God, having desire in Himself, had to have something that he desired. That is the most basic answer as to why things are. To me it is utterly inadequate. Take the question of evil and trace it back as far as you can go. There was war in the heavens, and hence cosmic evil, but that is no answer.

M: I wonder why people have to do things over and over again. Why can't they be stimulated?

AAB: That way is in myself, in you.

M: When I say "stimulated," I mean impressing certain things on the mind so that they can quickly be understood.

AAB: I have some plant food that I use on my plants. When I first used it, I gave them too much, and they all died. You want somebody outside of yourself to do it. I think there are certain divine qualities that are so latent in divine nature that there is nothing developed enough in us to evoke them. The more you study relationships in the world, the more you find that the whole history of humanity is a process of evocation. Humanity evokes through its development, in certain periods and cycles, certain ideas that come out of the divine mind. They have always been there. The idea of brotherhood has always been a fact in divine consciousness, but it is only as humanity has developed that there has been that in humanity that has invoked that revelation. There is that "rain

cloud of knowable things” to which Patanjali refers, and as we develop – and we are developing fast – we will evoke a revelation. I don’t know what word to use – a new attribute of divinity, which, when we know it, will give us a clue to many of our problems. It will only be recognized by the most advanced thinkers and will have no effect upon the masses. If I were to get up in a Salvation Army meeting and talk to those people, they wouldn’t have an idea of what I was saying because there is nothing in them as yet that could respond. I don’t believe that the ordinary individual has experienced enough, played with fire enough, delved into matter enough to turn away from it and begin to grasp the higher things. When this new thing appears, that new hovering truth that can only be sensed by the most advanced esotericists, it will be only the advanced esotericists that will recognize it.

M: What is going to be done with these revelations? The person who sees them, what is he going to do with them?

AAB: When you sense the truth you begin to live it and you try to put it into words. The next layer below us begins to grasp it and it gets stepped down. As it gets stepped down it doesn’t improve, but it has an effect. [Reading further from *The Rays and the Initiations*, p. 77-78]:

New truths (and by that I mean truths that are new to the most advanced thinkers and that are only dimly sensed by the most advanced esotericist) are hovering on the horizon of the human mind. The ground is being prepared for the sowing of this new seed and the stage set for the emergence of new Actors in the great drama of the unfolding revelation of Deity.

Certain great concepts are firmly grasped by humanity. Certain great hopes are taking form and will become the pattern of living. Certain great speculations will become experimental theories and later be proven as demonstrated facts. Behind all this, two things are happening: People are being stimulated and brought to that point of necessary tension that (as a result of a crisis) must precede a great moving forward upon the Path of Evolution. Secondly, a process of reorientation is going on that will eventually enable the mass of humanity to present a united front upon views hitherto regarded as the vague visions of intelligent and optimistic dreamers. A great stirring and moving is going on. The world of humanity is seething in response to the inflow of spiritual energy. This energy has been evoked by the unrealized and inaudible cry of humanity itself. Humanity has become – for the first time in its history – spiritually invocative.

Humanity goes back 18 million years or more, and this is the first time that it is spiritually invocative. That is going to have as important an effect as when the animal kingdom became invocative and they invoked the Lords of Mind, who are ourselves. We are here, the Lords of Wisdom and of Knowledge, because the animal kingdom called us. We have now reached another point in the history of humanity where we are again spiritually invocative, and so what? At the last great invocation of the animal kingdom it produced the evocation of the divine attribute that we call the mind, and until that revelation came and the germ of mind was implanted in the animal, such a thing as mind never existed. What is going to be invoked through the invocative cry of humanity, which is for the first time heard today? Some people believe that it will be the appearance of the embodiment of love in the world, which has never yet appeared except in Christ and those who have taken initiation. It means that the goal that the initiate sets for himself, which he achieves at the third initiation, will be the inheritance of future humanity, without the need for initiation. There is your stimulation, if it is a correct theory. I don’t know. I do know that in spite of all the platitudes that are spoken about love, we do not know what love is until we are initiates, and then we find, I presume, that it is something very different from what we thought. There is no emotion in it.

Do you know what we all need more? We need to use our creative imagination and romance more. It is letting yourself go in an effort to create for yourself a thoughtform that will enable you to get what is for you some understanding of pure love. I do not use the word “pure” in the usual sense but in the sense of completely unadulterated divine love, free from emotion, free from any self-seeking. We say, “asking nothing for the separated self,” but in the back of our minds we know that if we love enough we will get love. Maybe the new revelation won’t be love; that love is already anchored in the world. It may be the revelation of something as yet unknown because there is nothing in us that could register it. So a Master might enter this room and speak, and we wouldn’t know he was a Master. But if we were far enough along we would understand the revelation immediately without his saying very much.

RK: Under the evolutionary sequence, the next stage is the incarnation of Buddhi.

AAB: I think that possibly has already happened among the most advanced. The thing that is revealed is very far ahead of anything existent. Maybe it is not love, because the seeds of love are here; maybe it is not the intuition, because the intuition is here. Maybe it is not the emergence of anything on the seven planes of our solar system because they are all material. So maybe it is something outside of our solar system altogether. I am speculating. I think that when we endeavor to see what is not there yet, it is probably one of the greatest methods whereby we grow.

“Humanity has become for the first time in its history spiritually invocative.” We really have been privileged. In 1936 we were privileged to crystallize the invocation, several million people invoking consciously, and I believe that that worldwide invocation will bear fruit and surprise us. We were the only group in the world that crystallized that invocation, and on such a large scale. The Tibetan says he is going to give us a new invocation at the end of the war. [Reading further on pp. 78-81]:

Let us now consider briefly the nature of that which is being evoked, and thus gain an insight into the interrelation that exists between the three great planetary centers: the human center, the Hierarchical center, and Shamballa. Each of these is evocative to the one functioning at a slower or lesser speed (if I might use such inappropriate terms) and invocative to the one above it....

Humanity is the result of all sub-human forms of expression and experience and of the activity of superhuman Beings. These superhuman Beings are the product of past evolutionary systems and are in Themselves the sum total of the great Divine Sacrifice as it focuses itself in our planetary life. Having passed through all previous phases of existence and perfected the consciousness aspect in Themselves through human experiences, They have transcended all that humanity can know and all states of consciousness with which they are or may be in the future familiar, and are now expressing a phase of divinity of which humanity can know naught. They LIVE. They are energy itself, and in Their totality They form the “bright center lying far ahead.”

To this center we give the name Shamballa, the component letters of which are numerically: S.H.A.M.B.A.L.L.A. or 1.8.1.4.2.1.3.3.1. This word equals the number 24, which in its turn equals 6. I would call your attention to the fact that the word has in it nine letters, and – as you know – nine is the number of initiation. The goal of the initiatory process is to admit humanity into realization of and identification with the will or purpose of Deity. The number 6 is the number of form or of manifestation, which is the agent or medium through which this realization comes and by which the consciousness is unfolded so that it can become the foundation of the higher process that is instituted at the third initiation. That initiation is closely related to the third major center, Shamballa; it is the third, from the angle of a person’s perception and understanding, but the first from the angle of Deity Itself. Again, 6

being the number of the Sixth Ray, it is therefore the number of idealism and of that driving force that makes humanity move forward upon the path and in response to the vision and press upward towards the light. It is in reality devotion to an unseen goal, ever on ahead, and an unswerving recognition of the objective....

The number 24 is of deep interest, expressing as it does the double 12 – the greater and the lesser zodiac. Just as the number 6 expresses space, so the number 24 expresses time and is the key to the great cycle of manifestation. It is the clue to all cyclic appearance or incarnation. Its two figures define the method of evolution; 2 equals the quality of love-wisdom, working under the Law of Attraction and drawing humanity from one point of attainment to another; while 4 indicates the technique of conflict and the achieving of harmony through that conflict; 4 is also the number of the human hierarchy, and 2 is the number of the Spiritual Hierarchy. Technically speaking, until the third initiation, the initiate is “occupied with the relationship of the 2 and the 4; these, when placed side by side, connote relation; and when placed the one above the other, the initiate passes from the 4 into the 2.” Needless to say, there is much more to say about these figures, but the above will suffice to show the satisfactory nature of esoteric numerology – not numerology as understood today.

I would have you note that the sounds that compose the word “Shamballa” are predominantly along the line of will or power or of First Ray energy. Of the nine letters, six are on the First Ray line of force. 1.1.1.3.3.1. – spirit and matter, will and intelligence. Two of them are along the Second Ray line of force, 4 and 2. The number 8 inaugurates ever a new cycle, following after the number 7, which is that of a relative perfection. It is the number of the Christ-consciousness; just as 7 is the number of a human being, 8 is the number of the Hierarchy, and 9 is the number of initiation or of Shamballa. Forget not that, from the angle of the Hierarchy, the third initiation is regarded as the first major initiation.

These preliminary remarks are intended to convey much esoteric information to those who realize that number gives the clue to the form and purpose of the life that the form veils. At the third major initiation, the third planetary initiation (which is in fact the first solar initiation), the liberated disciple for the first time – alone and unaided – invokes the highest spiritual center on our planet, Shamballa. This he does because, for the first time, consciously and with understanding, he registers the life aspect (which has brought his Soul into action through the medium of form) and vibrates to the Monad. That registration enables him to contact “the bright center, lying far ahead,” to blend his individual will with the divine will, and to cooperate with the purpose aspect of manifestation. He has learned to function through form; he has become aware, as a Soul, of the divine form in its many aspects and differentiations; he now starts off upon the way of the higher unfoldment, of which the first step is contact with Shamballa, involving the fusion of his self-will and his spiritual will with the Will of God.

I think that that is a tremendously occult piece of writing. I wonder what each of you thinks is the most interesting part in the reading.

FB: The relation of the 2 and the 4 – that is close enough so that you can really get hold of it.

AAB: The Soul and the personality, isn't it? 2 equals the quality of love-wisdom working under the Law of Attraction, while 4 indicates the technique of conflict and the achieving of harmony through that conflict.

RK: Isn't that because of the rays?

AAB: It is more than just the rays, 4 is the number of the human hierarchy.

CH: It is the number of the cross and crucifixion.

R: You can't get 9 as long as you have 2 and 4.

AAB: 9 is made by adding the 2 of the Soul, the 4 of personality and 3. We regard harmony as settling a row, but it isn't; it is the process of harmonizing 2 and 4. "Technically speaking, until the third initiation, the initiate is occupied with the relationship of the 2 and the 4; these, when placed side by side, connote relation; and when placed the one above the other, the initiate passes from the 4 into the 2."

RK: It's very interesting that 6 stands for space and 24 for time.

AAB: To me time is experience. Time and field of experience are closely related.

RK: There are 24 hours in the day.

AAB: Two twelves, light and dark, objective and subjective.

CH: I think it is in *White Magic* where it says, "time is the length of a thoughtform," which brings it down to the field of experience.

AAB: After all, isn't that the definition of time that is common in philosophy? Time is the sequence of events. It has nothing to do with minutes and hours. It's curious how power numbers come out in Shamballa:

S	H	A	M	B	A	L	L	A
1	8	1	4	2	1	3	3	1
			24					
			6					

1-3-5-7 – only two numbers connected with the Second Ray, which is, of course, the complete exemplification of Shamballa.

P: How do the numbers work out in other languages?

AAB: I have always wondered about that. However, English is the most complete language in the world and contains words from many other languages. It is compulsory in many foreign countries in the public schools. In Holland, English is taught as well as in Switzerland, Belgium, Sweden and Denmark. I have addressed porters in France in French and been answered in English. In India, English is not compulsory, but it is the only language understood by the educated class because there are so many dialects in India that they cannot understand each other. It is the only means of communication among the intelligentsia.

What would you think was the most important point this evening?

P: The idea of new truths, of new relationships.

AP: The first time that humanity became spiritually invocative. Think of what the results will be in hastening evolution and in bringing through these things that are currently beyond humanity.

AAB: Another law that we don't understand is why everything starts in the mud and then beautiful things emerge. When a more advanced nation comes into contact with a less advanced nation, the less advanced nation takes on all the vices of the more advanced one. It is able to be receptive to those, but the virtuous points that the more advanced nation offers are lost.

One of the new truths that is emerging in the world today is the sense of divinity. This is seized upon by some groups and is distorted.

RK: You spoke about spiritual romancing. If one is properly invocative, it amounts to the same thing as letting a child play and learn through playing.

AAB: You can be spiritually invocative and be quite unconscious of it. When to your invocation you add the creative imagination, I think you have something, and that is the plus that makes things happen. If we are spiritually invocative as a group, there has to be something of the creative imagination brought in so that we know how to shift our curriculum in order to evoke a response from people that will enable us to help them. Invocation will effect something in us, and we will be more effective.

CH: I think one of the reasons why esotericists fail in making occult contact with people who have Christian backgrounds is that they can't reduce the fundamentals to Christian terminology. The two sides are presented in conflict. I think the Triangle work and the Invocation work has a bearing on that, and I have spent time in trying to reduce the ideas of the Tibetan to Christian terminology.

AAB: I really think that the major hiatus comes from the fact that we haven't made a clear distinction between prayer and meditation.

CH: I think most intelligent people don't like prayer because of the prayers they have heard in the churches.

R: You say that every esotericist should have prayer as part of his equipment. I think that as a group we really don't know much about prayer and what you mean by it. It might be a valuable thing in the School to stress this meaning.

AAB: The other day one of our group went to the Reformed Church of America, and the minister said he had a copy of the New World Religion. He wanted to come in and talk to me about it. We cannot estimate the Tibetan's influence through the things he writes.

N: One of the highest points, I think, is the exercise of the creative imagination. It's always invocative of new revelations of new truths such as the example of the animal kingdom evoking the mind. I believe that is a tremendous implication.

RK: There is an evocation of the lower toward the higher in the technique, "And I, if I be lifted up, will draw all men unto me."