

## Talk by Alice Bailey to Arcane School students November 3, 1944

AAB: Last week we started reading Rule 8. We made just a very technical beginning. To review, Rule 8 for initiates and disciples is [Reading from *The Rays and the Initiations*, p. 148]:

*Let the group find within itself response to the greater seven groups that carry out the Hierarchical will with love and understanding. The group contains all seven, the perfect group. The lesser seven, the greater seven and the planetary seven form one great whole, and these the group must know. When this is realized and the Law of the Supplementary Seven is understood, let the group understand the Three and then the ONE. This they can do with the united breath and the united rhythm.*

AAB: Then we saw that the seven greater groups are the Ashrams within the Hierarchy and that the Hierarchy is the Ashram of the Lord of the World. Then there are the seven planetary groups, the seven rays, embodying the Will of Shamballa and governing all seven major Ashrams within Sanat Kumara's Ashram. Then you have the lesser seven – the seven types of human beings and the seven races, and they embody humanity so that you have:

The Greater Seven – Hierarchy  
The Planetary Seven – Shamballa  
The Lesser Seven – Humanity

Then there is the supplementary seven, which refers to the seven centers of energy within each individual, and each of those seven centers of energy, at one time or another on the ladder of evolution, becomes sensitive to the energy of the greater seven, the planetary seven and the seven types of human beings. We are attracted by someone and repelled by another. The mechanism by which we do this is the seven centers. Then later we become sensitive to the Ashram within the greater seven, which is related to our own particular ray type, and that to my mind is the major reason why we have to ascertain our rays. I often look at people and wonder what they are doing about it. What good does it do to know what your ray is? It should be a working factor in one's entire life. It would explain animosities and attractions, explain how one can get on with some people and not with others.

M: It wouldn't excuse you though. People use their astrological signs to excuse their behavior.

AAB: The thing to do is not to be so interested in our actions and reactions, but to be tremendously intelligent about it. It doesn't really matter if for this particular life I cannot get along with some particular person. Mrs. Besant said, "You may not be able to get along with some people, but you can keep out of their way."

AP: How about people in the same office?

AAB: You can keep out of their way mentally and psychically. There are a lot of students in the School that I know I would never get on with. Therefore I keep out of their way. I don't feel it to be the least necessary for my personality and their personality to be close to each other.

I am generalizing. I think there is a lot of karma to be worked out. We make a fetish of the fact that we must get along with people. There are two reasons for this. We think they ought to get on with us, and then there is the matter of a guilty conscience. I may get an abominable letter from someone. I can deal with that letter, and in the process of dealing with it I create a situation. I build a thoughtform, and that thoughtform becomes a living thing between the writer of that letter and

myself, and then there is something to it. But if I ignore it, I am not building anything that will hurt them or hurt me. Perhaps that is why all the rays are not in incarnation at the same time.

RK: There's an interesting truth there, because you are told that the occultist works with energies and forces. The personality is a conglomeration of forces, and you avoid the clashing of forces.

AAB: [Reading further on pp. 151-152]:

The Law of the Supplementary Seven can be worded as follows:

“The Law demands the entrance of that which can effect a change.  
The Law demands that right direction should then guide the entering forces.  
The Law demands that the changes thus effected remove the form, bring quality to light and lay the emphasis upon life.  
The Law demands that this is brought about by the One, working through the Three, energizing the Seven and creating the straight line from there to here, and ending in a point that ignores the Three.”

When, the rule goes on, this is understood and applied, then four things happen:

1. The group must understand the nature of the Three.
2. The nature of the One must be grasped and comprehended.
3. The group must work through the medium of the united breath.
4. The group must attain a unified rhythm.

AAB: What is the nature of the three that we must understand as a group?

LM: Is it the Spiritual Triad?

AAB: I think it is, but with differentiations. The nature of the will, the nature of love, the nature of activity. If in a group like this we realized the will elements and the balancing love elements and the activity of which the group was capable, we would be recognizing the three divine attributes expressing themselves through the group.

CH: In the Great Invocation [Part Two] we have “The will to save, the love to carry on the work, the active aid of all who know the truth.”

N: In *A Treatise on White Magic*, p. 383, we read, “Intuitive perception, pure vision, direct knowledge, and an ability to utilize the *undifferentiated* energies of the Universal Mind are the main characteristics of the Aryan adepts.”

AAB: Do you see how many types of esotericism have shifted away from the old Theosophical presentation, which was the presentation of doctrines? You very seldom hear any presentation of a doctrine in this group. We are doing what KH says. He says the occultist works in the field of energies. What emerges in consciousness is energy, and how do we handle it; what are we doing with it? [Reading further on p. 152]:

Here you have a relatively simple analysis (on the face of it, though not in reality) of a complex rule that the initiate has to apply to himself once he has grasped the significance of the seven basic postulates. The first seven rules provide the framework within which his work has to be done. The last seven rules concern various significant matters that, step by step, are revealed to the initiate as his consciousness is expanded. They relate to:

1. The work that the initiate must accomplish within himself.
2. The group relations of the initiate and his absolute need to work with his group and as an integrated and conscious part of it.
3. The place that invocation and evocation must take as instruments in his pledged intelligent service.
4. The blending of the four lessons that the applicant has to master and the four lessons that the initiate has to complete in order that a complete fusion of personality and Monad can be brought about.
5. The significance of resurrection and ascension, particularly the latter, because little has been given out to date about ascension.

RK: Before we go to ascension, when you speak of those seven – the first seven framework – the second seven the initiate has to be in unity with his group, his quality – third, inspiration – fourth, Monadic world. When you were writing *The Light of the Soul* you said that the Master of the Wisdom is still studying that book. In Book I, Sutra 17, we read:

The consciousness of an object is attained by concentration on its fourfold nature: the form, through examination; the quality (or guna), through discriminative participation; the purpose, through inspiration (or bliss); and the Soul, through identification.

Being through identification. It's exactly the same all over again. It is a perfect thing. It is fundamental.

AAB: [Reading further from pp. 152-153]:

There are certain major frameworks (if I may continue to use this phrase) within which the initiate has to learn consciously to work, recognizing them for what they are; once he has learned to master that which lies within some particular framework, he finds that it is only a part, a small fraction, of a still greater whole, within which he must also learn to function and play his part.

First he, as a disciple, has to learn to work within *the framework of his blending Soul-personality*. This task at first takes the form of character building and disciplining (while upon the Probationary Path), of a struggle to see, of an endeavor to make a continuity of his Soul contact. Finally, this leads to the beginning of the stage of Soul and personality merging and at this point he steps upon the Path of Discipleship, technically understood. From then on his problem is to know himself as he truly is, to direct energy to the needed centers that are awaiting scientific attention, to superintend consciously the fitting of himself, as a personality, to act as the instrument of the Soul and later of the Hierarchy, to learn to contact energy, to handle and direct it. This entails a comprehension of the mechanism within himself – the seven centers within the vital body – through which the contacted energy must flow under Soul direction, and it also means the perfecting of the response apparatus and the newly constructed spiritual mechanism that exoterically enables him to contact the outside world, and esoterically enables him to contact the world of Souls. It implies a steady process of interior perfecting until nothing further remains to be done within that individual framework. The bulk of this work has been covered by the time the fourth initiation has been taken, and has been completely covered when the fifth initiation is undergone.

AAB: In the School we have never worked deliberately with the centers. Now there has come a time in the training of a disciple when he becomes aware of the seven centers in himself. He knows

when they are active or inactive, and I think that we might be able – during this winter – to talk some of that matter through, because there is a profound ignorance among senior students on the questions of the centers. We are afraid of them; we are not sure what we want to do; we don't know about the energy that pours through us.

LM: Isn't it because we have been warned so much not to experiment with them?

AAB: When do you think the time will come when you can?

CH: When you have a scientific attention.

B: When one does the work of the School and follows through, will not the centers be automatically geared up?

AAB: You are not conscious of them. Every one of us is oriented and completely dedicated to the life of the spirit. We are all on our way toward divinity. We are recognized for what we are. Automatically over the years things have happened to us according to our ray in relation to our interior mechanism, and our centers are awakened, but we don't know it. It is a question of becoming aware of them and not working with them. There is a big difference there. You have to become aware of what is already functioning within yourself. That is safe. To take an unready center and develop it, usually at the cost of other centers, that is dangerous. To follow the spiritual life, to lead a life of service, to meditate – the centers develop. When are you going to become conscious of your centers?

Do you know what type of energy you are receiving? Is it from your own Soul, from a Master, or where does it come from? That is the whole story. Some energy comes through the head, some through the heart, some through the throat.

RK: Some comes through the Soul, and you should be prepared to deal with it.

AAB: People are occupied with their reactions and are not aware of the center.

R: What would you suggest that we do about it?

AAB: I am not going to make any suggestions. I am just raising an issue.

R: Could we make a start using the material on the centers that has been compiled?

AAB: No, I am after the subjective something that exists within me and within you of which we become aware by ourselves.

N: One of my experiences is that in my best moments in any activity I seem to sense a glow that is neither heat nor light but a glow within the head.

AAB: I suppose that every one of us in this room has been, like you, aware of something. The difficulty is that you have to be aware of them all.

JL: What are we going to use to be aware of the centers?

AAB: The same thing you use to be aware of sounds and sights. When you were a baby you didn't know anything about it, but the sensation was recorded. When we are infants in the spiritual life we receive energy but are not aware of it.

JL: Why should I know about my centers if they are functioning rightly?

AAB: Because the time comes when your centers become distributing agents of spirit. There will be certain energies you can direct through one center and not through another.

FB: The evening review is preparation for it because there you study how to bring through force and what kind of force it is. Now you simply add to that, letting that force pour into your head, your heart, throughout your centers. If this thing is pouring through the throat center, and you make an effort to open that center, you know when it is flowing through there. Then try the solar plexus.

AAB: It is not anything you can teach. Each child has to see and touch and taste for itself.

RK: When we are legitimately interested in ourselves, it is about as impersonal as the way we drive an automobile.

AAB: We should remember that every one of the seven centers is an agent through which the planetary life can pour force out into the world for the help of all the kingdoms in nature. There you have a marvelous picture of circulation.

RK: It is legitimate to be interested in centers when you know they aren't really ours; we just work through them.

AAB: I have been thinking a great deal about whether the group in the School can be trusted to work along the line of the centers upon which the Tibetan lays such constant emphasis.

N: The Tibetan speaks about the use of the hands.

AAB: That is what we have to remember, how to use the energy that pours in. We get in contact with our Soul in meditation. Each Soul is on a particular ray. If it is on the First Ray, it means that the First Ray is open to you if you care to use it. You can demonstrate the qualities of force that have grown up within you as a result of your years of work, and the time must come when there is constant recognition of the force and the agency through which the force pours. I am not dealing with externals. I am dealing with the force and not with the agent. But you become aware of the agent as the force is directed through it.

R: Wouldn't it be possible for this group to take up something of that kind?

AAB: It is an individual matter. It would have to be done by experiment. That is the only way we learn.

R: We are getting guidance all the time through the School papers.

AAB: That isn't guidance; it is theory. We know that energy is flowing through the eyes. We recognize it. It is the same with hearing. It is energy flowing through the organ. We begin to recognize that which flows through the centers. It is a very subtle thing. It is not a thing you learn in a textbook.

RK: It isn't a matter of the group doing something. The question is whether we can wake up and live where the Soul knows.

AAB: [Reading further from pp. 153-154]:

This all takes much time, but when a certain measure of success has been achieved, when the initiate's understanding is somewhat enlightened and his energy use and his power of direction are becoming intelligently applied, he can then begin to work within *the framework of the greater seven groups*, that is, within the Hierarchy. This he does first upon the periphery of the Hierarchical aura and later as a conscious, accepted and pledged worker in some Ashram – the Ashram being dependent upon ray type. He then is in a position to discover the close interlocking that exists between the supplementary seven (his own seven centers) and the seven great groups within the Hierarchy; he comes to realize that only when his centers are somewhat awakened and attuned is it possible for him to work within the larger framework of the Hierarchy, and this because the quality of the greater groups and the life expression of the seven planetary groups, the seven rays, are being slowly developed by him under the influence of Hierarchical supervision through the medium of his own seven centers – the supplementary seven.

AAB: This is an importance sentence: “he comes to realize that only when his centers are somewhat awakened and attuned is it possible for him to work within the larger framework of the Hierarchy.” Therefore, are we to assume that our centers are attuned and awakened? And if they are, why don't we know it? It comes to be a question of a high state of integration or coordination about which very little has ever been said. This whole subject is something that has fallen into disrepute, and yet the Tibetan keeps hammering on it.

M: He evidently wants us to think about it and brood upon it and come to a certain enlightenment.

AAB: [Reading further from p. 154]:

Thus, from a new angle, which is practical and not simply theoretical, it begins to dawn on him that he is an inalienable part of a group whole and that this incontrovertible fact involves responsibilities and duties. He discovers that his major responsibility – spiritually speaking – is to permit no hindrance, on the part of the supplementary seven, to the free flow of love from the greater seven, and later the free flow of life (inspired by purpose) from the planetary seven. He knows now that all form a great interlocking directorate through which the Will of God is working out. He now knows himself to be a minute part of that great interlocking Whole, a responsible conscious atom within its periphery. Then as he goes on and learns to submit to the Law of the Supplementary Seven, he finds that from the life angle and through his own conscious direction, gradually developed, all the potencies of divinity are his to use, once he can be trusted, as the advanced initiate can ever be trusted. He is then set free for complete cooperation with the purpose lying behind the Plan. He has passed out of the human kingdom into the Hierarchy; later he will pass out of the Hierarchical group into Shamballa, or out of our planetary life altogether, and either here or there will begin a greater and more extended service.

AAB: I think one of the things we have reached in our development is the ability to distinguish between that subtle something that the Soul is using and the outer form that is galvanized into activity by that more subtle something under the guidance of the Soul. We are conscious of something sometimes, of Soul. How conscious are you of the subtle something through which the Soul has to work? We can go on talking about all these things, about discipleship, about Ashrams and about service to humanity, and it is all very useful, but there must come a time when we are identified as a directing agent working with an agency, and that in some way is the next concept for us to grasp. I am appalled at the technical knowledge that we all possess. There isn't any one of us in this room who couldn't talk to a group of people in such technical terms that they wouldn't

understand a word of what we were saying. It is related to the science of being and not to the science of loving. I am trying so hard to make a very difficult subject clear to myself and to you.

R: Wouldn't consciousness of the use of thought energy be part of what you mean?

AAB: Partly. It has to do with the use of thought energy, but that is only one part of it. There are other energies. Most of us use thought energy at as high a level as we can, but we are not aware through which of the seven centers it is going out. When you are thinking and creating thoughtforms or thinking of a person, are you consciously aware of the center you are using?

R: In meditation.

AAB: That is a different story. I am talking about living, all the time. There is a constant stream of energy pouring out from you. Do you know which center a given quality you are using belongs to? When we are projecting a certain quality, do we know through which center we are projecting it? All those energies are related to the great centers on the inner side, and if the energy of the First Ray, which is one of the energy centers, is projected through the solar plexus, you are going to have a terrible time. Which energy should be projected through the solar plexus? Maybe First Ray energy should be directed through the base of the spine. There's a whole new world of experiment there.

RK: It may be the base of the spine, the heart center or the head center. It could be any center depending upon the recipient.

AAB: I think it is more the quality of the rays as they are used through the seven great centers as they reach us through the seven Ashrams. For instance, I belong to the Ashram of KH. It is a Second Ray Ashram. Therefore that Second Ray energy should be able to pour through all my centers. Which one? I do not know and I have to find out.

JL: Would it be the same center in each person?

AAB: It depends upon the Ashram you are connected with.

JL: If you belong to the Second Ray Ashram, Second Ray energy will pour through you. If I belonged to the Second Ray Ashram, would this ray govern my body? Would the same centers be used in my case?

AAB: I don't know. There must be some basic relationship between the Second Ray and the Second Ray Ashram and some center in all Second Ray people.

JL: An outpouring from Second Ray people would be identical, but would it come from the same center?

AAB: We have to find out. We are beginning to deal not with the science of love, not with the science of living on the physical plane, but with the science of being.

AP: If love were to pour through a person who was stronger in mind than in heart, then love would pour through the mental centers and not through the heart. They say you must learn to love with your mind. I think it would come through the mind centers in some, just as the will to help would pour through the heart in a person who was developed in that way. It would use the instrument best fitted to express itself with power.

JL: The Tibetan says that Second Ray energy pours into us through the sign of Gemini, which is controlled by Mercury.

AAB: You are talking astrology. I am talking of centers, and we haven't learned which center goes with which sign.

R: The Tibetan tells us which centers carry which rays at this stage of evolution. What does he mean by that?

AAB: He tells us it is only true for this world cycle. It is a question of finding out individually for ourselves by careful experiment so that that living thing in ourselves is what we become identified with.

N: Taking the analogy of the energies we use on the physical plane, if you wanted to use will through love, you would use the heart, or love through will you would use the head. Would the energies be interchangeable one with another according to the nature of the service?

AAB: I think the energy comes from the greater seven, the greater Ashrams. The energy that we have to tap is not so much affected by somebody's nature, but is the result of our relationship to the Ashram. It will go out into the world because we are in the world.

RK: When we first began to study *The Secret Doctrine* in the Brothers Degree, the first question concerned the "One eternal, immutable principle beyond the range and reach of thought." When you were talking you said, "This is something beyond thoughtform making." I often wondered why students so often get bogged down in this question "beyond the range and reach of thought." That is where we are now. There are other ways of knowing.

AAB: And where are we going? [Reading further from pp. 154-155]:

Coming down to the immediate practical issues, the initiate is confronted with the problem of work within the individual framework, for I am not here dealing with the requirements for the initiations above or beyond the third. Here the initiate has reached the point where he grasps the significant fact that the way into the innermost *Center* is most securely guarded; no one can pass onward and take those more advanced steps that admit into the higher worlds of being and of unparalleled potency until he has demonstrated within the framework of his own life a definite control of energy (and this the black adept also possesses), purity of motive (which the black adept can likewise have, if by purity of motive you mean single-hearted and one-pointed intent), deep love of humanity (which the black adept never has), selflessness, willingness to follow the light wherever it may lead, ability to begin work within the larger framework the moment such an attempt becomes possible, clear vision and spiritual insight, a developed intuition, and an undeviating intention and strong faith in the future. When these qualities begin to show themselves, it then becomes possible to admit the initiate to further advancement upon the Way.

It is believed to be safe for him now to move on a few more steps into greater light, and then – having reached his next point of testing – he must there again demonstrate the rightness of his work within the individual framework and his ability to work within the greater framework in group formation. He must appreciate the fact that as he passes upon the upward way he may not safely so do without the safeguards that protect the Way from him until he knows more; he must learn also that the group protects him and that only with the group can he proceed with security; he begins to realize that the group is not only a protection but also his chosen and destined field of service. He begins to learn *with his*



*group* the meaning of the “united breath” referred to in the rule, and also to work with the group in “unified rhythm.”

AAB: We talk about helping people out in the world, yet perhaps the most effective service we could render is the type that the Master renders who does not go out of the Ashram. He makes the Ashram so potent that its effect is felt outside. A group like this would probably do its best work by the potency of its livingness, and then things would happen. We would become so magnetic that others would come to us. We would become so wise that our wisdom would be sought after. It would be here, not over there. All the time what is happening is that each member of the group is attempting to work within his individual framework and is working potently within the greater framework. All work outside is possible not by moving out but by standing in spiritual being.

RK: In *The Voice of the Silence* by HPB [footnote, p. 28] we read, “In this path, to whatever place one would go, that place one’s own self becomes.” Without moving we go onto this path. We just become. The initiate has expanded so that the Ashram can enter into him.

M: Related to that, at different times when you have talked to me about a particular subject, other ideas open up for me about which you were not speaking.

AAB: That is what the group could do if we could get past working in an individual framework.

RK: Christ spoke to each person in his own language. I have wondered if that is the kind of thing meant.

AAB: [Reading further from pp. 155-156]:

He begins to realize that the group is not only a protection but also his chosen and destined field of service. He begins to learn with his group the meaning of the “united breath” referred to in the rule, and also to work with the group in “unified rhythm.”

Thus he goes from strength to strength. All the time the Hierarchy is aiding in his development and at the same time protecting the Way from him until such time as glamor cannot reach him. This individual security is only reached between the time of taking the second initiation and the third. Prior to that, he is still regarded as a potential hazard and as unstable.

AAB: Disaster comes to the group from the best people in it because of the potency that they wield. Anybody who is the head of a group knows exactly the people who are the hazards within the group – “hazard” because there is a lack of rhythm. They are not in step with the whole group. [Reading further from p. 156]:

After that, he may suffer from illusion, but there is then no fear of his permanently turning back and reaching the left-hand path and so perhaps, in rare cases, finding his way into the Black Lodge. The major liability of the average initiate is sloth or lack of speed.

AAB: And that is the major liability of the Arcane School. How are we going to galvanize the School into such rapidity of spiritual action that it becomes something? We can only do it by working within the greater framework and attending to ourselves. [Reading further from p. 156]:

I would have you grasp clearly the highly condensed presentation I have given you. Some of it you know already but it is the synthetic presentation that I would have you appreciate and appropriate. We can then take up the work to be done within the individual framework *by the initiate*; I will endeavor to help you to understand somewhat more clearly what the initiate consciousness would read into the Law of the Supplementary Seven.

Beginning with this eighth rule, which we are now studying, we enter upon the consideration of certain major unfoldments, major spiritual happenings and a series of major awakenings in consciousness that are in the nature of events. These involve likewise certain major recognitions and appreciations that will affect the initiate increasingly and bring about his eventual attainment. *These* are the factors that condition the date of his achievement and not the character undertakings and the Soul contacts that are so necessary upon the Path of Probation and upon the Path of Discipleship.

AAB: If we could only give up dealing with our character. I know students in the School who are so busy with their character that they have no time to be agents of the Hierarchy. All the time they are disciples, but their consciousness remains that of probationers. They are conscious of improving their character, always aware of where they fail. If they would get off their silly little personality problems and be preoccupied within the great framework with which they have to work, then they would become effective. It is really adolescence carried on too long. You can work so hard at being selfless that you never become.

M: You can be so virtuous that you have pride in your virtue.

AAB: You struggle so hard with virtue and character that it becomes a thoughtform that is greater than spiritual living. It is the pouring out that matters. Who cares what you are? [Reading further from pp. 156-159]:

We are principally concerned at this point with the interpretation of the Law of the Supplementary Seven. It must be remembered that the Laws of Nature are imposed upon the masses and cannot be avoided. If these laws are broken, infringed or evaded, they carry their own penalty within themselves, and this also cannot be avoided. These great protective laws are intended to guard the personalities through which the Soul incarnates and eventually to cement and further all the great and possible relationships. The individual passes from the stage of antagonism (as an individual) to the control of these natural though divine laws, to a recognition of their inevitability and of their wisdom. They automatically then control him.

When this control by the Laws of Nature has become complete, the person becomes an aspirant and begins to come under the Laws of the Soul, which are laws concerned primarily with the establishing of the great Fellowship of the Universe. There has been much confusion among esotericists upon these points. They confuse the discipline to which the personality has to submit when coming under Soul influence, with the Laws of the Soul that have nothing to do with the petty little affairs of the personality – unimportant and unnoticed by the Soul on its own plane – but with the growing recognition of right group relations; these are based upon a growing understanding of the Hierarchical mode of work and of inter-Hierarchical relationships. The Laws of Nature, therefore, concern the activities of the Soul in form and are mandatory and accepted by the form nature. The Laws of the Soul concern the life of the Soul upon its own plane, and the relation that the blending Soul and personality learn to establish with other Souls and with the Hierarchy. These are consciously and voluntarily obeyed, and are not just accepted as mandatory and as forced upon the person by force of circumstances, experience and evolution.

They tend to bring about increasing relation between the Hierarchy of Souls and humanity as a whole, between the great planetary center that is the custodian of the principle of love and the planetary center, humanity, which nurtures and distributes the energy of mind.

The Law of the Supplementary Seven is the great synthetic *Law of Life or of Spirit* and is the law with which the initiate works; it is this law he wields. From acceptance of the laws of nature and obedience to the laws of the Soul, he passes into the positive phase of understanding and wielding the Law of Life. Because this is a governing law for all initiates, and because we know that the nature of life energy or of spirit cannot be grasped until after the third initiation, it is exceedingly difficult for me to write in explanation of this law. You have not yet the initiate consciousness. I have therefore had to express this law in terms of form, whereas the initiate understands it from its formless angle.

This law is concerned with the wielding of energy in the world of the Spiritual Triad and not with the distribution or the transmission of this energy to the three worlds in which average humanity habitually dwells. Right wielding of this law (controlling energy in the initiatory world of causes) automatically brings about activity, movement, force expression, and right distribution of these forces in the lower three worlds. These are, under the evolutionary law, direct reflections of the three higher worlds of the Triadal light and life. Motivation, the use of the eye of vision (turned this time by the initiate functioning in the world of causes upon the worlds of human living), and the correct direction of force in cooperation with the Hierarchical Plan condition all the activities of the initiate working with this law. Clearer than this I cannot be.

This Law of the Supplementary Seven is concerned with the inflow of energy from the seven planetary centers to the seven groups or types of individuals, via the seven groups within the Hierarchy. In this work of transmission the seven centers of the initiate are used as agencies; their work, therefore, is not the interrelated work of right transmission of energy within the septenary constitution of the etheric body of the individual initiate, implementing his life expression, but is the task of being responsive to the seven types of planetary energy that are received in a pure state.

AAB: That is what I meant by being.

It is then channeled through the seven centers in the initiate's etheric vehicle and out into the world of humanity as regenerative and constructive forces. These living spiritual energies – transmitted by the individual initiate from the planetary centers – are handled by him under a great uniform plan and are the means whereby salvation (to use an old familiar word) can come to the aid of humanity. This is the “saving force” in its various aspects, of which the Great Invocation speaks: “*The hour of service of the Saving Force has now arrived.*” (*The Externalisation of the Hierarchy*, page 249.) The high initiates (Those above the rank of Master) work with the energies coming from the seven planets of the solar system at this time active; these feed or implement the seven planetary centers. But the Law of the Supplementary Seven is applied by initiates below the rank of Master, and they are therefore working solely with the seven centers within the Form of the One in Whom we live and move and have our being.

RK: That has so much to do with Triangle work. I am sure that is why the Tibetan is interested in it.