

Talk by Alice Bailey to Arcane School students November 24, 1944

AAB: Last week we considered identification, and I wondered what was the outstanding note or quality of the meeting in your minds. Every one of these meetings differs in a peculiar way, and one thing we have to remember to do is to differentiate between the qualities as they express themselves in the work we do. Differentiate, if you like, between vibrations, but at the same time we are never going to be intelligent disciples until we can name a vibration when it makes its appearance.

R: My thought about the meeting was that a new element of great force had been released in the meeting. Last week I sensed that those elements had been brought together with more power of cohesion than at any other meeting. We discussed some very esoteric subjects in regard to the objective and the *raison d'être* of the group.

AP: What I felt was an increased bringing through of reality, freed from the sense of futility and frustration – a further stage than ever before, and there was a sense of being on our way, a deeper vision, with no futility and no depression.

AB: I had a feeling that there was a true effort made to coalesce the group as a unit, as an entity on a higher plane. A new meaning in the Gayatri was given to me as a result of last week's meeting, and it is so great that I can hardly believe it can register in my brain and come through.

W: My feeling was much the same as AB's – an intense force of light, of radiance, and a tremendous sense of a linking up of the whole group with something higher, and I realize that it was not something higher, but was part of us.

AB: It made my body feel as if it were light – light with no weight to it.

AAB: I have always told you that the Ashram of the Tibetan, the Master DK, is a subsidiary Ashram to that of KH. I was interested to find out whether any of you realized that it was the vibration of KH. Because KH is a Chohan, his vibration is much higher than that of DK. If he chooses to throw us a thought and include DK's Ashram in his thought, then you have a very much higher quality to the meeting than is usual. I didn't know how many of you were aware of a change in quality last week. I am working in KH's Ashram and not in DK's. Therefore I can bring in KH's vibration, as well that of DK, but not to such an extent. What would you say was the difference between the quality of the meetings we have had this fall and last fall?

CH: There was a sense of strain and reaching out, but now there is a sense of integration.

AAB: I think that is very true.

R: I have a sense that not so many elements pull against each other in the group; there is a more even sensitivity this year.

AAB: I think one thing we have to avoid is consideration of each other in the group and as the group. We are all different, at different points of discipleship. Some of us are older disciples, some of us are young disciples, and some of us are aspiring to discipleship, which makes an uneven group, but it is not important. What we should consider is not each other or the quality of the group vibration, rather the only thing that matters is our ability to sense and diagnose the higher vibrations that we may be capable of evoking and that can impress themselves upon the group as a whole.

FB: Last year we were all conscious of each other and of ourselves. That has faded out this year because the inner dimension has grown and extended.

AAB: And we are far more interested in the Hierarchical work that is being done within us than in the reaction of each of us to the Hierarchical work, and I would like you to carry that forward in your minds so as to imaginatively wonder where we are going.

RK: That is what I meant when I said the group is learning to listen, and then you said that the next step is to touch and see.

AAB: If we can learn to listen, we will have gone a long way. Last winter we were a bunch of eager aspirants wanting information. This year we are not so eager for knowledge, rather we are eager for the expression of quality that we can recognize as a group and that can express itself through us. That is different.

RK: We are going through the process of which *The Voice of Silence* speaks: “Unless thou canst hear, thou canst not see.” You must be able to hear in order to see.

AAB: In humanity as a whole, many people go to lectures. They are listeners. The more advanced people, speaking of them as individuals, are those who see. They read; they get it through the eye. In this group we have to work out those two stages in a subjective manner. As RK says, we are listening, which means we are hearing. It would be interesting if every evening at this meeting you seek to recognize what you have registered.

N: What I noted was a clear perception of the triumph of the human spirit. The forces of light, it seemed, were absolutely victorious – not only in this room, but all through the planet, pouring into a great funnel of light.

AP: It isn't only the listening, but the purpose.

AAB: The rule that we are studying now is this one. [Reading from *The Rays and the Initiations*, pp. 171-172]:

Let the group know there are no other selves. Let the group know there is no color, only light; and then let darkness take the place of light, hiding all difference, blotting out all form. Then – at the place of tension, and at that darkest point – let the group see a point of clear cold fire, and in the fire (right at its very heart) let the One Initiator appear Whose star shone forth when first the Door was passed.

AAB: This is a very abstruse yet simple rule. It really means that which of course, at present, is impossible for our group. If the group, as a group, with every member completely at one on all levels, is merged in a united point of tension, something could happen. It isn't possible in this group – I am not going to let you think it is – but with the perfect group, with perfect coordination, complete understanding of all the elements in the group, without any one element considering the capacity of the other elements, then we could have a very interesting and significant happening. In one of the writings, perhaps in “Letters on Discipleship,” the Master says that when you have a group of disciples who are all on a par, equal in their aspiration, in their devotion, in their consecration, in their selfless service, it is impossible for one to keep the others back. I think that is very important to remember. Senior disciples never keep anybody back. Their effect is either negligible because it can be on such a high level that it doesn't have any effect, or it can be so imperative in its effect that it lifts the other members up to the level in which they are. It can never

hinder. If there is hindrance, it is not the fault of the disciple; the fault lies in the person who is hindered. [Reading further on p. 174]:

The next lesson that the group unitedly apprehends is the significance of the words that “darkness is pure spirit.” This recognition, realization, apprehension, comprehension (call it what you will) is so overwhelming and all-embracing that distinctions and differences disappear. The disciple realizes that they are only the result of the activity of substance in its form-making capacity and are consequently illusion and non-existent from the angle of the spirit at rest in its own center. The only realization left is that of pure Being Itself.

This realization necessarily comes to the disciple through the means of graded revelation and in balanced sequence; each contact with the Initiator leads the initiate closer to the center of pure darkness – a darkness that is the very antithesis of darkness as the non-initiate and the unenlightened understand. It is a center or point of such intense brilliance that everything fades out and at the place of tension, and *at that darkest point, let the group see a point of clear cold fire.*

AAB: The darkness and the point of light that we are dealing with in these instructions is that darkness and that point of light for which Christ himself is searching. It is that which is revealed to the Christ after he has been able to say, “My God, my God, why hath Thou forsaken me?” I have never accepted HPB’s translation of those words given in *The Secret Doctrine*. She tried to make out that Christ never said those words. I have never believed that. I think there can come a point in your experience where you penetrate to a point of such complete darkness that there is nothing left but the reality that is you, that you eventually discover to be God, the sum total, and Christ had not discovered that when he uttered those words. Something we have to remember is that the Christ of the Scriptures, which is emphasized by the churches and in our theological presentation, is a limited Christ from the standpoint of general revelation. He said, “Father, not my will but Thine be done” after he had said, “Let this cup pass away.” If you analyze what Christ meant when he said that, he was not willing to accept the situation at the time he said those words. That he didn’t want to remain in that condition is shown from what follows. He made that statement after an angel came and strengthened him.

On the cross he said, “My God, why hath Thou forsaken me?” He was not ready for the rending of the veil of the Temple from top to bottom in which he himself was rent. Something the Tibetan brought out, which is a progression from the old teaching, is that Christ, at the point he had reached as a World Savior, was himself passing out of the consciousness of the second aspect, which is the consciousness of love. He was relinquishing love, holding it in abeyance, for the comprehension of the first aspect, the will aspect. That has very little reference to you and me at the point where we stand today, but the matter of spiritual appreciation and spiritual apprehension is a vision of an ultimate possibility that is for this life an impossibility, but that we theoretically grasp because it enables us to understand those who are leading us on the way.

R: I always thought that when he said that it was the moment when the Christ withdrew from the initiate Jesus.

AAB: I don’t know. What remains to be done is to separate the story of Jesus from the story of the Christ. The Gospel story has come down in legend, and the sequences may not be correct. All we know is that we have – over a period of seven days – the trial, the crucifixion, the three days in the tomb, the death and the resurrection. We have dual stories running parallel of Jesus taking the fourth initiation and at the same time the story of Christ taking the sixth initiation.

AP: Rudolf Steiner has an interesting point of view on this incarnation is his book *From Jesus to Christ*.

AAB: I think he talked fancifully. Steiner was an initiate of the Sixth Ray, a disciple of the Master Jesus. Speaking for myself, I find it very difficult to understand the Master Jesus and have always been glad that the Master Jesus was not my Master because I don't understand that militant aspect of the Sixth Ray or the narrowness that it presents.

AP: The other members of the Hierarchy didn't understand the Sixth Ray Master either.

AAB: You have to remember that all disciples and initiates on one of the minor rays have to find their way onto one of the three major rays, which includes the complete comprehension of the minor rays.

GP: Edouard Schuré says that when Jesus was being baptized, when he was under the water, his Soul passed on and the spirit of Christ came in and dwelt in him.

AAB: I don't think that happened, because right through his life I think the Master Jesus was overshadowed by the Christ just as you and I are overshadowed by our Souls. So Jesus was overshadowed by the Christ who represented his Monad. How to distinguish between those episodes of the teachings given by Christ and Jesus, I do not know. I do know that the 17th Chapter of St. John was spoken by the Christ.

R: Unless it was as you say, I think the incarnation would have in it little for humanity.

AAB: Except that it would be the picture of the life of an initiate. Unless Jesus really existed, it would only be a parable.

AP: Many think that it was during the last three years that the Christ took complete possession of the Master Jesus.

AAB: I think that there were episodes during that period that were episodes in the life of Jesus and others in the life of Christ. The initiations were not taken by the Christ but by the Master Jesus. The great episodes were episodes in the life of Jesus. The great enunciations, affirmations and programs came from the Christ, but the details were from the life of Jesus. I sometimes think that the Hierarchy look at us wondering over these details and laugh. [Reading further on p. 174]:

It is a tension and a point of attainment that is only possible in group formation.

AAB: That is a thing we have to understand – a group point of tension. We have not touched it. [Reading further from pp. 174-175]:

Even in the earlier initiations, and when the initiate has proved his right to be initiated, the process is still a group proceeding; it is undergone in the protective presence of initiates of the same standing and unfoldment. It is their united focus that enables the candidate for initiation to see the point of clear cold light and their united will that “brings him upright, standing, unafraid, with open eye before the One Who from the very first has conferred on him the gifts of life and light, and Who now – with lifted rod, surrounded by the fire, reveals to him the significance of life and the purpose of the light.” It is that of which the minds of humanity know naught, and which even the highest intellect is unable to grasp or even sense.

RK: If we recognize that it is significance and purpose and not qualities, then tension would be a little more understandable to a group like this. We think that it is group consciousness that we are after. I think we ought to take for granted group consciousness and seek group purpose.

AAB: [Reading further from p. 175]:

In the familiar words (familiar to all esotericists) that are so often said or chanted at moments of highest spiritual aspiration, the neophyte refers to the time when “we stand where the One Initiator is invoked, when we see His star shine forth.” Two ideas then stand forth: the idea of invocation and the result of that invocation, which is the sudden and unexpected shining forth of the Star. This star is simply a point of vivid light. This invocation, though used as the affirmation of a fixed objective by the aspirant to initiation, is nevertheless a mantra definitely appropriate to the third initiation. It is only effective in its invocative appeal when used in conjunction with a Word of Power. This Word of Power is communicated to the candidate (ever an initiate of the second degree) by the Christ Who has initiated him in the first two initiations but Whose protective aura (in conjunction with the initiate’s Master and another Master or an adept of the fourth initiation) is required before the star can shine forth – the focused light of the One Initiator.

RK: A triangle of 3-4-5 – that gives sequence.

AAB: [Reading further from pp. 175-177]:

For the first time the expanded consciousness of the initiate can contact Shamballa and the One Who rules there, the Lord of the World. For the first time, the focused purpose that brought Sanat Kumara into incarnation makes an impact upon the enlightened brain of the initiate, bringing something new and different into his equipment, into his nature and his consciousness. I know not how else to express these ideas. It is a blinding conviction of an unalterable will, carrying all before it, oblivious of time and space, aware only of intensity of direction, and carrying with it two major qualifications or basic recognitions to the initiate: a sense of essential being that obliterates all the actions and reactions of time and space, and a focused will-to-good that is so dynamic in its effect that evil disappears. Evil is after all only an impelling sense of difference, leading inevitably to separative action.

The dualities are then resolved in synthesis and, again for the first time, the initiate comprehends the meaning of the ancient words, so inappropriately translated “isolated unity.” To him, in the future, there is no light or dark, no good or evil, no difference or separation. The star that has shone forth, veiling and standing between him and the Lord of the World, the Ancient of Days, is seen as the entrance or doorway and as the admitting agency into something other and larger than simply the planetary life. In the earlier two initiations, the Angel of the Presence stood between the disciple-candidate and the Presence. At the later initiations, the Angel of the Presence is the Christ Himself, one with the soul of the candidate (the individual Angel of the Presence). Through the heart of Christ passes the dynamic power of the One Initiator, as a stream of light, stepped down or toned down by the Christ in order that the candidate can appropriate its potency without risk or danger.

After the third initiation, the candidate must face the One Initiator alone, with no protective Individual standing between him and the eternal source of all power. The Christ is present, supporting and attentive. He stands directly behind the initiate so as to arrest and distribute the potency passing through the initiate's body and centers; the candidate is also flanked on either side by a Master. Nevertheless, he faces the Initiator alone and unprotected. Even now, at this much later initiation, he cannot see “eye to eye” – as the phrase goes. He

becomes aware of a growing point of light that, from a pinpoint of intensest brilliance, develops before him into a five-pointed star. At the fourth initiation, it is not a star that shines forth before him, but a triangle; and within that triangle he will perceive an eye regarding him, and for the first time he does see the Most High "eye to eye." At the fifth initiation no symbol or light substance separates or protects him, but he stands before the Initiator face to face, and the freedom of the City of God is his. He is not yet a Member of the Great Council, but he has the right of entrance into Shamballa, and from that point he passes on to a more intimate relation, if that is his chosen destiny.

AAB: Bringing that down to everyday, commonplace understanding, here we are, and our objective is to take an initiation. Our immediate objective is to see the Master face to face, not just sense him in full realization that we have had a contact and hope that some day we may be able to do it frequently, but to see a Master face to face when we want to. The difficulty lies in two things. First, in the early stages you need protection by the disciples around the Master from the force that comes from the Master's presence – just as you can't face the Initiator unless protected by the Christ and the Master. The second difficulty is that you have to make that contact and be able to see the Master face to face in the place where you are, within your own present environment. It is your problem, and as you go on the whole thing shifts higher and higher within the ring-pass-not of your personal circumstances. It is your major difficulty. You are apt to think that, given different circumstances, different consciousness, a different temperament, more time, and so on, then you could see the Master face to face. You have to make that contact, when the time comes, with the equipment you have, in the place where you are, with the circumstances that karma has given you. Unless you can do that you will never be able to do that in connection with the Initiator. If KH appeared at the meeting of this group some day – or DK, or M – what would be the effect upon you as individuals?

LM: Shattering.

AAB: Maybe it would be stunning, maybe a great lethargy, maybe hysteria, maybe it would arouse glamor, maybe it would affect the physical. Those would be purely personal reactions.

N: Could there also be inspiration?

AAB: That depends upon how oriented you are. Would you react in a physical way? You read in the New Testament how when Christ appeared to his disciples they fell upon their faces and lay as dead. That was a physical reaction. Would it create a great stirring in your emotional nature so that the next day you wouldn't be fit to live with? It is quite possible.

AP: You might be completely glamored because it had happened to you.

AAB: Or would it have a mental effect due to the tremendous stimulation? I think it is something to think about, how we would react, how we would handle ourselves, if a Master should talk to us.

N: In moments of uplift I have a sense of being oblivious to any of the lower emotional or physical traits of the body, and I seem to dwell in a much greater realm of awareness. It leaves a stream of peace for many days.

AAB: It casts me down into depression, and I don't sleep for three days. At the end of that time I am so depressed.

HB: We are forgetting one thing. You have told us about Henry Carpenter and his meeting with the Tibetan, but he didn't realize it.

AAB: The vibration was so high that it didn't touch Henry.

HB: So we might not know it if approached by the Master.

AAB: I think you would know it.

HB: You are an outpost of the Master's consciousness. That means that some of his force comes through you.

AAB: I have seen very curious things happen when people have made contact with the Ashram of a Master. Sometimes it will only sweep through several weeks afterward. It will suddenly dawn upon you then what you have experienced.

R: There's a difference between being conscious of the Master's presence and actually seeing him.

AAB: Yes, it is one thing to sense a Master, another thing to hear his voice, and yet another thing to see him.

RK: I suppose the safest way is not to think of him but to think of the work and the way in which we ought to be helping.

AAB: Until you are a conscious member of an Ashram and you know what your service within the Ashram is.

FB: You remember Wadia's work. His link was strong with the Master M. He could aid an aspirant in establishing a link with his Soul and endeavor to hold it. Sometimes several days would pass before there would be any consciousness in the brain cells of the aspirant.

AAB: Once in Katonah he gave me the names of five or six people he had linked up with the Master and asked me to notice how long before they were aware of it. With some it was two days, with others six weeks.

N: The first time I heard about the esoteric teaching in this life was at the United Lodge of Theosophists, and Wadia was lecturing that night. His words were familiar to me.

AAB: He was a great disciple, but ambition got him. He didn't have enough humility. It's hard for a First Ray personality to be humble, but he's still a very great disciple. [Reading further from pp. 177-178]:

He may not even finally become a Member of the Great Council; that is reserved for relatively few and for Those Who can take even still higher initiations within the ring-pass-not of our planet – a task of profound difficulty. There are other interesting alternatives, as I have elsewhere told you. The initiate may pass out of this planetary life altogether along one or other of the various Paths by means of which a Master can start upon the Path of the Higher Evolution and for which all that has transpired in the past will have prepared Him. Whichever Way He goes, the Master remains a part of the purpose; He knows forever the secret of the darkness that brings light, and the "inscrutable will of God" is no longer a mystery to Him. He comprehends the divine idea and can now cooperate with it; He has reached a point of realization that enables Him to fathom what lies behind the Plan for which the Hierarchy has worked for eons.

Just as the disciple enters the *world of meaning* and so can interpret events, just as the Hierarchy works in the *world of mediation*, applying the Plan that the world of meaning has revealed, so the higher initiate works consciously in the *world of purpose* which the Plan implements, the world of meaning interprets, and the *world of events* expresses in sequential order and under the evolutionary Law.

The symbol that expresses the door of evolution is the crescent moon; that of the process of evolution – as it affects the material or substantial life of the human being – is the waxing and the waning moon – the symbol of growing desire and of the dying out of desire. The symbol of the world of meaning is Light – the light that shines upon the ways of humanity, interpreting events and bestowing revelation. The symbol of the world of mediation is the revolving Cross, while the symbol of the world of purpose is a twofold one: the five-pointed star and then the radiant heart of the Sun. Remember that when we talk and think in symbols, we are placing something between ourselves and reality – something protective, interpretive and significant, but something nevertheless veiling and hiding. After the fifth initiation all veils are rent and naught stands between the initiate and Essential Being.

AAB: That is what they have done so much in the past. They have used the cross as a symbol, but the cross has been something that veiled and hid reality.

RK: Climate may have something to do with it, but the Catholic Church pays so much attention to garments, and the Eastern religions go naked.

AAB: In a way they are equally hidebound.

R: It is a self-consciousness of external form. In one they put on things, in the other they take them off.

RK: A significant thing in the rule is that there are no other selves. That is what this group has to realize.

AAB: That was the end of Rule 9. We now come to Rule 10. [Reading further from pp. 178-181]:

We now come to one of the most abstruse and difficult of all the rules for initiates; yet at the same time it is one of the most practical in application and of the greatest usefulness. It concerns the etheric levels of activity. I would have you note that I did not say the etheric levels of consciousness, for there is no such thing as consciousness upon the etheric planes. The four planes that constitute the etheric levels of the physical plane are the lowest correspondence to the four planes whereon the Monad and the Spiritual Triad are active, and – as I have often told you – upon those levels there is no such thing as consciousness as we understand it. There is only a state of being and of activity for which we have no adequate or illustrative words. The four higher planes of our solar system are the four cosmic etheric planes, and one of the lines of development (confronting the initiate) is to function adequately in response to the life of the planetary Logos upon those planes. That, in the last analysis, constitutes the main field of unfoldment and of acquired wisdom for all initiates above the third degree.

In the above paragraph I have presented you with a new concept re initiation – one that has always been implicit in the teaching but one entirely and completely untouched as yet in any discussions on initiate training.

In the rule as given to applicants, the disciple is cautioned to work within those levels according to the methods of the deva or angel evolution. The rule runs as follows:

The Army of the Voice, the devas in their serried ranks, work ceaselessly. Let the disciple apply himself to a consideration of their methods; let him learn the rules whereby the Army works within the veils of maya.

These particular devas in “their serried ranks” are the directive agents of the divine energy that implements the purposes of Deity upon the physical plane. They work only on etheric levels – either upon our physical plane or on the cosmic etheric levels. They are therefore active in the realm of maya, which is the etheric plane as we usually understand it, or upon the planes of the Spiritual Triad. They are not active on the three gross physical levels or upon the astral or mental planes, nor are they active upon the highest or logoc plane. There they are implicit or latent but not active. They are the great “impulsive factors” in manifestation, organizing substance, directing the multiplicity of lives and beings who constitute the forms through which God expresses divinity. In a peculiar sense, they are the embodiment of the divine purpose upon the planes of the Monad and of the Triad, just as the aggregate of energies in a person’s etheric body is the result of his inner direction and the cause of his outer manifestation. To understand more fully the function of the deva forces, a person must arrive at some understanding of the forces in his etheric body which, in their turn, are the *consequence* of his point of attainment – an attainment demonstrated by his astral (emotional) and mental natures and activities. These indicate his point of development.

The devas are the agents of the divine will because they are a consequence of the point of attainment of our planetary Logos as He exists outside the seven planes of our sphere of existence, the cosmic physical plane. They are conditioned by His cosmic astral and mental vehicles. In a definite sense, they *are* the agents of the Universal Mind, even though they are *not* mental *as we understand that term*. They are sometimes regarded as blind forces, but that is only because they get their inspiration from levels of divine awareness outside the range of the human consciousness, no matter how high, or when used in its widest connotation.

Their controlling Agent in manifestation is the Triangle of Energy to which we give the name the “Three Buddhas of Activity.” They are therefore closely connected with the third aspect of divinity. They are essentially the “eye within the Triangle” – a most familiar symbol to many today. They are the expression, in activity, of the All-See-ing Eye; through their agency God sees, and through them and the energy directed through them, He directs the creative process. They are under the complete control of the three Buddhas of Activity, Who are the cosmic Prototypes of the Lords of the three major rays, but not in the sense usually understood when the rays are considered in their relation to humanity. They are the correspondence of these three rays and are responsible for the entire manifested universe, but only within the orbit of the third aspect, the expression of the Universal Mind.

They come from the cosmic mental plane, just as the energy – distinctive of the second aspect – comes from the cosmic astral plane. God is mind. God is intelligent functioning. God is creative activity. *These are the qualities of the deva evolution*. God is love. God is relationship. God is consciousness. *These are the three qualities of the Christ evolution*. This latter evolution is carried on within the created sphere of influence of the third aspect. God is life. God is fire. God is pure being. *These are the qualities of the spirit aspect, the omnipotent aspect of Deity*. All these three aspects focus themselves and find an outlet for expression upon the levels of the cosmic etheric planes and upon the levels of the etheric

planes known to humanity in the three worlds. The Law of Correspondences is infallible, if rightly approached and applied.

This broad and general presentation must be rightly grasped if the rule, as given to disciples and initiates, is to be correctly understood.

You have been taught that illusion is the characteristic that must be mastered by the initiate as he “escapes” occultly from the three worlds via the mental plane. (*Glamour: A World Problem*) Glamor, you are told, is the characteristic of the astral plane, and must be dissipated by the disciple as he “escapes” mystically on to the Path of Initiation, just as the initiate finds himself (after mastering illusion) on the Path of the Higher Evolution. Maya is the conditioning factor on etheric levels, and must be evaded and overcome by the probationary disciple as he “escapes” from the thralldom of the physical plane. Thus he learns to tread the Path of Discipleship. These characteristics are, however, only the reaction of humanity to the activities of the deva evolution, rightly and divinely proceeding with their task of implementing the divine Will. When the sphere of their activity comes into contact with the human intelligence, the effect upon humanity (before mastery is gained) is to compel it “to wander in the fields of maya, to drown in the sea of glamor, and to respond to the pull of illusion.”

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. It definitely affects humanity; this is due to the fact that it is an expression of the Will aspect of Shamballa. As the individual develops the will aspect, he 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.”

RK: The Tibetan calls something practical when it carries through from purpose to expression.