

Talk by Alice Bailey to Arcane School students March 10, 1944

AAB: I am going to read a very difficult instruction, so I will begin by reading a paragraph in the middle of the instruction just because I think it simplifies the rest of it: [Reading from *The Rays and the Initiations*, pp. 105, 108-109]:

In concluding our study of Rule 4 we are to consider two things:

The method of evoking the Will aspect.

The process of recognizing the Life aspect, the Monad, the Father in Heaven....

Now, having said this, I would ask you if you are much the wiser, or of what profit it is for me to write these words if you understand them not? For two reasons I write. One of my functions and duties (as a Master of the Wisdom) is to anchor ideas in the mind of humanity and carry down into the realm of words certain emerging concepts so that they may begin to influence the higher level of thinkers.

AAB: This is one of the things the Arcane School has done, perhaps almost more than any other group since the HPB group. It is good for us to realize what HPB was up against. We have the background of what she did. We have put out certain great basic concepts that were radically new, like that of the New Group of World Servers. We have externalized the Master's Ashram, as well as ideas as to the way in which the world is to be regenerated and renewed, about the new psychology, the new astrology, and the teaching on the seven rays. All that is now known, but none of it would have been possible if the foundation had not been laid by HPB in a world in which the terminology was utterly unknown. That is why she was so hardboiled; she had to be in order to put over these ideas and prepare the way for the teaching.

AP: I was thinking about that last night. To drive that opening wedge into an age that was Victorian scientifically – it is no wonder that she was so often bitter.

AAB: I often think how little we realize the extraordinary things she did. [Reading further from *The Rays and the Initiations*, p. 109]:

...Influence the higher level of thinkers. These latter are responsible for precipitating the ideas deep into the human consciousness. Secondly, I write for the generation that will come into active thought expression at the end of this century; they will inaugurate the framework, structure and fabric of the New Age, which will *start* with certain premises that today are the dream of the more exalted dreamers and that will develop the civilization of the Aquarian Age. This coming age will be as predominantly the age of group interplay, group idealism and group consciousness as the Piscean Age has been one of personality unfoldment and emphasis, personality focus and personality consciousness. Selfishness, as we now understand it, will gradually disappear, for the will of the individual will voluntarily be blended into the group will. It will be obvious to you, therefore, that this could well bring about a still more dangerous situation, because a group would be a combination of focused energies, and unless these energies are directed towards the fulfillment of the Plan (which coordinates and makes possible the divine purpose) we shall have the gradual consolidation of the forces of evil or of materialism on Earth.

AAB: When I look at my own selfishness and you look at your selfishness and as we dig away at the selfishness that is in us, think of how dangerous this group could be. You will have bad groups

in which the will of the individual will be focused in the will of the group, and the group will will be bad.

AP: Take for example our labor groups. The group power is selfishly focused doing a great work.

AAB: There is nothing new about the labor groups. They originated in Victorian groups. They are not the dangerous factor; there are too many in those groups to be more than fluid groups. It is dangerous when you get a concentrated group like Hitler and his gang. If that is possible on the physical plane, you have to take a group such as ourselves who could be so unselfish, so focused on the Plan, that we could offset those other groups. It requires the complete selflessness of each member in the group and concentration on the thing to be done. That is rare indeed. I wonder why it is so rare if we really believe what we believe. We only half accept the teachings. [Reading further from *The Rays and the Initiations*, pp. 109-110]:

I am not speaking lightly, but am endeavoring to show the necessity for the steadfast consecration of the spiritually minded to the task of developing the Will-to-Good on Earth and the absolute importance of fostering goodwill among the masses. If this is not done after the terrific global housecleaning that has gone on, the last state will be worse than the first. We shall have individual selfishness superseded by group selfishness, which will be consequently still more potent in its evil dedication, focus and results. The little wheels can continue to revolve in time and space, hindering the onward progress of the great Wheel, which – again in time and space – is the wheel of humanity. The Heavenly Man and the human being upon that Wheel are developing divine qualities and attributes.

The Will aspect of divinity can find expression only through humanity, for the fourth kingdom in nature is intended to be the agent of the will to the three subhuman kingdoms.

AAB: HPB hints at this, and the Tibetan expands on what she said. HPB said that the human family is the midway point and the transmitter to the lower kingdoms. [Reading further from *The Rays and the Initiations*, p.110]:

It was therefore essential that the spirit of inclusiveness and the tendency to spiritual identification should be developed in humanity as a step preparatory to the development of response to divine purpose. It is absolutely essential that the Will-to-Good be unfolded by the disciples of the world so that goodwill can be expressed by the rank and file of mankind.

AAB: That is a basic comment. “It is absolutely essential” means that the Hierarchy is depending for the success of its work on the fulfillment of that requirement. What the Tibetan is really doing is placing the responsibility on us, and what do we do about it? “It is absolutely essential that the Will-to-Good be unfolded by the disciples of the world so that goodwill can be expressed by the rank and file of mankind.” The Will-to-Good is not just wanting good. We don’t want misery and cruelty and all these evil things. We are not yet aware of the Will-to-Good. Goodwill and the Will-to-Good are different. The Will-to-Good is dynamic, creating pressure that forces you to change your whole life and do something about it. It is easy to sit and have goodwill toward people, a race, a nation, but that is not the Will-to-Good. If the Will-to-Good is functioning in you, it takes everything in you and everything you have.

RK: Benevolence, if it is dynamic, approximates in some measure the Will-to-Good.

AAB: It is dynamic, active and has as much of the Purpose of God as we can grasp, which works out as a dynamic effort to make the Hierarchical plans successful on Earth, and by doing that we arouse or evoke goodwill.

N: Benevolence is a good word. *Bene* means good and *volo* is wish or will, which approximates what the Tibetan tells us.

AAB: We have prostituted the word benevolence; we have made it a form of charity, and so much of what we do through so-called goodwill is done in order to salve our own conscience. The sacrifice aspect of the Monad is the highest aspect of the Soul. The sacrifice petals unfold in the human being only when Monadic life is beginning to make itself felt. [Reading further from *The Rays and the Initiations*, p.110]:

The Will-to-Good of the world knowers is the magnetic seed of the future. The Will-to-Good is the Father aspect, while goodwill is the Mother aspect, and from the relation of these two the new civilization, based on sound spiritual (but utterly different) lines, can be founded. I would commend this thought to your consciousness, for it means that two aspects of spiritual work must be nurtured in the immediate future, for on them the more distant hope of happiness and of world peace depends.

AAB: Suppose I was to talk to you about goodwill. From the standpoint of the Tibetan I would be insulting you, because goodwill is something we have to evoke out of the masses, and we evoke it because the Will-to-Good is beginning to come alive in us.

CH: In one case we have to evoke and in the other invoke.

AAB: [Reading further from *The Rays and the Initiations*, p.110]:

The Will-to-Good is dynamic, powerful and effective; it is based on realization of the Plan and on reaction to the Purpose as sensed by those who are either initiate and consciously in touch with Shamballa, or disciples who are likewise a part of the Hierarchy but are not yet able to contact the central Purpose or Life. Not yet having taken the third initiation, the Monadic vibration is to them largely unknown. It would be just as dangerous for them to be able to reach Shamballa (prior to the third initiation when all personality tendencies are obliterated) as it would be to teach the masses of people today techniques of will that would render their still selfish will effective. The main difficulty would be that the disciples would destroy themselves, while the ordinary person would damage himself.

AAB: There's a clue. There is a potency somewhere that can be evoked that would make people more effective, and it is dangerous to evoke that will just as long as you are self-centered. But the moment you stop being self-centered you have passed out of the control of self-will and then can begin to evoke the Will-to-Good, which is the effective something that will enable us, along with all other people who have touched that something, to evoke goodwill in the masses. To me that is the problem of the Arcane School and of this Headquarters group. Our problem is not goodwill; at least I would like to think it wasn't. Our problem is the Will-to-Good and how to awaken it in ourselves so that as a group we become dynamic, effective, and can do something about goodwill in the world. The Will-to-Good is not kindness and doing nice things for people. It is a hard and arduous way of life, a task of concentrated purpose that will completely obliterate our present way of life and force us into ways of activity that we may, as we look at them, regard as completely impossible. [Reading further from *The Rays and the Initiations*, p.105]:

In concluding our study of Rule 4, we are to consider two things:

The method of evoking the Will aspect.

The process of recognizing the Life aspect, the Monad, the Father in Heaven.

The result of these two is given in the two closing phrases of this rule:

3. The lesser wheels must not for aye revolve in time and space. Only the greater Wheel must onward move and turn.

There is one point here that I should like to make because it opens the door to new concepts, even if it is not yet possible for these concepts to be defined so that the mass can understand; even the disciples who read these words will fail truly to comprehend. Only those who have taken the third initiation will rightly interpret. Constantly in all esoteric literature reference is made to the factors of time and space as if there were a basic distinction between the worlds in which these two hold sway and in which the aspirants and initiates of all degrees freely move. Constantly the aspirant is reminded that time is cyclic in nature and manifestation, and that “space is an entity.” It is necessary that there should be some comprehension of these terms if that which the will controls (when evoked) is to penetrate into the knowing consciousness of the thinker.

AAB: There are three words you have to put together as interrelated. They are substance, time and space. [Reading further from *The Rays and the Initiations*, pp.105-106]:

Space and substance are synonymous terms; substance is the aggregate of atomic lives out of which all forms are built. With this *The Treatise on Cosmic Fire* largely dealt. This is both an occult and a scientific truism. Substance is, however, a Soul concept, and is only truly known to the Soul. Therefore, after the fourth initiation, when the work of the Soul is accomplished and the Soul body fades out of the picture, only the quality that it has imparted in substance is left as its contribution – individual, group or planetary – to the sum total of manifestation. All that remains is a point of light. This point is conscious, immutable and aware of the two extremes of the divine expression: the sense of individual identity and the sense of universality. These are fused and blended in the ONE. Of this ONE the divine Hermaphrodite is the concrete symbol – the union in one of the pairs of opposites, negative and positive, male and female. In the state of being that we call the Monadic, no difference is recognized between these two because (if I can bring such ideas down to the level of the intelligence of the aspirant) it is realized that there *is* no identity apart from universality and no appreciation of the universal apart from the individual realization, and this realization of identification with both the part and the whole finds its point of tension in the will-to-be, which is qualified by the Will-to-Good and developed (from the consciousness angle) by the will-to-know. These are in truth three aspects of the divine Will, which exists in its perfection in the solar Logos and finds a medium of expression through the planetary Logos. This Will is therefore working out in seven ways, via the living qualities of the seven planetary Logoi Who express Themselves through the seven sacred planets; They are preoccupied with the endeavor of bringing all the forms of life within the orbit of Their influence up to the same measure of recorded recognition and of registered existence. It will be obvious to you, consequently, that on each of the seven sacred planets one aspect of the divine Will will be dominant.

AAB: What is lacking in most of us is the will-to-be. Perhaps I ought to change that and say that what is lacking in *all* of us is the will-to-be, because if the will-to-be is the dominant thing in your life, it will work out as the Will-to-Good – you can’t help it – and that Will-to-Good will be applied by you through the will-to-know. The trouble is that you don’t want to know. We want to know the occult facts about the Hierarchy, about this and that, but do we want to know what is going on in the filthiest aspects of the world? This is just as much an expression of divinity as the Hierarchy. The

mass of the disciples' will-to-know goes in the upward direction. Do you want to know in the downward direction?

RK: I suppose we don't want to know. That is because we are glamored by the form.

AAB: The Hierarchy is a form; there is nothing on the planet but forms because the solar system is on the physical plane of the cosmos. We talk about orientation in an effort to move people's consciousness from this point to that point. It needs to be moved in two directions at once.

CH: Doesn't that happen? If you go forward, something happens that makes you go back.

AAB: It does if you go right.

B: The will has to be invoked in order to go down as well as up.

AAB: We have to do both. I often emphasize the idea about finding out where you stand on the ladder of evolution. Find out where you are because where you are is *being*; you are being a center where you are. If you are honest, it will be an unpleasant revelation. When we have figured out what we are and where we have our being, if we are disciples, we work out and up as well as down and in.

FB: We have always had the will to know and we have coupled it with the will to do in service, but we never have particularly sought to suggest to the student that in order to serve he should know about these things that are ordinarily considered not so spiritual. We tell him to serve, but we don't tell him *how* to serve.

AAB: It is a question of being here and being there.

FB: That would be in a double direction. The School helps people to know and it tells them to serve. If we inspire them to want to know about the matters relating to humanity, making the will to know instead of the will to do the prerequisite of service, we might line it up better.

B: Following the downward path here in New York, there are great numbers of people thinking downward. The thing that is pulling them is that they all want to know. They express it as love of humanity – literally thousands here in New York are doing that. It seems to me that it is the matter of humanity that is pulling them. Our task is to find the people who are not going upward and then work in the two directions.

AAB: They stand in the light that is in them and they go that way, but they are not thinking upward.

B: It is the matter of humanity that is pulling them.

AAB: They are animated by goodwill. It is difficult to make clear to yourself and the masses the difference between goodwill and the Will-to-Good.

C: Is goodwill more in the realm of feeling?

AAB: Yes.

C: The Will-to-Good is dynamic action.

AAB: Dynamic mental attitude.

AP: It seems to me that we have always done that.

AAB: But we don't do it as a reaction from being. If you work from the angle of being and the Will-to-Good, there is no other factor in your life. If you consider the factors that are potent in your life, you will find that there are many factors.

AP: It seems to me that, as a concept, that has always been in the School.

AAB: You are talking in terms of goodwill and not in terms of Will-to-Good.

AP: I am not thinking of sentimentality.

AAB: Since 1920 we have worked at training people. Thousands of people have passed through the School. I would guarantee that every single one of them was animated by goodwill. They don't even begin to know what the Will-to-Good is because what sticks out in their work, even if it is good work, is the lack of will, and I don't quite know how to make it clear. What the Tibetan is talking about regarding the Will-to-Good is one of the most abstruse subjects with which we can possibly deal. When you say you understand, I don't believe you, because I cannot understand it myself.

I guarantee that the Will-to-Good is a huge challenge if we consider that even the Christ had to fight for it. He got the vision in the temple: "Wist ye not that I must be about my Father's business?" And he accepted it in the Garden of Gethsemane: "Thy Will be done." And his consciousness was very much higher than ours.

M: Do you think you have words to express it?

AAB: No, the Will-to-Good cannot be put into words. It is dynamic life; and just insofar as your life is dynamic, conditioned by the spiritual Will, which brooks no thwarting or frustration, which keeps nothing back, which includes everything and everybody, which regards itself as possessing nothing, you will begin to get a little bit of the Will-to-Good. And when you can do that, you will become evocative, evoking the Will-to-Good in others.

FB: We reach toward it in a negative way. We reach for the highest thing that we know and then say it isn't even that. Our desire for the good of humanity can be a consuming fire; it can drive us into action. Desire for the good of humanity can be a terrific driving force, but it isn't even that. We confuse that which is the highest form of desire for human good with the Will-to-Good, but it isn't that.

GP: The Will-to-Good is just like the sun; it is a consuming fire. The sun probably has that Will-to-Good; it is consciously doing it.

AAB: It can have a destructive effect too. It can destroy everything in your life.

RK: You begin by saying that you hope you will understand. In the life of the spirit, understanding is a predisposing cause of revelation, and then after revelation we begin to sense that Will-to-Good. To understand in the physical realm of the normal senses, first we stand there and get our facts and then we understand. But in the life of the spirit, understanding is the predisposing cause of revelation. In the beginning it is desire that is making us so tall, just tall enough for us to reach that thing. We call it standing under, and then we reach up.

AAB: Life in the occult sense as dynamic vitality.

HB: “And we know that all things work together for good to them that love God.” [Romans 8:28]
You have to have a sense of intuitiveness of good.

RK: The emphasis has to be laid on *work*: “all things *work* together for good.”

AAB: [Reading further from *The Rays and the Initiations*, pp.106-107]:

This is the significance of Space – the field wherein states of Being are brought to the stage of recognition. When that stage has been reached and the Knower, the Soul, is fully aware and fully conscious, then there enters in a new factor that also affects space – though in a different way – but that is related to the Monadic Life. That factor is Time. Time is related to the Will aspect and is dependent upon the dynamic life, self-directed, which produces persistence and which demonstrates persistence in that dynamic focus of intention by periodic or cyclic appearance.

JL: It would be difficult to have persistence if you didn't have any time to have it in.

AAB: Persistence, then, is what lies behind self-preservation, and goodwill is the effort to preserve the form, which is divine, by those knowing something more than that but who are occupied with the preservation of the greater Self. You can never get away from the fact that goodwill is the relation between lesser forms, group with group, nation with nation, all lesser forms in the greater life. When the Will-to-Good dominates, you are occupied with the preservation of the greater form in which all those lesser forms find their place. I think that is what the Tibetan means by space and time in this instance. The Will-to-Good is concerned with the persistence of the divine life between great forms being brought to perfection, and goodwill is the activity invoked among the little forms as they seek to make space and time better for the little forms, which is great and good for the little people in the place where they are. [Reading further from *The Rays and the Initiations*, pp.107-108]:

From the angle of the Will or the Father, these appearances in time and through space are so small a part of the experience of the living Entity Whose life is lived on planes other than the physical, emotional or mental, that they are regarded as no life. To understand this, I would remind you again that we must seek to understand the sum total in the light of the part, the Macrocosm in the light of the Microcosm. That is no easy task and is necessarily most limited.

The disciple knows or is learning to know that he is not this or that, but Life Itself. He is not the physical body or its emotional nature; he is not, in the last analysis (a most occult phrase) the mind or that by which he knows. He is learning that that too must be transcended and superseded by intelligent love (only truly possible after the mind has been developed), and he begins to realize himself as the Soul. Then, later, comes the awful “moment in time” when, pendant in space, he discovers that he is not the Soul. What then is he? A point of divine dynamic will, focused in the Soul and arriving at awareness of Being through the use of form. He is Will, the ruler of time and the organizer, in time, of space. This he does, but ever with the reservation that time and space are the “divine playthings” and can be used or not at will.

We could paraphrase the last two sentences of this fourth rule as follows: The evocation of the will involves identity with the larger purpose. The little will of the little lives must be merged in the larger will of the whole. Individual purpose must be identified with group

purpose, which is as much of the purpose of the Whole or the One Life as the little life can grasp at any given point in time and space. It is in this sense, esoterically understood, that time is an event – which philosophy now points out, groping towards an expression of the initiate consciousness.

In the long run, literally when the path of evolution is trodden to its end, what remains will be the divine purpose and the all-enveloping Life as it materializes the Plan in time and space. This is the result of the turning of the greater Wheel of life, causing all the lesser wheels – in time and space – also to turn. In the meantime, the human being is first of all driven by desire, then by aspiration towards some visioned goal, then by his selfish will, which reveals to him the nature of the will: persistent application to some purpose, seen as desirable and to which every power is bent.

AAB: There is the trouble; we do not bend every power we have toward the expression of the divine Will, which is the Will-to-Good. [Reading further from *The Rays and the Initiations*, p.108]:

Having exhausted all tangible goals, the inner life forces the individual on toward the intangible, and the quality of his will begins to change. He discovers a larger will than his own and begins slowly to identify himself with it, proceeding stage by stage from one realized purpose to another higher one, each step removing him further from his own so-called will and bringing him nearer to an appreciation of the significance of the divine Will or Purpose.

It might be stated, in an effort to clarify the method whereby this is done, that by the carrying out of the Plan the disciple learns the nature of the Purpose, but that the Purpose itself can only be grasped by one who is developing Monadic consciousness. Monadic consciousness is not consciousness as human beings understand it, but is that state of apprehension that is not consciousness or realization, as the mystic feels it, or identification, as the occultist terms it, but something that appears when all of these three are appreciated and registered in a moment of time within the orbit of space.

AAB: Some very remarkable sentences here.

B: Does it take us back to Christ's prayer, "Thy Will be done on Earth as it is in heaven"? We have to conceive it, and until we can conceive it we can't produce.

AAB: The Tibetan says that we can't do it until we have taken a certain initiation. You have to remember that you only take an initiation when you have achieved. You have done the work. The Will-to-Good is something you achieve, and then you can take the initiation.

B: Is that the will he was talking about?

AAB: Yes, that is goodwill on Earth.

M: I wonder whether the Will-to-Good would always appear as goodwill on Earth. I do not believe it would. I wonder whether the Will-to-Good wouldn't be something different from goodwill sometimes.

AAB: The Will-to-Good will always be misunderstood, and goodwill will always be misunderstood as sentiment. The Will-to-Good will be related to the future.

B: Is the hour of destruction an example of the power of the will?

AAB: It was seized upon by the Black Magicians as well as by the White Lodge, and in the Black Lodge you have what the Tibetan speaks of in this piece as “a dynamic selfishness,” because they are more powerful on the physical plane than the White Lodge. They have effected no goodwill in the world, but the will to power, of which the Will-to-Good is an aspect, has precipitated this war upon the world. What Shamballa is presumably trying to bring out of that misappropriation is a like reaction in humanity, and it is interesting that only three nations reacted to the evil, and one of them only partially, and all the rest of the nations of the world reacted to the good. That is the thing to remember because it is encouraging.

FB: We received a letter from a professor in a western college saying that he likes our goodwill movement and he hopes we won't make it a religious movement because then it wouldn't be a real goodwill movement. He also hopes we won't make it a charitable movement, but that we must make it a philosophical movement because only in that field would we have the proper usefulness with people.

AAB: Someone defined philosophy as the relation of things as they are to things as they ought to be.

B: You said goodwill tends to function in the field of relationships, and we have been led to make the establishing of right human relationships our key position, and the method in the world is in goodwill expressing itself in good deeds to help people.

AAB: And right attitudes.

FB: So far as we are concerned in our attempt to foster goodwill for the helping of humanity by the New Group of World Servers, it is definitely in the field of relationships.

AAB: I think so.

RK: It doesn't end there. The relationships have an objective: a greater release, a liberation.

FB: That subjective thing that we call right relationships, these are the relations that should obtain if the Plan works out correctly.

B: If we try to produce a philosophy of life, we will not be as effective as if we try to discover right relations between groups. Otherwise we will have a little sect.

AAB: You couldn't have a sect if we interpret goodwill as right human relations. That is a position to which all people could subscribe.

BG: Does this Will-to-Good go definitely beyond that?

AAB: FB is talking of goodwill. The Will-to-Good is the principle that animates Hierarchy, and so far as we are on the periphery of the Hierarchy, we can begin to understand the Will-to-Good.

B: I want to ask, because of the number of students who are stalemated at this time, if there is any way of interpreting this material so that it might help to release them.

AAB: It would be difficult.

CH: How could it come until you start to build the Antahkarana?

AAB: I do not think we could do anything with those in the other degrees. I think the effect of contact with the Soul is goodwill. I think lots of people working out in the world are people who have contact with the Soul. They are either born with this contact or reached it in this life, but the Will-to-Good is the result of contact with the Spiritual Triad when the Antahkarana is built, and that is a much bigger thing.

B: Is our approach through our self will? There is plenty of evidence that there is a release. People are coming out of their inertia. I wonder how we could help the whole thing along.

AAB: I don't believe that we can even express the Will-to-Good to the rank and file of the School. We might begin by doing something about it in the Fourth Degree.

JL: The Tibetan speaks of the person of goodwill as a person in whom there is a capacity to do the right thing. People of goodwill are valuable. Goodwill seems to have some relation to tamas.

M: I wonder if it was the Will-to-Good that Krishna tried to explain to Arjuna in the Bhagavad-Gita.

AAB: I think so. Perhaps that is why Stalin is making people study the Gita.

N: Doesn't the Tibetan say that a new religion will come out of Russia?

AAB: Yes.

CH: Isn't it the same thing as in the Creed: "He descended into Hell"?

AAB: It is everywhere, isn't it?

FB: We currently have a group of 600 people who have registered for the goodwill section. We sent a letter to all of them asking if they are willing to say what they are doing that they consider to be an action of goodwill. The replies are illuminating. We say to them that it is by expressing goodwill that the work is to be done. So that instead of acting from some center, they recognize themselves as being men and women of goodwill. And then out of that grows the next step. The first dynamic suggestion from Headquarters of how to proceed is not by explaining goodwill but by expressing goodwill in their lives they will inevitably come in contact with somebody else who also lives it; it is contagious. When they find two such people, they get together, and you then have a triangle of goodwill. There is nothing subjective, nothing religious and no particular philosophy in it.

AAB: If the Tibetan is right that the Will-to-Good of world knowers is the magnetic seed of the future, then the goodwill of the masses is also the magnetic seed of the future since "as above so below."

JL: What does he mean by "magnetic seed"? Does he mean that, if you practice it, it will draw to you and produce more good?

AAB: Because it has to work out through the Soul, and the Soul is magnetic. Don't you think that the Will-to-Good can only be appreciated by world knowers, by people who are living as Souls? The dynamic aspect of the Soul plants the magnetic seed. It really comes down to this, that insofar as we are living as Souls, we can grasp a little of the Will-to-Good.

JL: Can you have a "little" of the Will-to-Good?

AAB: I am sure you can. Becoming a knower is a progressive thing, and you cannot contact the Will-to-Good until you are a knower to some degree. The Hierarchy is animated by the Will-to-Good, and the effect of that potent body is to evoke goodwill in the masses. The effort of the Tibetan is to take people like ourselves and make us members of the Hierarchy, so that from an understanding of goodwill we pass to an understanding of the Will-to-Good.

M: Can we begin to understand?

AAB: Only if you have made contact with the Soul and are a disciple to some degree. You cannot know what the Will-to-Good is until you are a disciple. You can invoke the will aspect of the Soul, which will show itself as dynamic life. It can lead you to a place where you can begin to know the Will-to-Good.

C: The impact of the Will-to-Good on the Soul interests me because the Tibetan says that where there is a release of Soul energy, it is the same technique as the release of energy from the atom.

AAB: A release of Soul energy is a release of love.

C: If the Will-to-Good is to release Soul energy, then that is going to be for the healing of the nations.

AAB: You can release Soul energy in the form of love and you can demonstrate goodwill, but you have to reach a definite and specific place upon the Path before the Will-to-Good can express itself. It can't come down until you have evoked it in the place where you stand upon the Path. It comes from above, from the Monad.

RK: Don't you think, when it comes through the Soul, the Soul is no longer there, but only quality?

M: Is there a time when we express the Will-to-Good that we don't know what it is?

AAB: Yes, I think so.