

Talk by Alice Bailey to Arcane School students October 27, 1944

AAB: Last week we had a discussion on the subject of Shamballa that was way beyond us. This time I think we have something that is a little bit more practical. [Reading from *The Rays and the Initiations*, pp. 142-143]:

It must ever be borne in mind that the great theme of LIGHT underlies our entire planetary purpose. The full expression of perfect LIGHT, occultly understood, is the engrossing life-purpose of our planetary Logos. Light is the great and obsessing enterprise in the three worlds of human evolution; everywhere people rate the light of the sun as essential to healthy living; some idea of the human urge to light can be grasped if you consider the brilliance of the physically engendered light in which we live when night arrives, and compare it with the mode of lighting the streets and homes of the world prior to the discovery of gas, and later of electricity. The light of knowledge, as the reward of educational processes, is the incentive behind all our great schools of learning in every country in the world and is the goal of much of our world organization; the terminology of light controls even our computation of time. The mystery of electricity is unfolding gradually before our rapt eyes and the electrical nature of man is being slowly proven and will later demonstrate that, throughout the human structure and form, man is composed primarily of light atoms, and that the light in the head (so familiar to esotericists) is no fiction or figment of wishful thinking or of a hallucinated imagination, but is definitely brought about by the junction or fusion of the light inherent in substance itself and the light of the Soul.

AAB: Dr. Crile of Cleveland first brought the attention of the medical world to the fact that a human being is an electrical unit. He himself believed in absolutely nothing – not in a divine being or immortality or anything – and he became blind before he died. He was blind, and it was a symbol of his mental inability to grasp. He was so occult that it didn't matter that in terms of life he was blind to the factors lying behind what he scientifically proved. He is the person who really substantiates what the Tibetan says. If you think it through, you can see that on the inner side there is a group, and all our devotion to the Hierarchy is utterly unimportant because Dr. Crile did more for the understanding of humanity than any spiritual devotee has done.

M: Would you think that with their scientific minds they would question where the light comes from? Wouldn't they ask why and where?

AAB: They accept the fact of substance. We go further and accept the fact of spirit. [Reading further on pp. 143-144]:

It will be found that this will be capable of scientific proof. It will also be shown that the Soul itself is light, and that the entire Hierarchy is a great center of light, causing the symbology of light to govern our thinking, our approach to God, and enabling us to understand somewhat the meaning of the words of Christ, "I am the Light of the world." These words carry meaning to all true disciples and present them with an analogous goal that they define to themselves as that of finding the light, appropriating the light, and themselves becoming light-bearers. The theme of light runs through all the world Scriptures; the idea of enlightenment conditions all the training given to the youth of the world (limited though the application of this idea may be), and the thought of more light governs all the inchoate yearnings of the human spirit.

We have not yet carried the concept up to the Center of Life where dwells the Ancient of Days, the Eternal Youth, the Lord of the World, Sanat Kumara, Melchizedek – God. Yet from that Center streams what has been called the Light of Life, the Light Supernal. These are empty words as yet until we know, as trained initiates, that light is a symptom and an expression of Life, and that essentially, occultly, and in a most mysterious way the terms Light and Life are interchangeable within the limits of the planetary ring-pass-not. Beyond those limits, who knows? Light can be regarded as a symptom, a reaction to the meeting and consequent fusion of spirit and matter.

Therefore, where that great point of fusion and solar crisis (for that is what it is, even when producing a planetary crisis) appears in time and space, light also immediately appears and of such intensity that only those who know the light of the Soul, and who can bear the Hierarchical light can be trained to enter into and form part of the light of Shamballa and walk in those “radiant halls where move the Lights that carry out the Will of God.”

To carry the concept a little nearer home, only when the will of the personality and the will of the Soul come together – evoked by love – does the light of the Soul dominate the material light of the personality. This is a statement of importance. Only when the will of the Monad and the will of the Hierarchy of Souls meet and blend in the “upper brackets” (if I may use such a modern business phrase) can the radiant light of Life dominate the blended lights of Humanity and the Hierarchy. Faintly this group fusion and junction can be seen to be taking place.

It is also the first touch of the radiance of Shamballa that is bringing the universal revelation of evil, a radiance that is now producing the world unrest and that has brought about the lining up of good and evil; this touch of radiance is the conditioning factor behind what is called post-war planning and the ideas of reconstruction and world rebuilding that are dominating the best human thinking at this time.

It should be carefully borne in mind that evil (cosmic evil or the source of planetary evil) is much closer to Shamballa than it is to Humanity. The Great Lives there move entirely free from glamor; Their vision is one of extreme simplicity; They are concerned only with the great and simple duality of spirit and matter, and not with the many forms that the fusion of these two brings into being.

M: What is cosmic evil?

RK: “He that is not for me is against me.”

AAB: It’s interesting that cosmic evil is much closer to Shamballa than to humanity. We are told, I think it is in *The Voice of Silence*, that the factor that protects humanity from evil is the Hierarchy. [Reading further on pp. 144-146]:

The domination of spirit (and its reflection, Soul) by matter is what constitutes evil and this is true whether the statement is applied to the development of the individual or of the group. The “Lights that carry out the Will of God” move free from the spell of evil. The Light in which They move safeguards Them, and Their Own innate and inherent radiance repels evil. But They “move alongside the evil to which all lesser forms are prone;” They are part of a great observing Group that “moves forward in time and space;” its members watch the great war and conflict proceed on Earth between the Forces of Light and the Forces of Evil. They have let loose upon Earth the Forces of Light, while the Forces of Evil are inherent in substance itself – of which all the many forms of life are constructed.

At this time, the work of the Great Council at Shamballa, working until now through the Hierarchy, is with the *life* within the form; They have to proceed with the utmost caution as They thus work, because these Lights know that the danger of *premature direct contact* with humanity, and of consequent over-stimulation, are great. One of the causes of the present cataclysm is the fact that humanity was deemed capable of taking and receiving a “touch from Shamballa,” without stepping it down via the Hierarchy, as has hitherto been the custom. The determination to apply this touch (which is in the nature of a great experiment) was made in 1825 when the Great Council had its usual centennial meeting. The results you know; they are working out before your eyes. The industrial movement began to take shape one hundred years ago and received a great impetus from this touch. The evil in nations – aggression, greed, intolerance and hate – was aroused as never before, and two world wars occurred, one of which is still raging. Paralleling this was an uprising of good, again in response to the divine “touch,” resulting in the growth of understanding, the spread of idealism, the purification of our educational systems and the inauguration of reforms in every department of human life. All has been speeded up and little such growth was seen on a worldwide scale prior to 1825. The knowledge of the Hierarchy is also spreading over the earth; the facts about discipleship and initiation are becoming common property; humanity has consequently moved onward into a greater measure of light. Good and evil stand out in clearer focus; light and dark are in a more brilliant juxtaposition; issues of right and wrong are appearing with clear definition, and humanity as a whole sees the great problems of righteousness and love, of sin and separateness upon a worldwide scale.

The old age and the coming new age, old rhythms of thought and new approaches to truth and consequent new and better ways of life are presented with clarity to the minds of humanity. The guarantee of the success of the experiment, started more than a century ago, is the fact that (in spite of much that is undesirable) so many nations have ranged themselves upon the side of right, and only two definitely and altogether upon the side of evil. The evil is more concentrated, and therefore more powerful temporarily, upon the physical plane; the good is more diffused and not so pure in its concentrated essence being colored by many undesirable aspects; the good, however, is concentrating rapidly and will triumph. The “Lights that carry out the Will of God” now wait to give another touch that will enable the reconstruction work to move forward along right lines, but They wait for the invocative cry of humanity and for the dust of battle and conflict to die down.

The next two rules will reveal the issues still more clearly and will outline for you, when better understood, explained and amplified, the processes and methods of Hierarchical work carried on in conjunction with the Great Council of Shamballa. To this must be added the cooperation – as far as may be – of all enlightened people working under the Lightbearers, the Masters, and under the inspiration of the Lights that carry out the Will of God.

RK: It is real poetry.

FG: There is much in the books that is poetry. I have had it in mind to go through the Tibetan’s works and make up a series of selections in poetical form.

AAB: What I have for a long time wanted to see done is to have the *Stanzas of Dzyan* and the verses from the Old Commentaries gathered together in book form.

M: I wonder who are the Lights that carry out the Will of God.

AAB: The great Council of Shamballa, Sanat Kumara.

HB: I was thinking of it in terms of the stars that move through the darkness, and they do impose an effect upon Earth; they influence people.

AAB: Yes, I think so.

CH: The stars only serve to reveal the darkness.

AAB: If you pick up books on optics you conclude that there is no such thing as light.

N: Looking through the Tibetan's books, three things stand out in my mind as central – the words God, Will and Creation. Those three thoughts seem to be the central point of the things he tries to clarify for us. The words Light, Love and Wisdom are used less than the other three.

AAB: Then with Light, Life, Love and Law you have the seven.

RK: The Tibetan is a Second Ray teacher, and will and creation are Third Ray.

N: God is the source of all, and the Will of God implies purpose, and creation emphasizes that which He willed, and then of course everything is perfected from that creation – beauty, light, love and anything you can fit in. Anything else always fits into one or another of these three keywords.

AAB: [Reading further from p. 146]:

In the foregoing I have endeavored to give some faint idea of the relation existing between the Hierarchy and Shamballa. I did this in order that you might grasp some measure of the synthesis underlying the entire planetary life; in order also that this rule for initiates could be interpreted as intended, as far as is possible, to the uninitiate consciousness; and finally, in order that the entire concept of Shamballa and its immense reservoir of energy, which we call the Will or the life of God, may take its rightful place in the occult presentation of truth.

AAB: The relationship between Purpose and Plan – that between Will and Love – is hinted at in *The Secret Doctrine*. The Tibetan has given us a lot about Shamballa. [Reading further from pp. 146-148]:

The Will of God and the life of God are esoterically synonymous terms, and when the life aspect of an individual and his spiritual, selfless will are completely synchronized, then you have – in a human being – the full expression of divinity or what has been called esoterically, “Shamballa is consummated in him.”

This again is, of course, only relative, but the expression of this relationship may elucidate the problem somewhat, and the aspirant or disciple needs to remember that it is only through the analogies existing in the microcosm to the Macrocosm that enlightenment can come. And how, I ask you, will he understand the relation existing between the three great planetary centers (Shamballa, the Hierarchy and humanity) when as yet he scarcely knows himself as a human being? How can he grasp these fundamental and advanced truths when he is only just beginning to learn the nature of the Hierarchical quality of love and when his spiritual will (which links him to Shamballa) is as yet totally unawakened? And I mean totally. But the dim outlines of the general picture must be grasped, and each decade in the future will see the aspirant and the disciple more capable of grasping it.

RULE EIGHT

Rule Eight now comes up for consideration. The previous seven rules have been of a wide and general connotation. They have been largely postulates, emphasizing group life, group planetary relationships, and the fundamental Science of Invocation and Evocation that underlies all world processes, which is the inspiring energy behind all evolutionary unfoldment, and which creates the medium or channel of related communication between the great centers in our planet, through which the life of our Logos flows and His purposes are worked out. I would remind you that the creative process was initiated by Sound, and in that Sound the Logos both invoked and evoked. He issued the call and He engineered and implemented the response, and thus the “Army of the Voice” (as *The Secret Doctrine* calls it) came into being.

The Head (the *idea*), the Heart (the *ideal*) and the Throat (the creative agent of the resulting *idol*, the temporary and fleeting expression of the ideal, inspired by the idea) came into being; three great Centers emerged in time and space and – *at this point in the evolutionary cycle* – we call them Shamballa, the Hierarchy and humanity.

AAB: In connection with that, this morning the Tibetan pointed out something that sheds light. He stepped down this great triplicity of Shamballa, Hierarchy and humanity to comprehensible terms by speaking of Hierarchy, the New Group of World Servers and humanity. He said that at this particular time the Hierarchy is controlled by three great energies coming from three constellations – Aquarius, Taurus and Pisces – and that all those three energies are focused through the planet Mercury, and that this planet is what is governing the many groups of World Servers. That gives us a hint as to what should be the outstanding qualities of the New Group of World Servers of which we should be a part. It is intuition – something that comes midway between love and will. By following the Plan we become intuitive, and when we are intuitive we arrive at Purpose. Aquarius governs Hierarchy. Taurus governs the New Group of World Servers. Taurus symbolizes the eye of illumination, and the New Group of World Servers is intended to be the bull’s eye of light for humanity. Pisces governs humanity. It is a watery sign – matter, illusion, glamor.

JL: I think Mercury governs the fourth Creative Hierarchy.

AAB: It governs Gemini anyway. Aquarius, Taurus and Pisces are the three constellations today whose energy focuses through Mercury to bring order out of chaos and bring about the new civilization and culture. Aquarius rules over Hierarchy at this time. Taurus, the medium of illumination, governs the New Group of World Servers. And Pisces governs humanity. As those energies flow through Mercury, you have humanity as the field of salvation, the New Group of World Servers as the agents of salvation, and the Hierarchy as the source of salvation. You have some very interesting things to think through there. It really brings Shamballa down into concrete form, down to earth.

RK: It is a direct replica of the effort in group formation to try to dispel glamor in order to work in the field of humanity through the bull’s eye.

AAB: Mercury stands for two things: intuition and the messenger.

N: In some occult writings I read that Beethoven was a mercurial Soul, as was Bach.

AAB: Bach was less emotional.

RK: Beethoven was intuitive.

AAB: Extremely intuitive. In Bach you have geometrical form and not chaos. [Reading further from pp. 148-149]:

We come now to a close consideration of this Rule Eight, where it might be said that the specific rules for the training of initiates begin. These remaining seven rules must be studied most carefully from that angle. They are not susceptible of casual and superficial analysis. I realize that only those who have taken initiation will be in a position to grasp the esoteric significance of the words I use and of much that I may say, but it is for them I write; their numbers are even today more than are suspected, and their ranks will be steadily increased in the post-war period, both through the strenuous effort of disciples in training to “make the grade,” and through the coming into incarnation of initiates of all degrees – some of whom are the children of today.

Rule Eight.

For Applicants: When the disciple nears the Portal, the greater seven must awaken and bring forth response from the lesser seven upon the double circle.

For Disciples and Initiates: 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.

On the surface, this rule appears to be one of surprising complexity and immense difficulty. It deals with so many groups and septenates, and this seems to complicate understanding considerably. Yet every person in the world is dealing with the multiplicity of units and combinations of forces that make up his entire daily life and that create his environment and his life circumstances. Life would be simple indeed if the average person had only seven factors to consider, with which to conform, to work with and to use. Advance into the world of spiritual values and into the realm of triadal existence (in which the initiate moves) is definitely an advance into simplicity. It is an advance from the complications of the multiplication table and its resultant arithmetic into the simplicity of the symbolic formulas as used in the higher mathematics; it is a moving out of the world of kaleidoscopic figures in constant movement, into the world of meaning; it is a process of getting behind the world of effects into the world of causes, realizing that one simple cause or directed movement of energy can set in motion a myriad of effects. The way of the initiate is not a complicated one, once he has grasped the fact that he must release himself from the world of seeming and of illusion and stand free in the world of light, where all stand clearly revealed. Then he can begin to face the lessons and take the training that will enable him to handle energy – having released himself from the control of forces – and begin to direct energy in conformity with the great Plan. The complexity lies in the thinking of the neophyte. The initiate knows it not.

LM: Christ said, “Unless ye become as little children.” Children think so truly and so deeply.

M: I think of two very brilliant children on the Quiz Kids program to whom no question in mathematics is anything. Those children have mastered the lower form of mathematics.

AAB: That reasoning is not really sound for the reason that the great lightning calculators have been mentally deficient. I guarantee that it is an intuitive perception. Lightning calculators were never known to be highly intelligent. Nobody knows why.

BG: Lightning calculators are different from expert higher mathematicians. You don't mean people like Einstein?

AAB: Einstein has worked his way up from the bottom. He is not simple. I think something interesting is going on in the world. Do you remember that pony that was on exhibit some time ago? [AAB may be referring to Clever Hans, a horse that was thought to be able to do arithmetic, but was probably responding to unconscious visual cues from his owner.] Because of our past long history it is no effort for us, up to a certain point, to follow what is being said. It is complete Greek to Tom, Dick and Harry. There must be a stage beyond us where the facility is as great in still deeper matters.

BG: Einstein is looking for simplicity. He is looking for one comprehensive formula that will express the relationship of all the sciences, and yet it might be impossible for the uninitiated to understand.

N: The Tibetan mentions Einstein as one of the flowers of humanity.

B: One thing the Tibetan has in mind is that when a person is thoroughly simple, he is that thing, and the working of his mind is different. It is already thought through. They are that. It is just there. They don't have to be complex. You don't think things out; you know because you are that.

AAB: I think you are right, and also there is one great factor that the Tibetan has been dealing with, and that is the Science of Impression. When we have a revelation of some kind we don't know where it comes from. Where does it come from? It may come from some person, or from hard and careful reasoning from here to there, or it may come from some source and be dropped into our consciousness. I think that the Science of Impression that comes with the Fourth Degree papers is all mixed up with intuition.

JL: When a picture puzzle is made up into a picture there is simplicity. There are the same number of pieces, but they have been made into a picture. The problem is solved.

N: One most important experience is when I made that thing for the World's Fair. At the time I felt that I was not actually on this planet. I was melded together with everything that was, and my hands and my eyes were dull in comparison with that which was pouring through me. All the universe was pouring through me, and my material was inadequate. Six months later a lecturer down in Texas published an article illustrated with pictures, and his description fit almost perfectly with the piece that I had done. I myself don't know how it came. There was no effort at all. The simplicity of which he speaks was there.

AAB: To what impression are you responding? Your own Soul, the united Ashram, the Hierarchy as a whole, some great light you have tuned in on?

N: The word "creative" to me has a good deal of meaning. If life could be made creative, and I don't mean just the fine arts, if we could take the attitude of creativeness, that Soul as Soul creates all things in life, I believe everything we try to arrive at is involved in that creativeness – love, law, light. We have everything within, and we express it without – in our work, our conversation. We will be Masters.

RK: You mean, don't you, if you are creative in accordance with the Purpose and the Plan?

AAB: If we ever arrive at that inner unity, group integrity, open channel, we could do things, and maybe we will get there someday.

M: The Tibetan speaks about intuitive perception apart from sight or any recorded vision.

AAB: Straight knowledge. [Reading further from pp. 149-152]:

First let us clearly define the various septenates referred to in this rule. I will first tabulate them in the order of their appearance and define them, and then I will enlarge upon them in order to point out where *the training* enters in, where the rule applies, and how the embodied rule is in the nature of a Law that the initiate may not evade.

I would ask you here to refer to what I earlier said about rules, laws and orders when starting with you this particular study.

1. *The seven greater groups ...* The seven groups or Ashrams within the Hierarchy.

THE HIERARCHY

These carry out the Hierarchical will, which is love.

They work through love and understanding.

Each is presided over by a Chohan, and a group is called an ashram.

These major ashrams have many affiliated ashrams, presided over by a Master on the same ray as the Chohan, and are capable at any moment of being absorbed into the primary ashram.

The perfect or complete group is the Hierarchy itself, containing all the seven major ashrams and their affiliates.

2. *The Planetary seven groups ...* the seven rays, the central septenate of energy.

SHAMBALLA

These embody the Will of Shamballa, which is divine Purpose.

They work as life energy, as quality, and produce appearance.

Each is presided over by one of the seven Spirits before the Throne, by one of the seven Ray Lords.

Each of these rays has its seven subrays that relate it to all the other rays.

These seven rays can, under divine Purpose, be reabsorbed into the Three and then into the One.

3. *The lesser seven ...* the seven types of men and also the seven root races.

HUMANITY

These embody the intelligence of the Logos as it expresses itself through creativity.

They are learning to work intelligently with matter in order to develop love in response to divine Purpose – which is will or life.

Each of the seven types, responsive to one or other of the seven rays, is conditioned or ruled by its prototype, the Soul on its own plane.

These major types or races of men have many subraces and subsidiary types developed during the evolutionary process; all will eventually demonstrate the seven major types. The perfect type is the Christ, the Heavenly Man, Who expresses all the major types and Who is the "pattern of things as they *are*."

4. *The supplementary seven* ... the seven centers of energy in the individual.

HUMANITY

These together embody the combined forces of the planetary life as registered by the perfected individual. They will eventually enable a person to achieve perfection. They enable the individual to respond to material forces, to Soul energy and spiritual life, and they constitute a complete response apparatus to the planetary life, purpose, intent and form.

Each of the seven centers is responsive to one or other of the seven rays and their qualities under the conditioning energy of the Soul ray and the forces, emanating from the environment.

These centers develop progressively and under the impact of circumstances and the Law of the Supplementary Seven, but all will eventually express in some measure the seven types of ray energy.

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.

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.

AAB: There are seven greater groups. Seven groups of ashrams constitute the Hierarchy. Seven planetary groups, seven rays, constitute Shamballa. Then you have the lesser seven: the seven types of men, the seven root races, and they constitute humanity. The supplementary seven are the seven centers in the individual. In connection with the seven great groups, the Tibetan makes five points including:

1. These carry out the will of the Hierarchy, which is love.
2. They work through love and understanding.
3. Each is presided over by a Chohan.

These major ashrams each have many affiliated groups presided over by Masters. For instance, KH has one of the major ashrams, and interlocking into it is the ashram of DK, and that is why the work of the Tibetan has come down onto the physical plane – because it can be taken by humanity far more easily than the work of KH.

You have to recognize whether the work is coming out of a major ashram or lesser ashram, and you can tell the true potency of those you know to be disciples by the power that they wield in the world. Then you find people with the same vision, same techniques, but with less potency, and they belong to a lesser ashram. The ashram of DK is a brand new ashram. Only in this life did he take the fifth initiation, and that is what makes it possible for him to reach so many people all over the world. The Masters in one of the greater groups are on the same ray as a Chohan. The perfect or complete group is the Hierarchy itself, containing all seven major ashrams and their affiliates.

The Hierarchy is the ashram of the Christ. The Council Chamber of Shamballa is to the Hierarchy what the Ashram of Christ is to the ashram of a Master. It is the same with the Hierarchy. It has seven major ashrams, but it is governed by three, which are presided over by Christ, Manu and the Mahachohan. All the other ashrams are capable of being absorbed into these three, and then into the one over which the Christ presides.

RK: Bringing that down to where aspirants and disciples can understand it, there is a statement in *The Voice of Silence*: “To live to benefit mankind is the first step. To practice the six glorious virtues is the second.” At the level of the disciple, it means to benefit humanity and then to cooperate with other ashrams. There is absorption into one great ashram or expansion into seven ashrams to include or express.

AAB: Then we have the lesser seven. These embody the intelligence of the Logos. The seven greater groups embody the love of the Logos. Regarding ascension, all great truths seem to make their entrance in a bad way. The Ballard group emphasized the ascension of the Masters. It is the essential thing that is going to be the culminating thing. At the beginning of everything you have something distorted.

R: They also emphasized invocation and evocation.

AAB: Ascension is the new thing. We know a great deal about birth, baptism, transfiguration, death and resurrection.

JL: Evil arrives first and the good follows.

AAB: I wonder why.

FG: If evil lies around Shamballa and close to it, that is why. It will come through from Shamballa; some of the evil comes through.

JL: The imperfect gods.

AAB: A sentence in Mrs. Besant's writings has always interested me. She says that the Logos created the worlds out of substance that was already tainted with karma. We are not starting from scratch. We are starting with a taint, with a conditioning that is already present.

CH: That must be the basis of the doctrine of original sin.

AAB: It is.

M: Mrs. Ballard talked about the Masters to a class of people who had never heard of them. She just took it for granted that they had.

AAB: I think it did a lot of good. I am sorry that she presented the Masters as she did.

N: Many hundreds, even thousands, went insane from the Ballard movement.