

## Talk by Alice Bailey to Arcane School students November 10, 1944

AAB: In dealing with the Law of the Supplementary Seven, one of the bewildering things the Tibetan says is that he often uses the same terms to express different things. In *The Secret Doctrine*, HPB uses the term “etheric body” in 27 different connotations. She uses “etheric body” for “astral body” and for “vital body” interchangeably. In the material we read last week the Tibetan took the position that the Supplementary Seven referred to the seven centers in a human being. Now he gives it as something else. [Reading from *The Rays and the Initiations*, p. 158]:

This Law of the Supplementary Seven is concerned with the inflow of energy from the seven planetary centers to the seven groups or types of human beings, via the seven groups within the Hierarchy.

AAB: There are seven major Ashrams with any number of subsidiary Ashrams allied to the main one. For example, there is the Ashram of the Master KH, and allied to it is the Ashram of DK, and I don't know how many Ashrams there might be of lesser or greater disciples than DK. Just as in the planetary organization you have 3 and 7 and then 49, whether you have three major Ashrams – M, KH, R – and then Ashrams of the other four types, and whether each may have seven subsidiary Ashrams, I do not know. I am simply making a suggestion. The thing that matters is that we find our way into the Ashram in which we belong.

I have not found any students in the School who belong to the Ashram of the Master Jesus. It is an interesting thing to find – because we come under the influence of Christian thoughtforms – that we haven't grasped certain fundamental facts about the future of humanity. The Master Jesus is a relatively new Master. We confuse him with the Christ. The Ashrams that will grow out of his work will only, I believe, come into being after the Master Jesus himself becomes one of the future Popes of Rome.

R: We are told in the Bible, “the Son of man shall sit on the throne.”

AAB: That is the same thing.

LM: What is he doing now?

AAB: He has his Ashram, but I don't think he has the subsidiary Ashrams. He has a powerful Ashram. The disciples of Master Jesus are on the Sixth Ray, to which he belongs, and this ray is going out of incarnation. The disciples of Master Jesus are very difficult to work with. If I know a person is on the Sixth Ray I will not give him a position in the School because Sixth Ray people are always quarrelsome. The Master Jesus is a militant disciple. That is why the Christian Church is always fighting. When I get a pure Sixth Ray person in the School, I know we are in for trouble. The influence of the Sixth Ray on them, plus their own Sixth Ray response, leads to a difficult reaction. The Tibetan told me never to weave into prominence among the School workers a Sixth Ray person.

AP: Is anyone a pure Sixth Ray person?

AAB: I know quite a number of students in the School with Sixth Ray Souls and also Sixth Ray astral bodies, and it is usually the astral body that conditions the brain. When you have a Sixth Ray person qualified by other rays, you have the possibility of adjustment.

M: That makes me do some thinking about the Roman Catholic Church.

AAB: They have everything. They have ritual more than any other church. It is bound to come into true prominence on the Seventh Ray, though ahead of them is a difficult time. The Seventh Ray is the ray that brings together spirit and matter on the physical plane, and this really is the function of all world religions to bring together spiritual and material, and when you do that you will have Master Jesus coming in as Pope of Rome.

M: The Roman Catholic religion will be something quite different.

AAB: I don't think the religion will be different, but its exponents will be different. The organization is a great world menace at this time, but sometimes I wonder if it isn't more definitely useful for the mass of the people. I think the great gift of the Catholic Church – eliminating its desire for dominant power, its corrupt priests and its mass of futile nuns – is that it has held before the people the thought of Christ, the fact of God and human immortality.

R: They have the greatest reverence there.

AAB: I do not think it is reverence.

GR: There is a great deal of fear there.

RK: You have a mass of nuns and priests in social work, and it is not an escape mechanism.

AAB: When you have an exoteric order then you have people who are serving out in the world. I imagine that from the European point of view the Catholic Church over here is emancipated. Contrast the church in this country and in Quebec. In Europe you have great centers where they retire from contact with the world. I am not referring to the exoteric orders. In Europe there are thousands who have no contact with the world.

M: The Catholic chaplains are the most popular with the men in the armed forces. They are open to everybody; they accept everything.

AAB: They don't really, but everywhere you find enlightened men.

M: These chaplains are faced with a war.

AAB: If it were just that, you would get the same reaction from Protestants. The great move on the part of the Catholic Church is to capitalize on the war, and you will find that it is steadily and carefully bringing itself into prominence and endeavoring to meet the modern demand for breadth and wisdom, but not permitting it in reality.

R: There was an example of the faultiness of their education in Archbishop Spellman's articles, especially the one in which he discussed the British Empire. His ignorance was astonishing.

AAB: Archbishop Spellman is a man of no background. He really got into his present position because he was such a lovely person. That doesn't prevent your being very selfless. If I had a young daughter and could afford it, I would send her to a Catholic School. They get wonderful discipline and training. They never try to make Catholics out of them. I think the training is magnificent. They learn to have good manners and to be kind and courteous and to believe in God, and very few of them become Catholics. [Re-reading on p. 158]:

This Law of the Supplementary Seven is concerned with the inflow of energy from the seven planetary centers to the seven groups or types of men, via the seven groups within the Hierarchy. In this work of transmission the seven centers of the initiate are used as agencies.

AAB: And that is why in the work among the senior students in the Arcane School in the Fourth and Fifth degree (and if we have a Sixth degree) we have to do something about the centers. We are training people to be initiates, and if they are initiates the major thing they have to learn is to work with energy and force channeling it through their centers. [Reading further on p. 158]:

Their work, therefore, is not the interrelated work of right transmission of energy within the septenary constitution of the etheric body of the individual initiate, implementing his life expression, but is the task of being responsive to the seven types of planetary energy that are received in a pure state. It is then channeled through the seven centers in the initiate's etheric vehicle and out into the world of men as regenerative and constructive forces. These living spiritual energies – transmitted by the individual initiate from the planetary centers – are handled by him under a great uniform plan and are the means whereby salvation (to use an old familiar word) can come to the aid of humanity.

AAB: I wondered when I read that whether the center that each individual initiate is using and the planetary center, the Hierarchy, which embodies the force that is being channeled out to the world, is the heart center. I would surmise that it was. And if that is so, then attention to the heart center is very essential in our work.

I have been getting letters from students in the Brothers' Degree that are quite different from the ones we have received in the past. Yesterday I got one suggesting that she resign from the work, as this task of stimulating the heart center seemed to be beyond her. It seems as though meditation in the Brothers' Degree is taking on such potency because, via the center of the initiate, via the heart center of disciples such as ourselves, it is invoking a more potent reaction than ever before. That is one of the things I would like to see students in the Fourth Degree train themselves to recognize – these basic recognitions or reactions that we get from students in the School. I would like to feel as the years go by that we were building up a group here at Headquarters that will deal entirely with the esoteric reactions of students in the School. It is something that will have to work itself out. We will never be what we ought to be until there is such a group.

When training secretaries we have to work very carefully for that and to pick the few who respond to the spiritual reactions of students and not to the exoteric quality of their work. But I don't know how to do it. I know a student may turn in a bad paper from the academic angle, but when I study it, though by itself it is an inadequate expression, you can sense a person who is alive to the subjective life.

RK: You were talking about the secretarial group and its vitalization. Don't you think there ought to be a different triangle at the head of the secretarial group?

AAB: We have not yet got the secretarial group as a center as we want it. It is a very deficient center. We have 90 to 100 secretaries. I don't suppose that more than 40 of them are satisfactory – satisfactory from the angle of being carriers of spiritual force – and how to get over to the secretaries what we are talking about here – the necessity of being channels from the School, which receives it from the Hierarchy, to their group – this is our particular problem.

Alan Murray sent out to all the secretaries in the Arcane School in Great Britain a statement about what he regarded as their weaknesses and their strengths, what the quality of their work was and

how they could improve. About 25 analyses went out to every secretary in Great Britain, but the secretary only know about his or her own analysis. Every analysis bore the name of the secretary receiving it; the rest were merely numbered. We have to model the Arcane School on the structure of the Hierarchy. Then there would be a triangle. It would be a triangle of groups:

Higher 3	Arcane School	Triangle Work	Goodwill Work
Lower 3	Secretaries	Fourth Degree	Lesser Degrees

The reason I talk about the School is because the School should be an expression of what happens in this meeting, because this is the most important group in the School – from the spiritual angle, I mean. [Reading further from p. 159]:

The high initiates (those above the rank of Master) work with the energies coming from the seven planets of the solar system at this time active; these feed or implement the seven planetary centers. But the Law of the Supplementary Seven is applied by initiates below the rank of Master, and they are therefore working solely with the seven centers within the Form of the One in Whom we live and move and have our being.

RK: In one of his papers, the Tibetan says that the Logoic solar plexus is temporarily active, and this frightful mess about the Jewish problem is the result of all that.

AAB: Does the Jewish race constitute the solar plexus?

RK: Yes, there is a linking-up for the time being between the sacral center and the mineral kingdom. A temporary adjustment is being made among these lower things. The solar plexus center is active in the process of transmutation.

GR: The fourth center, the throat center, has a polarity to the sacral center, and so there would be a definite reflex.

AAB: Perhaps that is why there are so many sex crimes at the present time. [Reading further from pp. 159-160]:

One of their first tasks is to bring about a free flow and right energy relations between the three major centers in our planet that correspond to the head, heart and throat centers in humanity. They are occupied with the circulation of energy between Shamballa, the Hierarchy and Humanity. This circulation, which for the first time in planetary history includes the highest center, Shamballa, is not yet completely established. Shamballa has been in touch with the center called Humanity *by impact* several times in the history of the race. But there has been no reciprocal action and no free flow. Humanity has taken the impact of energy and this impact has wrought changes in the activity of the center, but there has been no “responsive return,” as it is esoterically called, and hence no circulation. The Shamballa force has hitherto been transmitted via the Hierarchy. For the first time, and in this century, there has been *direct* impact.

We shall eventually have a free circulation and a veritable vortex of force set up between the three centers; it will be of such an increasing radiatory activity that – moving in *both* directions around the three centers – it will eventually contact the radiations emanating from the other four centers of the planetary Life, thus completing the interplay and the interrelation between all seven. These four include the three lower kingdoms of nature and a

certain basic center (corresponding to the center at the base of the spine) about which nothing is as yet known nor will be known for ages to come.

The importance, therefore, of the center that we call Humanity will be apparent. *The Secret Doctrine* has ever taught that humanity has a special function in saving and regenerating nature. The “saving force” – a circulatory combination of the three major energies – is radiated by humanity as a group creative impulse, and this gradually sweeps all forms of life into the field of its magnetic potency, thus relating them (or rather the soul of each kingdom) to the Hierarchy and to Shamballa. This involves a great mystery that is closely tied up – little as you may realize it – with the doctrine of Avatars or of World Saviors.

AAB: We are apt to confine Avatars to salvation or the coming of one of them to the human kingdom. We do not recognize the Avatars that come to the mineral kingdom. There must be great Avatars working with the mineral kingdom applying sound and fire. The Tibetan has written of what the power of sound and fire is doing to the mineral kingdom.

RK: The transmutation and salvaging of the mineral kingdom is being done by initiates of the third degree, animals by one equivalent to the fourth degree, and humanity by one of the fifth degree.

AAB: Somewhere I have read that Luther Burbank [American botanist, horticulturalist and pioneer in agricultural science] was an Avatar to the vegetable kingdom. I think it is very valuable for us as we prepare for discipleship, and later for initiation, to develop within ourselves a recognition of these wider programs and not confine ourselves to the human kingdom. There isn't any above and below. I think it is very necessary for us to get the inclusive point of view along these lines.

FB: In connection with the vegetable kingdom, it is interesting what the Russians are doing with wheat. One of the crowning things in the previous solar system was wheat, and it was brought to this planet. Now we have arrived at the point of making fundamental and basic changes in it.

B: In Russia they have also been able to bring through color in cotton.

RK: You spoke of the four kingdoms as centers; they must also be planetary centers. Which center is animal, which vegetable? I think that the vegetable kingdom is the heart center.

AAB: I think that is in the first volume of *The Seven Rays*.

AP: The vegetable kingdom would have to be the heart center because its rays are 2, 4 and 6.

AAB: [Reading further from pp. 160-161]:

It is in this connection that the words I gave you previously [*The Rays and the Initiations*, p. 152, covered in the talk of November 3] are pertinent:

1. “The group must understand the nature of the Three.” This will be seen to refer to the three major centers and the nature of their relationship, and not specifically to the Trinity.
2. “The nature of the One must be grasped and comprehended.” This has reference to the fact that our planetary Life is Itself a center within a still greater Life, and is today one of the three planetary centers (even if not yet one of the seven sacred planets) which are the custodians of the force, in process of transmission, which will be to the greater Life what Shamballa, the Hierarchy and Humanity are to our planetary Logos.

3. “The group must work through the medium of the united breath.” This deals with the processes of circulation, for the breath is the life and pours through all the centers.
4. “The group must attain a unified rhythm.” This has no reference in reality to the work of a group of disciples, but to a group of centers of life, such as the three major centers or the entire group of seven centers.

AAB: One of the things we are apt to forget is that what is going on is not the establishing of a relationship between humanity and the Hierarchy; that is secondary to the establishing of a relationship between the Hierarchy and Shamballa, and between Shamballa and humanity directly, and that has to be brought under a certain specified rhythm. It is the establishing of a rhythm between the throat, heart and head all together. [Reading further from pp. 161-163]:

A study of these ideas may carry illumination, but I would again remind you that I write for initiates living at a later period in this century and in the next.

In considering this Law of the Supplementary Seven, I would like to point out that the word “supplementary” is of real significance. It brings in a factor of great interest from the angle of initiation. You must bear in mind that when the Antahkarana is constructed and in use, there is consequently a free play of energy in a direct line between the Spiritual Triad and the personality; i.e., between the Monad and its “earthly anchor.” You will also remember that the Soul body, the form on the higher levels of the mental plane that has “shrouded” the Soul, eventually disappears. This, as you know, takes place at the fourth initiation and is one of the best recognized facts in the occult teaching. In the three worlds, the correspondence to this disappearance of the form of the second divine aspect, the Soul, is the dissolution of the astral body – the second aspect of the personality. Then the personality stands free from its control. Sensitivity and reaction to contact in the three worlds has been perfectly developed, but it no longer holds the disciple a prisoner.

Then, at a later stage upon the Path of Initiation, the causal body also disappears and the initiate stands free in the three worlds. The astral body and the causal or Soul body are – in the language of esotericism – supplementary to reality. They have had a temporary reality during the evolutionary process, but (having served their purpose and having endowed man with certain required assets – consciousness, feeling, sensitivity, the ability to establish and register contact) they pass away and the initiate remains, possessed of power over form and a fully awakened consciousness. He is a Soul and the fusion is complete.

What is true of the individual is true too of the Heavenly Man, the planetary Logos. In the long period of a world cycle there comes a time when the Hierarchy itself, as a body organized and functioning in order to implement certain evolutionary ends, is no longer needed. It is then regarded as “supplementary,” and under the Law its life, its potency and its entire consciousness are absorbed into the planetary head center, Shamballa. A great process of abstraction or of withdrawal takes place, covering necessarily a long period of time, and that is consummated only when evolution – as we know it – comes to an end and the planetary Life (again as we know it) also comes to an end. This process of abstraction is always going on. People become disciples and then initiates. Some stay as Hierarchical workers, choosing to work with the planetary forces of evolution. Others pass on into the great Council Chamber of the Lord of the World, and still others pass out of our planetary ring-pass-not altogether.

Thus the Law of the Supplementary Seven is ever in force. It functions in the processes going on in the seven centers of the individual, gathering energy from one center into another until all are centered, controlled and directed in the head. In the stage of what the Hindus call “samadhi” the vital energies from all the centers are concentrated in the highest head center in the etheric body, in the area just above the physical head. Thus the analogy is complete. The processes of abstraction are (as you may thus see) connected with the life aspect, are set in motion by an act of the spiritual Will, and constitute the “resurrection principle that lies hidden in the work of the Destroyer,” as an old esoteric saying expresses it. The lowest manifestation of this principle is to be seen in the process of what we call Death – which is in reality a means of abstracting the life principle, informed by consciousness, from the form or the bodies in the three worlds.

Thus, the great synthesis emerges, and destruction, death, and dissolution are in reality naught but life processes. Abstraction is indicative of process, progress and development.

It is this aspect of the Law of Life (or the Law of Synthesis as it is called in certain larger connotations) with which the initiate specifically deals when wielding the Law of the Supplementary Seven. The group angle of the matter can be seen if you remember that the individual initiate, when wielding this law, draws upon the united energy of the Will as the group is expressing it in “unified rhythm.” It is by the use of the “united breath” of the entire group (as much of it as his individual will can assimilate, focus, use and direct) that he augments his own will and its directed force. The breath, as we well know, is the life; this Law is the one wielded by the living or risen Christ, in perfect harmony with the Will of Shamballa. Herein lies one of the mysteries of the resurrection initiation about which so little has been told, and it is the very heart of the mystery of the ascension initiation. In this latter initiation the living risen Christ withdraws or abstracts Himself and enters consciously and permanently into the great center, Shamballa. The resurrection and the ascension are the results of the death or destruction of the causal body. It can be seen, therefore, how true the Gospel story is to the purposes of Shamballa.

AAB: All new trends begin in the dirt. The Ballards came out and talked about the ascension of the masters. A great law is working there.

M: It gets people to thinking about it.

AAB: It arrives in the wrong atmosphere, like the mud out of which the lotus grows.

JL: The Tibetan says, “Evil enters in and good hovers over.”

RK: The answer is that substance is qualified by karma.

AAB: [Reading further from pp. 163-164]:

Let us now briefly interpret or rather paraphrase the four sentences by means of which I have sought to embody this law, or as much of it as it is possible to put into words, for the enlightenment of the initiates of the future.

M: He must for some reason want us to think about it.

AAB: The Tibetan says somewhere that one of the major instincts that leads to evolution is curiosity. He gives us a little tidbit, and we worry about it for the rest of our life.

HB: Aren't we going to be the initiates of the future?

AAB: I hope so. [Reading further from p. 164]:

*1. The Law demands the entrance of that which can effect a change.*

Bearing in mind what I have elsewhere given, it is obvious that that which must find entrance is that vital concentrated will that, when set in motion in an individual, in a group, in a nation, in a kingdom of nature (a planetary center), and in the planet as a whole, i.e., in all the planetary centers simultaneously, will cause a stirring, a changed measure, a new movement and momentum, an uprising and a consequent abstraction. The changes wrought in the centers when the death of the physical body is taking place have never yet been observed or recorded; they are, however, definitely present to the eye of the initiate and prove most interesting and informative. It is the recognition of the condition of the centers that enables the initiate to know – when in process of bestowing healing – whether the physical healing of the body is permissible or not. He can see whether the will principle of abstraction to which I have been referring is actively present or not. The same process can be seen taking place in organizations and in civilizations in which the form aspect is being destroyed in order that the life may be abstracted and later again rebuild for itself a more adequate form.

AAB: Lots of us have reached the point where the will to be abstracted is present. “The will principle of abstraction is present.” People are so tired, so agonized, that they can't take any more. There is no will to live. That is one of the things we will have to deal with when we get to Europe. [Reading further from pp. 164-165]:

It is the same under the great processes of initiation, which are not only processes of expanding the consciousness but are rooted in the death or the abstraction process, leading to resurrection and ascension.

That which effects a change is *a discharge* (to use a totally inadequate phrase) of directed and focused will energy. This is so magnetic in quality that it draws to itself the life of the centers, bringing about the dissolution of the form and the release of the life. Death comes to the individual, in the ordinary sense of the term, when the will-to-live in a physical body goes and the will-to-abstract takes its place. This we call death. In cases of death in war, for instance, it is not then a case of the individual will-to-withdraw, but an enforced participation in a great group abstraction. From its own place, the Soul of the individual recognizes the end of a cycle of incarnation and recalls its life. This it does through a discharge of the will energy that is strong enough to bring about the change.

FB: That is how death can “fulfill the purpose of the Coming One.”

M: Why are we having so many multiple births at this time?

AAB: I always thought that in wartime we have a great number of births.

RK: The Tibetan says that the Seventh Ray uses substance so perfectly that we will have multiple births.

AAB: Life and death balance each other. [Reading further from p. 165]:

*2. The Law demands that right direction should then guide the entering forces.*



The entering forces, working under this law, are directed first of all to the head center, from thence to the ajna center and then to that center that has been the governing and most active center during the incarnation of the life principle. This varies according to the point reached upon the ladder of evolution, and according to the personality ray, with later the Soul ray bringing about a major conditioning and change. In the work of the initiate who is consciously wielding this law, the principle of abstraction (when entering the body) is held focused in the head and is of such a magnetic potency that the energy of the remaining centers is rapidly gathered up and withdrawn. What is true of the individual process of abstracting the life principle, under the Law of the Supplementary Seven, is equally true of the process in all forms and in all groups of forms.

AAB: Psychically speaking, in low-grade humanity the Soul goes out through the solar plexus, but with spiritual people, with intelligent, intellectual disciples and initiates, the Soul goes out at the top of the head. Years ago in India I had a hard-boiled nurse who believed in nothing. She came to me in an agitated state of mind because she had just come from the deathbed of a highly spiritual person, and when this person died, at the moment the life left the body the room was lit up as with an electrical light coming from the top of the head. It was light enough to read by.

JL: A former member of the School knew someone who died, and as his spirit left his body it was light enough to read.

AAB: [Reading further from pp. 165-167]:

Christ referred to this work of abstraction, as regards the third great planetary center, humanity, when He said (and He was speaking as the Representative of the Hierarchy, the second planetary center into which all human beings achieving initiation are “withdrawn” esoterically), “I, if I be lifted up, will draw all men unto me.” A different word to this word of His will be spoken at the end of the age when the Lord of the World will speak from Shamballa, will abstract the life principle from the Hierarchy, and all life and consciousness will then be focused in the planetary head center – the great Council Chamber at Shamballa.

*3. The Law demands that the changes thus effected remove the form, bring quality to light, and lay the emphasis upon life.*

Here the three great aspects – form, quality and life – are brought into relation and the point of the evolutionary objective is seen in its true light – LIFE. Note this phrasing. Form or appearance, having served its purpose, disappears. Death of the form takes place. Quality, the major divine attribute being developed in this planet, becomes dominant and is “conscious of itself” – as the ancient writings put it. It is identified and individual but has no implementing form, except that of the greater whole in which it finds its place. Neither form nor quality (body nor consciousness) are paramount in the new state of Being, but only the life aspect, the spirit on its own plane, becomes the dominating factor. Some faint dim light on the significance of this may come if you bear in mind that our seven planes are only the seven subplanes of the cosmic physical plane. The process of developing sensitivity in this sevenfold evolution has been undergone in order to enable the initiate to function upon the cosmic astral plane, when withdrawn or abstracted after the higher initiations. He is abstracted from our planetary life altogether. Only one factor could prevent this, and that might be his pledge to serve temporarily within the planetary ring-pass-not. Such Members of the Hierarchy Who pledge Themselves to this work are stated to have the Buddhic consciousness, and the line of Their descent (occultly understood) is from the Eternal Pilgrim, the Lord of the World, then the Buddha, and then the Christ. They remain identified

through the free choice with the “quality seen within the light,” and for the term of Their freely rendered service They work with the consciousness aspect in order to lay the emphasis later upon the life aspect.

4. *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 which ignores the Three.*

Let me paraphrase this, for detailed comment is not possible or permissible. The One directed will (of the individual, of humanity, of the Hierarchy) and the great Lords of Shamballa, working through the three major centers (head, heart and throat; humanity, the Hierarchy and Shamballa), thereby energize all the seven centers (to the point of abstraction), using the straight line of the Antahkarana from above downwards (from the center of power, the head or Shamballa), and gather all upwards into a point that is neither of the Three (Shamballa, the Hierarchy and humanity) and ignores them, for they must no longer limit the life. This point lies outside manifestation altogether. Abstraction is complete.

AAB: You can see how impossible it is for us to understand when he says the Hierarchy is limitation.

M: What will take the place of consciousness if it all has to go?

AAB: In some of the Antahkarana papers the Tibetan says that consciousness above that of the Hierarchy's is not consciousness at all. He calls it identification.

RK: Last week we were talking about cosmic physical. So how do we know what is on the cosmic mental plane?

AAB: All esoteric or occult truths and all expansions of consciousness come from a seed, and this is the time to sow. The Tibetan couldn't possibly have given me any of the work that I have done for him if there wasn't a germ of it in my consciousness, and from that germ he can elaborate. He can take it as a seed. He could not have given me all that he has about karma if I hadn't picked out of Mrs. Besant's book that statement that “the substance of this solar system was already impregnated with a seed from a previous solar system.” All the teachings on the Seven Rays came from the word “septenate,” how 3 became 7 and 7 resolved into 3 and then into 1. A lot of this was built up around certain basic phrases.

The new esotericism from 1875 to 2025 is and will be the result of the seeds sown in *The Secret Doctrine*. That is the seed book, the fruitful source of all esoteric books that have been written since. It has brought life to great organizations like Christian Science, Unity, Rudolf Steiner's work and hundreds of other groups and organizations. And in the next century we shall have new esoteric schools that will all be a result of this sowing here. You have had hundreds of organizations like the Theosophical Society as a result of HPB's sowing, and from this sowing here will come the esoteric teachings of the next century, and the schools will come from that.

RK: As HB said, we will be among those who will be initiates in the next century.

AAB: This is exactly the same idea in *Vision and Organization* by Francis J. Mott. It is an esoteric aspect of Christian Science. He said that you get a group to work together. They form what might be called a field of magnetism. They work and discuss together, building up and nurturing something, and that group will always produce an outstanding figure who will carry on that truth to

its next step. It is a sign of life. A group will produce an organ that will carry on the best that that group has produced. Take myself. I was in the Theosophical Society and I absorbed all I could. Then I worked with the Tibetan and carried the ideas on. The Arcane School in its turn will carry the work on. Every real group will always produce that which expresses its life and gives new life to the next step in the process.