

Thirty Years' Work

*The books of
Alice A. Bailey
and the Tibetan Master
Djwhal Khul*



The books of Alice A. Bailey, written in cooperation with a Tibetan teacher during the thirty years 1919–1949, constitute a continuation of the Ageless Wisdom – a body of esoteric teaching handed down from ancient times in a form suitable to each era. Together Alice Bailey and The Tibetan produced 19 books of esoteric philosophy, and Alice Bailey wrote five additional titles independently.

These 24 books are available in paperback, hardback, and eBook formats, and most titles are available in audiobook format. A CD-ROM containing all 24 books is also available. Supplementary works include seven compilations of Ageless Wisdom teachings organized by theme and a master index of all 24 books.

The books are also available online:
www.lucistrust.org/books

A brief description of each title is listed in alphabetical order in this booklet.

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Chronological list of books

Alice A. Bailey and the Tibetan Master

<i>Year published</i>	<i>Title of book</i>	<i>Number of pages</i>
1922	The Consciousness of the Atom (AAB only)	159
1922	Initiation, Human and Solar	213
1922	Letters on Occult Meditation	349
1925	A Treatise on Cosmic Fire	1,283
1927	The Light of the Soul (Yoga Sutras of Patanjali paraphrased by the Tibetan, commentary by AAB)	428
1930	The Soul and Its Mechanism (AAB only)	153
1932	From Intellect to Intuition (AAB only)	267
1934	A Treatise on White Magic	640
1936	A Treatise on the Seven Rays, Vol. 1: Esoteric Psychology I	430
1937	From Bethlehem to Calvary (AAB only)	284
1942	A Treatise on the Seven Rays, Vol. 2: Esoteric Psychology II	751
1944	Discipleship in the New Age, Vol. I	790
1947	Problems of Humanity (Edit in 1964)	181
1948	The Reappearance of the Christ	189
1949	The Destiny of the Nations	152

<i>Year published</i>	<i>Title of book</i>	<i>Number of pages</i>
1950	Glamour: A World Problem	272
1950	Telepathy and the Etheric Vehicle	197
1951	A Treatise on the Seven Rays, Vol. 3: Esoteric Astrology	695
1951	The Unfinished Autobiography (AAB only)	304
1953	A Treatise on the Seven Rays, Vol. 4: Esoteric Healing	714
1954	Education in the New Age	149
1955	Discipleship in the New Age, Vol. II	768
1957	The Externalisation of the Hierarchy	701
1960	A Treatise on the Seven Rays, Vol. 5: The Rays and the Initiations	769

The Consciousness of the Atom

Seven lectures given by Alice Bailey are brought together in this book of seven chapters under the headings:

1. The Field of Evolution.
2. The Evolution of Substance.
3. The Evolution of Form, or Group Evolution.
4. The Evolution of Man, the Thinker.
5. The Evolution of Consciousness.
6. The Goal of Evolution.
7. Cosmic Evolution.

In these chapters the scientific relation of matter and consciousness is discussed as evolution progressively affects the atomic substance of all forms, subjective and objective. The purpose of the lectures was to present “the testimony of science” to this relationship and “to enable the hearers to observe the identical manifestation of these relations and of certain basic laws in successively higher states of being, thus to bring a realisation of the universality of the evolutionary process and its actuality”. They serve as an introduction to the more detailed study and application of the laws of life and human unfoldment generally included in the term “occultism”.

Much progress has been made during this century in atomic science and in man’s knowledge of the structure of the universe, the constitution of man, and the relation between the two. This book provides an intelligible basis to the occultist for a study of consciousness in depth and in right relation to the life pattern of the universe. The “atom” emerges as a minute but complete replica of the energy structure common to all forms of life – cosmic, planetary, human and subhuman. Groupings and relationships are shown as they exist on a small and on a vast scale within the evolutionary process, and the effects of energy interplay on the whole structure of consciousness.

The teachings and sayings of the Christ are quoted to cement the inescapable link between the scientific and the philosophical, or religious aspects of divinity. Each divine *principle* can be expressed in terms which relate to any human attribute or activity. Here is the synthesis of life in form.

The Destiny of the Nations

World problems are increasing in complexity as the population of the world increases, and as nations become inter-related and interdependent. It is important for the future of mankind that we understand and cooperate with the spiritual laws and forces at work within the interwoven structure of civilisation, so that the individual part – human and national – can be rightly related to the evolving whole.

A nation is subject, as a man is, to the impact of energies emanating from solar and cosmic sources. These energies influence the nation as a whole through the “mechanism of response” equivalent to the Monad-soul-personality constitution of a man. Different nations are more receptive to some energies than to others; and all nations, subject to the evolution of national consciousness, have a destiny before them which is literally based on the qualities and the principles of the particular ray energy seeking expression through the national soul.

In this book the ray energies affecting certain nations, world groupings and major cities are analysed in relation to meaning and purpose, and to the emergence of *ideas* appropriate to energy influences dominant at the end and at the beginning of an age.

The world of humanity is shown as a *state of becoming*, guided and given opportunity by the spiritual Hierarchy – the inner government of the planet – from a stable *state of Being*. The understanding, acceptance and fulfillment of spiritual possibilities weaves the destinies of all peoples together into a synthesis, in which each contributes to the whole the unfoldment of individual potential. A recognition of the soul destiny of nations in the light of the teaching in this book,

has a practicality today in our search for international adjustments. The ray qualities affecting the peoples of the world can be used intelligently to promote understanding and unity.

We are given a glimpse in this book of the beauty of energy synthesis when all component parts work together according to their own ray combination and to “the glory of the One”.

“The future will see right relationships, true communion, a sharing of all things ... and goodwill; we have also a picture of the future of humanity when all nations are united in complete understanding and the diversity of languages – symbolic of differing traditions, cultures, civilisations and points of view – will provide no barrier to right human relations. At the centre of each of these two pictures is to be found the Christ.”

Discipleship in the New Age, Vol. I

How many would-be disciples are convinced of their worthiness to receive direct training from a Master of the Wisdom? How few are able to absorb the intense pressures of the experience and to profit from the opportunity! Included in these two volumes of “Discipleship in the New Age” are the series of personal instructions given to a small group of chelas over a period of 15 years, with related teaching on a number of subjects.

When the group effort was finally discontinued, the Tibetan Master remarked that while his purpose in establishing the group for Ashramic training had proved unsuccessful, the instructions and teaching given as a result of forming the group would prove of great and continuing value to increasing numbers of aspirants to discipleship; and certain important concepts were anchored in human consciousness through the group channel, including particularly the vital fact of the reappearance of the Christ. As the interplay between Hierarchy and humanity strengthens, many young disciples approaching the periphery of an Ashram are profiting from the experience of this group

brought together for training by the Tibetan, and from the wealth of careful teaching and spiritual stimulation made available to them.

The requirements facing a disciple in the new age are drastic and heavy: they involve as a first prerequisite, the need for personal decentralisation, the relinquishment of individual preferences and emphasis of every kind, and absorption into a group for service purposes. "The entire subject of group interplay is far deeper and more significant than you suspect or appreciate" we are told.

The development of group consciousness is a matter of often painful experience in self-forgetfulness, requiring also a sensitive response to the purpose and plan of the Master through some Hierarchically inspired area of work.

The obvious and the subtle glammers and illusions which deceive the disciple and limit his consciousness, must be clearly identified, seen, known and transcended. The disciple must recognise himself as he is and move on towards the next spiritual objective.

In the first part of "Discipleship in the New Age, Vol. I" some of the requirements of the Hierarchical Plan and the place of service of discipleship groups are clearly shown in relationship. The "Six Stages of Discipleship" in the final part of the book show the sequence of growth in consciousness towards the center of an Ashram so clearly, that only the self-deluded can fail to identify his own place and his resulting opportunity.

Between these two parts of the book, training and teaching hints and personal instructions are given to each of 41 disciples and applicants for discipleship. In these direct and outspoken comments any sincere aspirant to discipleship can find himself and his own need understood and met, sometimes in drastic terms, from the deep spiritual insight, the knowledge and the love of a Master of the Wisdom.

So this pioneering group training effort is perpetuated for those who tread the Path of Discipleship today.

Discipleship in the New Age, Vol. II

While the original intention behind the group working instructions contained in Volume I, was to externalise eventually through groups of nine integrated disciples, the work of nine subjectively organised groups (hence the name “Groups of Nine” given to this work), this second volume contains the teaching given between the years 1940 and 1949 after the group had been reduced and re-organised into one group, “the new seed group”.

One of the main objectives of the new seed group was to “anchor” some of the principles and seed ideas for the new civilisation of the Aquarian era; and also to create an integrated group of trained Hierarchical workers capable of providing needed cooperation with activities initiated by Hierarchy to fertilise and prepare human consciousness for the tremendous stimulation of the immediate future. In this book, therefore, the personal instructions cover a shorter period of time and only 22 individuals.

Much of the teaching continues to emphasise the needs and the problems of group work, group fusion, group consciousness and the relationship of members of a group to one another and to the Master whom they seek to serve. “Let your horizon be wide and your humility great” the group is told, so that “an adjusted sense of right proportion” – the esoteric definition of humility – may regulate the growth in all relationships in conformity with the evolutionary needs of the Hierarchical Plan.

Two vitally important aspects of the life of discipleship are emphasised from the standpoint of practical training techniques – meditation and initiation. Meditation is shown not only as a way of approach by the individual to the soul, and by the group to the Master, but as the creative technique of the Lord of the World by which all is brought into being. All centres of consciousness in the planet, large and small, can employ the same meditative techniques to create the new and needed forms consistent with the changing emphasis of energy flow and divine purpose. Meditation thus becomes an act of conscious cooperation with “the strictly redemptive purposes” of our planetary Life.

The teachings on initiation are also given an essentially practical presentation as “facts of life”, to be understood and applied. The glamorous idea of initiation as a reward for a good, self-disciplined way of life, dissipates in the light of the reality. Neither has initiation for the disciple anything to do with the internal, organisational “initiations” peculiar to many occult orders and groups, which are meaningless except in the context of the organisation itself.

Initiation for the disciple is the result of a conscious expansion into “larger and larger wholes” – a progressive expansion into the actual stream of consciousness of our planetary Life. These expansions in consciousness are accompanied by a succession of revelations; and in this volume of “Discipleship in the New Age”, five points of revelation are discussed, with hints and symbolic formulas leading to a correct interpretation of them.

A disciple is “one who knows”; he has learned through personal experience that spiritual law and principle applied in service, create a condition of balance in which relationship is restored between the Way of God and the ways of men. Through that point of fusion light can radiate for the benefit of those who stumble in the dark. True revelation is a shared experience.

Education in the New Age

Of the few specialised subjects included in these books by Alice Bailey and the Tibetan, education is of primary importance. Today we are losing the tendency to associate “education” only with the instruction of the young and with academic matters. Education is, or should be, a continuous process from birth to death concerned not so much with the acquisition of knowledge as with the expansion of consciousness. Knowledge of itself is a dead end, unless it is brought into functioning relationship with environment, social responsibilities, historical trends, human and world conditions and, above all, with the evolution of consciousness which brings the infinite vastness of an unknown universe within the range of the finite human mind.

To oversimplify, can we say that education is a continuous process of learning how to reconcile the human and the divine elements in the constitution of man, creating right relationship between God and man, spirit and matter, the whole and the part?

If this is education in the broader sense, it is more specific and more concentrated when considered in the light of child training. This book is so concentrated and specific. While presenting the need for wholeness – development of the whole person, spirit, soul and body as an integrated unity, and acceptance of the planetary whole as the area of personal experience and responsibility – the educational needs of the child today are set out in specific terms. Faults and inadequacies in the present educational systems existing in many parts of the world are enumerated, and methods for the future suggested.

Emphasis is placed on the need for education in world citizenship. Even before this book was first published this need had become startlingly apparent. It is also clear, however, that since children naturally tend to accept without question those of other nations, other races, colour, belief and social background, a world consciousness and inclusiveness must first be generated in those adults responsible for the education and the training of the young.

Therefore, this book includes a brief final chapter on “the science of the Antahkarana”, that is, with the creative effort to bridge in consciousness between the lower analytical, knowledge-gathering mind, the soul, and the higher mind which is an aspect of the divine Self, the spiritual man. This is a scientific process which can be studied and practiced as a meditation technique, combined with the effort to apply spiritual principles to the daily life under any and all circumstances.

The building of the Antahkarana, literally a bridge between the subjective and objective worlds, creates a channel for the transmission of spiritual energies – light and love and power. These energies transform the daily life, irradiate the personality and infuse the mind with creative thought consistent with the needs of the emerging Plan at the dawning of a new age. So, the enlightened adult can

stimulate the soul of the child, enrich and enliven the mind, and provide right opportunities for full development of the spiritual potential.

The Externalisation of the Hierarchy

The subject of human free will has always contrived to set men's mental teeth on edge. The fatalist automatically resigns himself to whatever befalls him, seeing in effects no cause attributable to his own action – or inaction; but resigned always to the working of an inexorable fate.

The Christian counterpart tends to accept his lot as the working of God's Will in which he has no say or part.

At the other extreme stands the rebellious independent, determined to exercise his right to free, self-willed action.

This book, as one of its many values, shows the extent to which Hierarchy and other centres of life on the planet are dependent upon the unpredictable and often irresponsible factor of human free will. During the years leading up to the outbreak of World War II, every opportunity and every possible spiritual stimulation was offered to humanity in an effort to avoid precipitation of conflict on to the physical plane. Disciples and aspirants to discipleship were asked to give special cooperation to the Hierarchy, and to make an all-out effort to provide adequate leadership to human thought and decision. All were left free, however, to determine their own limits, if any, and to decide their own actions. According to law, the Hierarchy – even at danger point – could not infringe human free will and dictate or impose a course of action based on their own deeper knowledge and more profound insight.

Many of the spiritual factors surrounding the period of human history from 1919 to 1949 are presented in this book. The energies at work behind the world scene are shown; and the identity revealed of certain great Beings magnetically attracted in service towards this planet at a climaxing moment in the evolution of our planetary life.

These factors are an aid to our understanding of the interrelated energy patterns within the universe which operate according to law. But essentially they provide the esotericist with knowledge of available energy flow responding to planetary purpose and plan which can be contacted and given conscious and intelligent cooperation, particularly by those in whom the selfish, self-centred will has been transcended so that the spiritual will can be given more adequate expression. Some of these energy factors are particularly clear in the special "Messages" given over a period of many years at the time of the Festivals of Easter, Wesak and the Christ.

Many aspects of Hierarchical work, thought and planning are discussed in these Messages, with the Hierarchical effect shown of planetary evolution and initiation and its reflection into humanity. This achieved a climax at the time of the three Festivals in 1945, when a momentous decision was taken involving, among other results, the eventual externalisation of the Hierarchy and the reappearance of the Christ.

The final section of the book discusses the "Stages in the Externalisation of the Hierarchy". It is often difficult for the human mind to imagine the problems facing those liberated from the restrictions of form. It is even more difficult to contemplate the effects in those so liberated of a free choice to reassume such a limitation.

So we are helped to understand what the interdependence of life on this planet really signifies in terms of love, sacrifice and service by the part to the needs of the whole.

From Bethlehem to Calvary

In her foreword to this book, the author remarks, "The conscious evocation of the Christ life in the human heart and our rapid integration into the Kingdom of God are the immediate tasks ahead, embodying our responsibility, opportunity and destiny."

The five expansions of consciousness by which this integration and evocation proceed are clearly portrayed here as the correspondences

of the five climaxing experiences of the Master Jesus during His life in Palestine. These are the five initiations known as the Birth, Baptism, Transfiguration, Crucifixion, Resurrection and Ascension. Through these five stages on the Way, we follow the Master from Bethlehem to Calvary.

While these initiations are popularly known by their Christian terminology, within the experience of the spiritual Hierarchy the fourth and fifth initiations are known as the initiation of *Renunciation* and the initiation of *Revelation*. The crucifixion experience of the Master Jesus involved Him in the great renunciation of His own soul, with a resulting revelation in the light of the Spiritual Triad. These experiences are both symbolic and actual, setting guideposts along the way of the disciple. Some understanding of these Mysteries revealed by the Christ and the Master Jesus, as They exemplified the experience of the human soul through the five stages of its spiritual journey, can be invaluable to individual man facing the vast span of the same five-fold experience.

This is probably the factor of greatest value and service to the aspirant, setting his feet on the Path of Return; that the experience of the Master Jesus, including that of the Crucifixion, the Great Renunciation, reflects through the lives of all human beings. Through the divine life in us, and as the Christ principle unfolds in our heart and consciousness, the sons of men walk the Way of the Cross eventually to become soul-illuminated Sons of God.

Knowing something of these things, aware of the spiritual journey before all men from stage to stage on the Path of Initiation, an exact service opens before the aspirant. "Service must expand and express itself on broader and more inclusive lines, and we must learn to serve as Christ served, to love all men as He loved them and, by the potency of our spiritual vitality and the quality of our service, stimulate all we meet so that they too can serve and love and become members of the Kingdom . . . the call is for sane and normal men and women who can comprehend the situation, face what must be done, and then give their lives to expressing for the world the qualities of the citizens of the Kingdom of Souls; love, wisdom, silence, non-separativeness and freedom."

From Intellect to Intuition

In this era of a rapid increase in human intelligence and capacity to use the mind we run the risk of over-emphasis on intellectualism. "The mind is the slayer of the real" is a well-known reflection of an inherent danger.

In this book "From Intellect to Intuition", development of the intellect, while necessary, is shown as a means to an end and one step on the way to a fully awakened and active mental body. The intellect is the rationalising, analytical aspect of the mind, concerned with knowledge. It can be used as a stepping-stone to penetrate into new realms and dimensions of thought, and to touch and awaken the intuitive faculty of pure reason. Between the intellect and the intuition, however, a gap exists until it has been consciously bridged through meditation. Meditation is sometimes defined as "thinking in the heart"; correct meditation proceeds only when the heart and mind function together in unison. To touch the intuition, therefore, this blending of heart and mind is a necessity, since the intuitive sense is a faculty of the heart aroused by the activity of the integrated, three-fold mind.

Meditation is also the deliberate application of discipline to the mind to render it controlled, concentrated and one-pointed at will. Right use of the mind in meditation opens the consciousness to the beauty, truth and goodness of the soul, through the five stages of concentration-meditation-contemplation-illumination-inspiration. These five stages lead to union with the soul – the "son of mind" – and direct knowledge of divinity, creating an instrument of intelligence for the soul to use in daily life.

"The experienced voice of the eastern wisdom comes to us with one word: Meditation. The question naturally arises: 'Is that all?' and the answer is: 'Yes.' If meditation is rightly followed, and if perseverance is the keynote of the life, then increasingly soul contact is established. The results of that contact work out in self-discipline, in purification, and in the life of aspiration and of service. Meditation in the eastern sense is . . . a strictly mental process, leading to soul knowledge and illumination. It is a fact in nature that 'as a man thinketh (in his heart) so is he.'"

Glamour: A World Problem

This teaching on world glamour, its causes and cures, is one of the specialised subjects first given to the group whose personal instructions appear in the two volumes of "Discipleship in the New Age". The idea that a small group of dedicated aspirants could work together to help dissipate the heavy enshrouding glammers which oppress humanity and deflect the light of truth, was initially quite a startling one. Spiritual progress has for so long held no meaning for the individual other than his own personal growth, that to consider spiritual experience in direct relation to world conditions is for many a revolutionary idea. Nevertheless world glamour – the sum total of human ignorance, fear and greed – can only yield to the enlightened penetration of those in whom these emotional reactions have been transcended in whole or in part.

Glamour is, of course, the result of a negative emotional focus; just as illusion results from a negative or unclear attitude of mind out of touch with the reality behind the outer appearance; so a man becomes the victim of strong self-created thought-forms built on personality forces and self-interest.

This book deals with the misconceptions existing on all levels of the personality life – maya on the etheric level; glamour on the emotional plane; and illusion on the mental plane; climaxing in the sum total of all three combined in the personality – the so-called dweller on the threshold.

The correct methods of working to dissipate world glamour and dispel world illusion, conform to modern psychological techniques accepted and practiced for individual benefit. A higher form of energy must be brought to bear on the blocked condition. This means in practical terms, maya must be subjected to the inspiration and idealism of the emotional plane; glamour to the illumination of the mental plane; illusion to the light of the intuition, a buddhic energy; and the dweller on the threshold must be confronted by the Angel of the Presence, the soul.

As this clarity and transformation of the personality proceed in the individual, he can begin to serve consciously, preferably in group formation, to lift and enlighten the world condition. Certain meditation formulas are given in this book which can safely be used by a group working together but would require great care in the individual to prevent stimulation of any remaining personal glammers and illusions. We are working at all times with energy as an impersonal force, which can nevertheless produce a dangerous personal effect if the motivation is not selfless enough, the personality insufficiently pure or self-disciplined, and the dynamic power-to-work not sufficiently fused with love of humanity to create understanding and identification.

“The need for the service of men and women free from illusion and glamour, has never been so dramatically present as it is today, and it is for these potential servers of a desperate necessity that I have written.”

Initiation, Human and Solar

The theme of “initiation” appears in various relationships throughout this series of books. An initiation is an expansion of consciousness – a means of opening the mind and heart to a recognition of what already exists in reality. It is, therefore, a result of the ability to transcend those glammers and illusions which veil the truth and limit the consciousness.

As a living process, initiation is experienced by all forms of life, large and small, from the universal to the particular. The process of initiation in our solar system is based on a pattern which is duplicated and reflected within the whole, and throughout all its many parts. It could be called the thread of living energy, accepted and woven into the whole tapestry by each unit of consciousness in the creation of an ultimate synthesis. The Path of Initiation, therefore, is the Path of the Antahkarana.

From this somewhat abstract realisation, the individual must concretise the process in an effort to perceive and to understand how the diverse and distinctive forms of life included in a whole organism perform

a vital individual function which, in relationship with all other parts, contribute to the all-encompassing plan of evolution. Even this effort to stretch the mind beyond its normal limits towards comprehension of planetary purpose, plan and process, evokes a more inclusive awareness of relationships within the whole, and forces growth. A mind so stretched never quite returns to its original dimensions.

One of the great values of this book is that it does stretch the mind towards a new conception of the intense activity involved at all levels of consciousness on the planet to create conditions in which evolutionary growth can proceed. The work of the planetary Hierarchy, and of some of the responsible workers within the Hierarchy, is outlined in a way which brings everyday human life into focus as an outer expression of qualified purpose through the Ashrams of the Masters. The three departments of Hierarchy form important planetary focal points of cosmic energy flow, each one imbued with purpose and responsible for an aspect of the Plan of God. The inter-relationship and interaction of the many kingdoms and centres of consciousness are revealed as tending towards the complete integration and alignment of our Planetary Logos within the systemic whole.

The detailed procedures of initiation rituals revealed here stimulate the imagination; but essentially the individual aspirant treading the Path of Discipleship is thrown back on his own inner spiritual resources as the only means by which progress can be made and consciousness expanded. This he does to the extent that he becomes sensitive and responsive to energy wielded and projected by Hierarchy.

A disciple is "one who serves" – eventually one who serves "the One". So the vast, dazzling and glorious process of evolution and initiation opens out in the depths and in the silence of the soul, and the disciple learns to relinquish all self-seeking – even for personal spiritual experience – and becomes absorbed with others in the service of the Plan.

The Light of the Soul

Many translations have been made from the original Sanskrit of the Yoga Sutras of Patanjali. They have become well loved, well used, and well applied by many in all parts of the world and of all religious beliefs. The Sutras have a power and a timelessness about them which demonstrate the accuracy with which they pinpoint the basic truths of human evolution from subservience to personality clamours to the serene freedom of the soul.

Most human problems today originate in selfish desire; the prostitution of the feeling nature to self-centred physical appetites. This is also brought out clearly in the teaching of the Lord Buddha, the treading of the Noble Eight-Fold Path providing the only way out of the maze: “Right Values; Right Speech; Right Mode of Living; Right Thinking; Right Expression; Right Conduct; Right Effort; Right Rapture or True Happiness”. These are attributes of the soul.

Patanjali explores exhaustively the means, the techniques and the mental posture which create the connecting thread between the form-centred personality and these stages towards spiritual achievement and soul fusion. The four parts of the book develop:

1. The Problem of Union (51 sutras).
2. The Steps to Union (55 sutras).
3. Union Achieved and Its Results (55 sutras).
4. Illumination (34 sutras)

Many different training techniques have been available over the centuries, depending on the condition of human consciousness and the phase of spiritual growth to be accomplished. Each “Yoga” has had its place, fulfilled its function, and become an absorbed part of human experience.

In this book the factor of mind in meeting present-day needs is again given prominence as the agent of the soul, and the key to personality release. These Yoga Sutras of Patanjali are based on Raja Yoga, the “kingly science of the soul”: “Through the science of Raja Yoga

the mind will be known as the instrument of the soul and the means whereby the brain of the aspirant becomes illuminated and knowledge gained of those matters which concern the realm of the Soul.”

The soul is concerned with the working out of planetary purpose and plan; so again we find that mental training, and the self-achievement of the individual, lead to cooperation and service on a scale far more comprehensive and of far greater evolutionary significance than merely the individual effects on the life of the disciple.

Sutra 31 of Part IV rings out like a bell and a clarion call to those who venture on the path of union with the soul. “When through the removal of hindrances and the purification of the sheaths, the totality of knowledge becomes available, naught further remains for the man to do.”

Letters on Occult Meditation

We have a recognised cleavage to be bridged in the world today, usually known as the cleavage between “East and West”, but termed more accurately between “Orient and Occident”. Behind the differences in culture, tradition, religion, ideology and social customs, however, there is a growing interchange of thought and mental understanding. One powerful stimulation to this mental rapport may be in an increasing tendency for the westerner to cultivate the science of meditation long practiced in the East as an essential part of religious and spiritual experience. In this day and age, and as we move on into the mentally oriented age of Aquarius, with increasing numbers of men and women transferring from an emotional to a mental focus, the science of meditation as a mind training technique in concentration and invocation will become increasingly practiced in the West.

However, there are deeper and more profound areas of life and consciousness to be penetrated and revealed in meditation. Meditation, in the occult sense, is not only a training technique for the mind, but a means of achieving alignment, union and identification with the soul, with the Christ, and ultimately with “the Father”.

As distinct from the experience of mystical union, occult meditation establishes a scientific process by which causes set in motion will produce identifiable effects, which can be repeated at will. This is a technique to be mastered by the mind; it involves intense mental activity followed by an absolute stillness, with the ability so to control and order the mind that it engages in action or becomes stilled to “reflection” at will.

The first purpose of this form of meditation is the conscious integration of soul and personality, so that the livingness of the soul may impress and influence the quality of the personality life. This draws a man steadily into that centre of consciousness within the planet we call the spiritual Hierarchy, the Kingdom of God; the spiritual Man then assumes control, and the divine potential is unfolded.

Since we are dealing in meditation with energy flow which is literally fiery and impersonal, there are pitfalls and dangers to be understood and avoided; these, too, are discussed. And also the colours and sounds corresponding to the various ray energies which, occultly speaking, are vibrations of different frequencies.

In looking towards the future, the author predicts the growing influence of the science of meditation, leading eventually to the establishing of schools of meditation under the guidance and instruction of initiated disciples. These schools will be of two kinds: one, preparatory; and the other actually training the student for initiation. The ultimate objective of these comprehensive training schools will be to provide qualified disciples for planetary service. In all training work inspired by Hierarchy the motif is service – the spontaneous effect of soul contact in the selflessly motivated disciple.

“The motive may be epitomised in these few words: The sacrifice of the personal self for the good of the One Self.

The method may also be shortly put: Wise control of the personality, and discrimination in work and time.

The resultant attitude will be: Complete dispassion, and a growing love of the unseen and the real.

All this will be consummated through steady application to occult Meditation.”

Problems of Humanity

The text of this book was first published in pamphlet form immediately after the war. It was intended to show the acute problems existing in seven main areas of human life following the devastating experience of global warfare. It is realised that the problems themselves had existed in a more or less inconspicuous form and with increasing effect on human society for numbers of years. The war served to precipitate incipient causes of disruption in human relationships and to reveal unacknowledged depths of evil and ignorance.

The present paperback edition of “Problems of Humanity”, published in 1964, is revised and edited to eliminate all out-of-date facts and information. Six basic problems continue, however, to confront humanity with opportunity for progress: the psychological rehabilitation of the nations; the problem of the children of the world; the problem of capital, labour and employment; the problem of the racial minorities; the problem of the churches; the problem of international unity and the equitable distribution of the world’s resources. From these many other social and economic problems arise, essentially resulting from growth in human consciousness and progress in many underprivileged countries and communities towards freedom, equality and interdependence in a modern world.

The basic teaching on these human problems contained in the original pamphlets has been preserved without change. A perspective is shown here which relates the spiritual potential and subjective factors to the outer appearance of human affairs. Continuing cleavages in consciousness; psychological evaluations and reactions to world conditions; national, religious, class or racial prejudice; conditions of illiteracy, disease and poverty, and economic imbalance, are all responsible for creating and perpetuating conditions in which war is inevitable.

Recognition of causes within these problems, however, provides opportunity to those who love and serve their fellowmen. To deal with effects with understanding, compassion and intelligence, the first prerequisite is the ability for clear, unbiased thought – a form of meditative focus – so helping to create the “thoughtform of solution”. All men and women of goodwill are concerned with the solution of these problems. They are particularly the concern of those accepting the self-discipline of training for discipleship in the new age, those world servers capable of relating esoteric truths and spiritual realities to the field of service in which they are placed.

The esotericist of today is a practical worker. His illumined consciousness makes available to him a source of energy supply which is inexhaustible and which originates within the circulating energy of the One Life. He thus becomes a centre of energy transmission between Hierarchy and humanity, reflecting the soul, or Christ principle, throughout his service environment, illuminating and lifting the darkened areas of human consciousness. His knowledge of world affairs and human problems helps him to direct his energies where they can be of most service to the plan for man, and in the restoration of all relationships.

“To put it scientifically and from the esoteric angle: spiritual impression has been interrupted and there has been interference with the divine circulatory flow. It is the task of disciples of the world to restore this flow and to stop this interference. This is the major problem facing spiritual people at this time.”

The Reappearance of the Christ

“In every age I come back to deliver the holy, to destroy the sin of the sinner, to establish righteousness.” So runs the well-known passage in the Bhagavad Gita (translation by Prabhavananda and Isherwood), giving words to an eternal hope in the human heart.

In this book the reappearance of the Christ is recognised as inevitable within the continuity of divine revelation. Not only has God never

left Himself without witness, but at definite periods in the history of human evolution, the “word of God”, the projected potency of His vital life, has manifested in form in order to establish the principles to be demonstrated during the coming cycle.

There have been many such messengers over the ages, manifesting through one or another of the great world religions or followed by a new form of religion based on the new revelation. Divine revelation and the periodic appearance of messengers, or Avatars, occur, however, according to cosmic law, when certain conditions exist within the whole scheme affected by, and affecting, every part, large and small. Then a chain of events is set in motion which under law must eventually work out.

The part that our little planet Earth plays in this intricate and smoothly functioning system of inter-relationships seems to be of vital importance at this time. The esoteric and planetary significances of the reappearance of the Christ are suggested in this book as underlying causes for His Aquarian service to humanity.

This is the beginning and end of an age – the beginning of Aquarius and the end of Pisces – marking also a major turning point in the evolution of human consciousness from individual need to the needs of humanity as a whole, from personal salvation to world service, and from materiality to spirituality. It seems that this climaxing transition must be “marked” in both its stages, beginning and end, by the Christ Himself, and a principle anchored in human consciousness, which embodies not only the love of God established for the age of Pisces, but also the new potency for the future, the “Will” of God, into which only the Christ is as yet fully and perfectly absorbed.

The imminence of the reappearance of the Christ is sensed and expected by many, belonging as He does to all humanity irrespective of differing religious dogma and doctrine. “He for whom all men wait” will Himself determine the manner and the timing of His appearance and the area of his work in a way which creates no divisions or separations between men, either religious, social or ideological.

Not only does He come as the first Son of God, but as Head of the spiritual Hierarchy, the inner government of the planet. He is, therefore, a great world executive, representing the Kingdom of God, and fulfilling a definite function in the world of men. He is coming to establish through precept and example in world service the principles on which a united, interdependent and interactive world may create its new material systems and spiritual institutions for the new civilisation.

Preparation for the second coming is the responsibility of humanity; it is for those who know and accept the imminent return of the Christ to prepare men's minds and hearts to recognise and receive Him, and to create those conditions of balance and spiritual alignment which will ultimately draw Him forth into our midst. For no matter what message or revelation the Christ may embody when He comes, no matter what principle or energy He may anchor on Earth for human use, He is not coming to save humanity from the results of its own sins, but once more to show humanity how to save itself in the new conditions and new opportunities with which the world is faced.

The Soul and Its Mechanism

It is an established and accepted occult fact that the soul works through the mechanism of the three-fold personality in stimulating the three worlds of human evolution – the mental, the emotional and etheric/physical planes of consciousness. In this book the method by which the soul and the personality vehicles interact and function together is clearly presented. The author also reveals the relationship between what the occultist accepts in the constitution of man as the vital body, the etheric network with its energy vortices, or centres, and the physiological effects on the body through glandular secretions directly into the bloodstream. This is the endocrine system of glands, which correspond in the physical body to the energy centres in the etheric body and which, therefore, react to the type and potency of force the etheric body circulates at any one time.

Human behaviour, and the disposition of the physical body, are conditioned by the extent to which the personality vehicles either receive or reject the impulses of the soul; and this is conditioned by the emphasis or focus of consciousness at any one time. The physical vehicle is not a principle; it responds to any dominant force expressing itself through the etheric system of energy centres. A highly emotional condition, for example, in which the solar plexus energy centre in the vital body is overstimulated, powerfully affecting its physical counterpart, the pancreas gland, produces an oversecretion of the gland and a consequent general imbalance within the personality.

It is obvious that in a highly evolved man, the personality vehicles are aligned, the etheric body vital and balanced, and the energy centres controlling the physical body receptive to the influence of the soul through the mechanism of the integrated personality. But until this condition is created in consciousness, the mechanism of response is more or less isolated in its personality glammers.

It is said that the aspirant to discipleship really needs to know only two things: the constitution of man and the next step ahead. In this book the way the human constitution actually functions in its component parts is made abundantly clear. It is an accepted goal for the aspirant that he learns to make of his personality equipment an instrument for the soul to use. Knowledge of the relation between the subtle and the dense bodies, the etheric centres and the physical glands, energy and force of the soul and its personality mechanism, can lift the process out of the vague haze which normally surrounds it, giving to it the clarity and precision of a scientific formula.

Not only, however, is this a matter of form and energy, the whole man is involved in the process and in the effects – psychologically, philosophically and spiritually; for energy flows as the result of thought, and the quality, nature and potency of thought is a matter of consciousness, which includes the whole way of living. Where the normal focus of consciousness is in daily life, there will be found the energy centre controlling the mechanism of response.

Telepathy and the Etheric Vehicle

Occultism is concerned with the scientific facts behind the spiritual idealisms many accept because of a natural human tendency to idealise. One of the most highly idealised concepts is that of the brotherhood of man. Occultism shows that the scientific basis for that ideal rests on the fact of the one etheric structure underlying all forms within the solar system, energised and held in being by one life force. Mankind is, therefore, one in life and in form; he is merely unaware of unity in his own consciousness. And evolution is essentially the means by which he becomes progressively conscious of the Fatherhood of God and the brotherhood of man.

In this whole process the faculties of man play an important part – the five objective senses with their five higher spiritual counterparts. The mental principle or faculty is of tremendous importance to humanity at this stage in his evolutionary unfoldment. The three-fold mind unifies as one faculty the higher or abstract mind, the soul – the son of mind, and the lower concrete mind. As this condition of mental fusion and control develops, the disciple is learning to use the mind in new ways, particularly in wielding energy which, as it vitalises and animates his etheric body, influences through radiation his effect on others.

It is through this conscious, controlled use of mental energy that telepathic communication can be scientifically established with other minds by means of the etheric structure common to all. And by the same means the mind of the disciple, or of a group of disciples developing group consciousness, can be impressed by the clarity of thought and purpose of those members of the spiritual Hierarchy concerned with the working out of the Plan for humanity. The spiritual Hierarchy, we are told, works only through the minds of disciples, using the science of impression, and only for the purposes of the Plan. The impression is conveyed as a stream of ideas – those ideas inherent in the Plan for man – which the disciple or the group can then interpret and translate into self-chosen action.

The form of telepathy now developing within the spiritually awakened aspirants of the world is not, therefore, that of the solar

plexus centre which is of the animal nature, but the result of a mental polarisation and penetration in consciousness towards the soul and the Triad. This produces an open channel of communication in two directions – vertically towards the spiritual Hierarchy of the planet, seeking to impress the Plan on all receptive minds, and horizontally towards the minds of men united within the mental substance of human consciousness as one.

The second part of this book discusses the etheric structure of the planet and the solar system of which each man and each form is an integral part; the pattern of the triangle in controlling energy flow and establishing a continuity of circulation through the whole system is of immediate importance to humanity. We are involved in the life of the Planetary Logos – “in Him we live and move and have our being” – and we are a contributing part of the present effort to bring the etheric body under the influence of the soul, symbolised by the triangle. To the extent, and at the rate, that we succeed, so is the planetary etheric structure changing in form to become more consciously integrated into the energy system of which our planet is one small unit.

So the living process of unity is exemplified – the part contributing to the whole, and the whole effecting the part through every cell and atom of every grade of substance which it contains.

A Treatise on Cosmic Fire

Although this book was one of the first to be written by Alice Bailey in collaboration with the Tibetan, it is probably the most timeless, profound and least understood. “A Treatise on Cosmic Fire” deals with the underlying structure of occult teaching for the present era, with vast cosmic processes reproduced through all areas of life from universe to atom. It is, therefore, no book for the proof-demanding concrete mind, or for those who dabble in the spectacular and the phenomenal. The true student, however, the seriously applied aspirant, will find his mind stimulated and his consciousness expanded.

The book is dedicated to Helena Petrovna Blavatsky, and is said to be “the psychological key to the Cosmic Creation”. Certainly in its revelation of relationship and correspondences throughout the Cosmos, all aspects of life unfolding through consciousness are included, based on the aphorism – “Having pervaded the entire universe with one fragment of Myself, I remain.”

The One Life manifests through all form within the universe as fiery energy; and the three main streams of cosmic energy, differentiated into seven systemic rays, are shown in relation to the three aspects of fire controlling all manifested life: Electric Fire, the Fire of Spirit; Solar Fire, the Fire of Mind; Fire by Friction, the Internal Fires.

A large section of the book is directed to a detailed exposition of Solar Fire, the Fire of Mind, since this is the dominant energy to be understood and controlled during this second solar system. The cosmic Laws operating through the system are shown in relation to the lesser laws of planetary origin and the laws of nature, operating through substance, as distinct from the life and the consciousness of the planet.

In her foreword to the book, the author mentions a five-fold purpose within its teaching; briefly:

- a. To provide a compact and skeleton outline of a scheme of cosmology, philosophy and psychology which may serve as a reference and textbook;
- b. As an elucidation of the relation between Spirit and Matter, demonstrating as *consciousness*;
- c. To show the coherent development of all that is found within a solar system and to demonstrate that *everything* evolves;
- d. To give practical information about focal points of energy found in the etheric bodies of the Solar Logos, the macrocosm, and of man, the microcosm;
- e. To give some information of the place and work of those sentient lives who form the essence of objectivity, and to indicate the nature of the Hierarchies of Existences who form out of their own substance all that is seen and known.

These five objectives, and more, the book encompasses; for the effect in the individual consciousness is such that theories become transcended and the mind begins to experience through contemplative thought what the words on paper reveal to the intelligence. The finite human mind can touch its cosmic origins and its fiery essence when it opens to the three cosmic Laws of Synthesis, of Attraction and of Economy.

The fire of love, the flame of life within the heart, is the touchstone for all intuitive thought, and the alchemist to the dense materiality of gross substance.

Esoteric Psychology I

Five volumes have been written under the overall title of “A Treatise on the Seven Rays”. This sequence of books is based on the fact, the nature and the quality of the seven basic streams of energy pervading our solar system, our planet and all that lives and moves within its orbit. Of the specialised subjects presented in these books, two volumes are concerned with esoteric psychology – the first in relation to basic energy patterns and structures; the second particularly applied to the soul and the personality of man and to the working out of the Plan for humanity.

Psychology is defined in Webster’s Dictionary as “the science of mind”, at one time considered a branch of metaphysics. Today we are more inclined to include all the conditioning subjective factors as psychological in nature – mental and emotional impulses and soul contact, to whatever degree it exists. These subjective influences constitute the whole psychological background to a man’s attitudes and behaviour and create the faculty of spiritual response.

The “psyche” is, after all, the human soul, the centre of consciousness. Esoteric psychology begins with a consideration of the human being *as a soul*, manifesting in the form of a personality, consisting of mental, emotional and etheric/physical substance, and more or less in contact and control, depending on the stage of evolution in the personality consciousness.

From the point of view of esoteric psychology, evolution is the evolution of consciousness, by which the imbedded fragment of the soul within the personality progressively identifies its spiritual source and becomes at-one with it.

The seven differentiated streams of ray energy play a significant role in this evolutionary process. A blend of five energies in a human being determine his goals, his problems, his available qualities and energy resources, and the correct method by which – according to his dominant ray influence – he may unfold his consciousness and make spiritual progress.

In this volume of Esoteric Psychology many of these distinctive ray qualities and methods are given as quotations, or interpretations, of “The Old Commentary” put into poetic and symbolic words. The seven rays are shown as the Seven Creative Builders, each one imbued with purpose and power, functioning together as a synthesis in occult obedience to the purposes of our Solar Logos.

Such a detailed and comprehensive study of the ray energies influencing our planetary life and all kingdoms in nature is of inestimable value to the aspirant consciously preparing himself to become of planetary service as he learns to serve and to unite with his fellowmen.

Esoteric Psychology II

The second volume of Esoteric Psychology deals exhaustively with the ray qualities controlling the life, consciousness and appearance of a human being on the physical plane. Every man in his totality is subject to the laws of evolution by which he proceeds from the One to the many and back to the One, enriched by the experience of life in form and capable of contributing the results of that experience to the larger life which pervades him.

Because the process of evolution is one of expansion in consciousness towards the centre of the One Life, an individual becomes increasingly identified with larger and larger areas of group consciousness; with the family and community group; with the nation; with the world and with the one humanity; with the soul and the ashramic group; and ultimately with those centres of consciousness we identify as hierarchy, the planetary heart inspiring the Plan; and with Shamballa, the planetary head centre of purpose, will and intention. This is a long process of discipleship growth and of service response to the requirements of the Plan and the needs of humanity.

This book, therefore, includes much comment and teaching of the utmost value to the disciple in training for world service, learning to take his place within that subjectively united and organised group of disciples discussed in this volume as “the new group of world servers”. Group consciousness is a major goal for every aspirant to discipleship.

The first part of the book dealing with the Egoic Ray, includes sections on:

1. The growth of soul influence
2. The seven laws of soul or group life
3. The five groups of souls and
4. Rules for inducing soul control.

While the second part on The Ray of the Personality, contains detailed teaching on:

1. The appropriation of the bodies
2. The coordination of the personality
3. Some problems of psychology and
4. Diseases and problems of disciples and mystics.

The final part of this volume on Humanity Today anchors these pervasive thoughts and energies within the world arena. The world situation is viewed from the esoteric and Hierarchical angle and in relation to the requirements of the dawning new age of Aquarius.

A synthesis of thought and a unity of purpose must be established in the world in order to create conditions in which peace can prosper and the Christ can reappear.

Supreme effort was made by the Hierarchy to avert the 1939 outbreak of war, and to this end stimulating and evocative energies were literally forced into human consciousness through the agency of the new group of world servers. The requirements of the Plan for humanity were held up as the vision, without which "the people perish". Choosing to learn the hard way, humanity is only now opening the eye of vision as the result of drastic experience.

Disciples and world servers, therefore, face a superlative opportunity today to equip themselves for service to the Plan, to humanity and to Hierarchy, by applying the psychology of the soul to every aspect of their life environment.

Esoteric Astrology

The science of esoteric astrology is said to be the basic occult science for the future. It will come into its own as the esoteric or soul factors begin to supersede the exoteric focus of the vast majority of professional and amateur astrologers today.

This is the science which deals with those conditioning and governing energies and forces which play through and upon the whole field of space and all that is found within that field. The Ancient Wisdom teaches that "Space is an entity". It is with the life of this entity and with the forces and energies, the impulses and the rhythms, the cycles and the times and seasons, that esoteric astrology deals.

Esoteric astrology can be applied by the trained worker in a variety of ways; in medicine, psychology, science, education; to an evaluation of human problems, of the destiny of nations, of a correct interpretation of world affairs, and so on. It is necessary, however,

that at this stage the application of esoteric astrology to human life should be recognised as experimental and tentative, so that each individual worker can adjust his thinking and his methods according to his own wrought-out experience. As with all other aspects of occultism and esotericism, accuracy and facility to work depend entirely on a consciousness evolving out of control by the personality into the life of the soul, out of separateness and self-centredness into a realisation of unity, and absorption into a centre of group consciousness.

Astrology is described in this book as “the science of relationships” – the relationship existing between all living organisms within the universe. Not only the qualities of the ray energies affect these centres of consciousness, but also the quality and energy of the ruling planets and the zodiacal signs. Seen from the exoteric outside, astrology is a vast and most involved and complex subject. From the esoteric inside, while it is still vast, all-inclusive and complex, it is also possible to perceive the thread which unites and the pattern which prevails throughout the whole system. A basic simplicity in the grand design emerges, therefore, which can serve to interpret the whole.

The main chapter headings to this book provide the sequence in developing study:

1. The Zodiac and the Rays
2. The Nature of Esoteric Astrology
3. The Science of Triangles
4. The Sacred and Non-Sacred Planets
5. Three Major Constellations
6. The Three Crosses
7. The Rays, Constellations and Planets.

In addition there is an appendix which summarises and tabulates many of the factors of fundamental importance to the study of esoteric astrology.

This is a book for the true occult student. It may appear to be too highly specialised for some; but every esoteric worker finds eventually that his work requires an understanding of the basic astrological factors which affect all relationships and all forms of life within the ethers of space, so that he may learn how to cooperate intelligently in the evolution of the whole by the right adjustment of the part within that whole; until eventually “the many are absorbed into the One”.

Esoteric Healing

There are probably more individuals and groups of people in the world of every shade of belief and capacity, devoted to the idea of healing than to any other single human need. Yet healing is an exact, and an exacting, science; and in modern society no physician or surgeon may practice the ancient profession of healing without the personal qualifications legally recognised by the State for the protection of the public. No doubt prayer and invocation can be effective under certain circumstances, particularly when the one who serves is pure and harmless in motive, and has enough understanding to cooperate with the soul purposes of the individual, so permitting the healing energy of the soul to flow more freely and effectively through the personality, or to proceed with the process of withdrawal, if that is its immediate purpose. Esoteric healing, however, includes far more than this; it is a science based on a number of requirements, including knowledge of the constitution of man and the nature of the various bodies, both dense and subtle. To this practical knowledge, the science of occultism contributes vital information of the energy factors, the karmic and ray influences, the psychology and astrology of the soul, and the laws and rules fundamental to the safe and successful practice of esoteric healing.

With all this to encompass in understanding and in application, little wonder that this science is as yet in its infancy, still in the experimental stages, and with other aspects of esotericism due for major development only as the soul in man takes a stronger hold of all personality affairs.

In this book the seven ray techniques of healing are described; the laws and rules of healing are enumerated and discussed; the requirements for healing are given in detail; and basic causes of disease are shown. We learn, for example, that much disease can be karmic in origin; that certain diseases are inherent in the soil and in the substance of the planet; and that many others are psychological, arising in the emotional or mental bodies. Hence the need for a total and comprehensive understanding both of the patient and of the correct and safe methods of healing.

We are also given a true understanding of death as the abstraction, or the withdrawal, of the soul from the body to continue life on its own plane without the limitation of the body, until a new cycle of incarnation and experience in form is necessary.

In the effort to apply the teaching given in “Esoteric Healing”, those whose destiny lies in this area of human service will begin to unfold the spiritual faculty necessary for the healing of the whole man. And this will increasingly concern groups of workers using the magnetic and radiatory power of group energy and invocation. The right practice of esoteric healing conforms, therefore, to the new age development of group consciousness, and the establishment of *right energy relationships* which underlie all aspects of esoteric training in the world today. Not only the potential healer, but all occultists will learn much from a study of “Esoteric Healing”.

The Rays and the Initiations

The final volume in this treatise on the seven rays contains the fundamental spiritual structure on which the next presentation of the Ageless Wisdom teaching will build. The book is in two parts; the first part enumerates and details the Fourteen Rules for Group Initiation. These are the rules for disciples and initiates, paralleling on a higher turn of the spiral, the rules for applicants contained in the book “Initiation, Human and Solar”.

The second part of this volume is concerned with the Rays and the Initiations, those nine major expansions of consciousness through which the initiate becomes progressively liberated from the various forms of our planetary life, ultimately proceeding upon his chosen Path of development and service within the universe.

One of the outstanding principles unfolded through the pages of this book is that of the growth of the group idea – group service, group responsibility and group initiation. The possibility of group initiation seems to be one of the new emerging developments of the Aquarian era; therefore, the profound value to the disciple of the Fourteen Rules for Group Initiation. These rules embody great truths in symbolic form, into which the consciousness expands with the acceptance of *occult obedience*, and the meeting of all requirements on the Path of Initiation in a group penetrating together towards the centre of an ashram, and into the heart and will of the presiding Master.

Because “the way into the inner sanctum is the way of outer service” and because initiation is the effect of an increasing capacity to intuit the Plan, to register ashramic purpose and *to act accordingly*, “these rules are in reality great Formulas of Approach . . . approach to a specific section of the Path and not approach to the Initiator. I would have you reflect on this distinction. The initiate is becoming increasingly aware of the dynamics of the Science of the Service of the Plan. This distinctive realisation can only come when his fused and blended personality and soul expression of will has disappeared in the blazing light of the Divine Purpose.”

Much of this teaching, while beyond the grasp of the average student today, is invaluable in expanding the mind to contemplate the larger patterns and processes in which the individual function may be viewed in perspective. In dealing with such abstruse matters, the author again demonstrates a marvellous capacity to relate the deepest and most profound aspects of the Master's teaching to the life and the consciousness of the aspirant in the world today. Since there is no

separation in life, and since the aphorism “As above so below” applies in every particular throughout the cosmos, and recognisably within the solar and the planetary lives, there is great value in the clear delineation of continuity.

“Revelation concerns Oneness and nothing else. The practical nature of this truth is only recognised when the disciple attempts to do two things: To realise it individually and to bring the nature of planetary unity and of non-separateness to the minds and into the lives of men everywhere.”

A Treatise on White Magic

Throughout the whole of this series of books runs a single thread uniting various aspects of life and specialised activities within the Plan for man. This is the thread of consciousness, evolving in man through the efforts of the soul to contact and control its personality equipment; and evolving within the planet as the centre Hierarchy becomes increasingly able to impress the Plan on the minds of men.

This book, therefore, contains the Fifteen Rules for Magic, and for soul control, based on these words in the Bhagavad Gita: “Though I am Unborn, the Soul that passes not away, though I am the Lord of Being, yet as Lord over My nature I become manifest, through the magical power of the Soul.”

The soul unmanifest in its essential being, manifest through the nature of its personality equipment, is always a source of mystery. It evades the analytical concrete mind: it reveals its true self to the illumined mind fused with the open heart, seeking not to grasp and to hold for personal progress, but to wield the magical power in service. The power of the soul is always available to the one who seeks, as an aspirant to accepted discipleship, to become of practical service in his own peculiar times, state and environment.

The teaching in this book is based on four fundamental postulates which will:

1. Teach the laws of spiritual psychology as distinguished from mental and emotional psychology.
2. Make clear the nature of the soul of man and its systemic and cosmic relationships. This will include its group relationship as a preliminary step.
3. Demonstrate the relations between the self and the sheaths which that self may use, and thus clarify thought as to the constitution of man.
4. Elucidate the problem of supernormal powers and give the rules for their safe and useful development.

Through these underlying postulates runs the theme of energy, of the one informing life as a centre of energy, pervading and uniting all within the divine flow. Man is essentially and inherently divine; and the soul, the centre of consciousness, the result of the pervasive union of Spirit with matter, is the means whereby man evolves a consciousness of divinity and unity, redeems the gross matter of his vehicles and liberates the pure flame of life energy from the limitation of form. The soul is the vital link, therefore, between God and man.

The book closes with a rousing call to the soul in all aspirants:

“I close with an appeal to all who read these instructions, to rally their forces, to renew their vows of dedication to the service of humanity, to subordinate their own ideas and wishes to the group good, to take their eyes off themselves and fix them anew upon the vision, . . .

Let all students make up their minds in this day of emergency and of opportunity to sacrifice all they have to the helping of humanity I call upon all of you to join the strenuous efforts of the Great Ones.”

The Unfinished Autobiography

Alice Ann Bailey somewhat reluctantly agreed to attempt her own autobiography. What finally decided her to write about her life was a letter from a friend who, she says, felt deeply that “I would really render a service if I could show people how I became what I am from what I was. It might be useful to know how a rabid orthodox Christian worker could become a well-known occult teacher.”

From her conservative British background, Alice Bailey's life led her in many directions, but always in one direction – towards the time when through drastic personal experience of many kinds she had acquired a synthesis of outlook and understanding, and an absolute conviction that one divine life pervades and animates the one humanity; that the Plan for man requires the cooperation and service of trained and dedicated human beings intelligently informed about world affairs, in collaboration with those who form the spiritual hierarchy, the inner government of the planet. Her life work became an integral part of this synthesis and this realisation. Without in the least losing any of her very human qualities and involvement, her soul took up its commitment to her Master, and her personality provided full cooperation in the field of her accepted service.

Basically the work developed as a duality – her discipleship service to her own Master, Koot Humi, which included the establishment of the Arcane School; and her initially reluctant agreement to work with the Tibetan, the Master Djwhal Khul, in the writing of a series of books presenting the next phase in the continuity of the Ancient Wisdom teaching for the present and the immediate future.

This work with the Tibetan Master started in 1919. In his introduction to “A Treatise on Cosmic Fire”, Foster Bailey remarks: “The story of many years of telepathic work by the Tibetan with Alice A. Bailey is revealed in her “Unfinished Autobiography” published in 1951. This includes the circumstances of the first contact with Him on the physical plane which took place in California in November 1919. Thirty years' work was planned. When this had been accomplished

and within 30 days after that period (in December 1949) Mrs. Bailey gained her release from the limitations of the physical vehicle.”

This quick release accounts also for the fact that the autobiography is unfinished.

As her work with the Tibetan developed, and as her own writing, lecturing and early Arcane School work began to demonstrate their usefulness, the Tibetan took advantage of his close telepathic link with AAB to establish certain activities required by the work of Hierarchy for humanity. The Arcane School, although never controlled or supervised by the Tibetan, was used to anchor such service activities as Triangles, World Goodwill and the distribution of the Great Invocation. Certain types of meditation work were also suggested by the Tibetan as a planetary service, particularly the Redemptive Meditations on Preparation for the Reappearance of the Christ and on Attracting Money for Hierarchical purposes; and the Arcane School in 1947 began a serious study of the basic problems of humanity based on his book of that title.

The Arcane School, therefore, as an increasingly useful and useable channel between hierarchy and humanity, was used by the Master DK with Alice Bailey's consent and cooperation to anchor certain needed esoteric principles and realities firmly in human consciousness and to demonstrate the fact that esotericism is a way of life, and not an escape into vague, mystical abstractions. Her whole life work, although devoted to two distinct services, demonstrated that synthesis of outlook and attitude characteristic of every world disciple.

In the words of Foster Bailey, included in the introduction to the Autobiography: “By far the greater part of her life work has always been subjective. We have seen the outer effects, watched the outer comings and goings, helped her and loved her, sometimes criticised, sometimes complained, but always gone on with her, and because of her yet a little higher and a little better than would otherwise have been the case. Her chosen path is on the line of the World Saviours. She has gone back to her own Master KH for yet more daring work with Him and for the Christ.”

The Labours of Hercules: An Astrological Interpretation

A vivid narrative describing the journey of the soul through the twelve signs of the zodiac, as viewed from the myth of Hercules. This inspirational text addresses the challenges faced by all that seek to equip themselves for service.

As we study the story of Hercules and go with him through his twelve labours, passing around the great zodiac of the heavens, we will approach it from two angles: that of the individual aspirant and that of humanity as a whole. It is now possible to regard the human family as having reached, practically *en masse*, the stage of the aspirant, the stage of the intelligent seeker, the stage of the man who, having developed his mind and coordinated his abilities, mental, emotional and physical, has exhausted the interests of the phenomenal world, and is looking for a way out into a wider realm of awareness, and into a more sure sphere of undertakings. This stage has always been expressed by the advanced individuals down the ages, but never before has the human race itself been in this condition. Herein lies the wonder of past achievement, and herein lies the hour of present opportunity.

The Master Index

Each Index from the 24 books has been compiled together to provide a comprehensive listing that reference all subjects within the collected works.

CD-ROM: 24 Books of Esoteric Philosophy

This is a valuable tool for students. It contains the full text and charts from the works of Alice A. Bailey and the Master Djwhal Khul, and has a powerful search facility, copy/paste/print functions and notes/bookmark facility.

Compilations

Ponder on This

Throughout the books of Alice Bailey we frequently come across arresting suggestions and ideas. Many of these are brought together in this book. Arranged in alphabetical subject order they form an ideal introduction to the books as a whole. Topics include: The Ancient Mysteries, Courage, Crisis, Guidance, Joy, Mind, The New Age, Visualisation.

Serving Humanity

Service can be briefly described as the spontaneous effect of soul contact. This contact is so definite and fixed that the life of the soul can pour through into the instrument – the personality – which the soul must perforce use upon the physical plane. This book contains a comprehensive collection of quotations to stimulate thought and increase our understanding of service and its vital importance at the present time.

Death: The Great Adventure

With widespread publicity concerning the ‘near death experience’, many people are now searching for a deeper understanding of death and the process of dying. Esoteric teachings which elucidate on the subtle bodies and their inter-relationship have much to offer to those pondering on and researching the mystery of death. Resurrection is the keynote of nature, death is not.

The Seven Rays of Life

The teaching on the seven rays can enable all true servers to work with greater skill and effectiveness in their chosen field of activity. As Alice Bailey wrote, a study of the rays will mean that "... we shall have a practical method of analysis whereby we can arrive at a right understanding of ourselves as ensouling entities, and at a wiser comprehension of our fellow men. We can then deal more intelligently with ourselves, with our children and with our friends and associates. We shall find ourselves able to cooperate more wisely with the Plan as it is seeking expression at any particular time".

The Seventh Ray: Revealer of the New Age

The Tibetan Master Djwhal Khul suggested the study of all that he had written on the Seventh Ray of Ceremonial Order. His aim was to aid those men and women who would recognise and take up their role of service during this transitional era. This comprehensive compilation is a fulfilment of that wish.

The Soul, the Quality of Life

This compilation from the books of Alice Bailey seeks to increase understanding of the soul, addressing its many aspects under 62 headings.

The Animal Kingdom, A Spiritual Perspective

This compilation from the books of Alice Bailey explains the divine purpose of our association with domesticated animals, and the important role humanity has to play in their evolution.

The Arcane School

The Arcane School was created by Alice Bailey in 1923 as a training school for discipleship. The School provides sequential courses of study and meditation for adult men and women, based on esotericism as the science of service and as a way of life. Practical training in group work integrates the student into the principles underlying the new era in human evolution in which to develop his or her own inherent potentialities to the fullest extent. Students strive to arrive at greater awareness of themselves as an essentially spiritual being, their place of service in relation to others, and their responsibility as an aspirant to discipleship to the working out of the Plan for humanity.

The science of meditation is of fundamental importance throughout the work of the Arcane School. Through meditation the soul may be contacted, and the life of the soul given expression through the personality equipment. Through meditation the gap in consciousness between the personality and the soul may be bridged, and the energy of the soul released in service. The aspirant to discipleship is in training to become “an expert in the life of the soul”.

The Arcane School is conducted throughout the world online and by post when needed. Work in the Americas and Asia is handled through headquarters in New York and in Spanish for the Americas, for the United Kingdom and the Commonwealth and for Greek students working through London and for European language groups in Geneva.

The Arcane School is non-sectarian and non-political; people of all religions and political beliefs are served.

www.arcaneschool.org

Triangles

Triangles was founded in 1937 in the endeavour to unite like-minded men and women of goodwill in a simple, spiritual service to humanity of great effectiveness. Triangles work is done by units of three people, linking in thought and purpose each day and uniting mentally with all other Triangles units in the world. A network of mental power and radiation is thus created which may be used to communicate the energy of goodwill between the peoples of the world. Through this communication of spiritual energy, a pervasive climate of light and goodwill is generated, which helps to influence human attitudes of mind and heart. Triangles workers set energies in motion which unite and relate peoples of all nationalities and of all creeds and colours: the subjective atmosphere of human consciousness is lifted and illumined through the daily use of the Great Invocation by all Triangles workers.

www.triangles.org

World Goodwill

World Goodwill was established by Lucis Trust in 1932. Its overall purpose is to help establish right human relations throughout the whole human race. Mutual understanding and world cooperation can be created through the practical application of the principle and the energy of goodwill.

In promoting recognition of the power of goodwill in our time, World Goodwill has three primary objectives:

- To help mobilize the energy of goodwill through education, and programmes utilizing the power of thought.
- To foster a universal spiritual perspective on the future, centered on the idea that all faiths throughout history have anticipated an age of peace and justice, ushered in by a World Teacher Who embodies divine principles.
- To study the causes of major world problems in such a way as to reveal universal principles, spiritual practices and actions that contribute to the healing, transformation and resolution of the problem.

Programmes include publication of regular newsletters, meditation initiatives, a study course on world problems, webinars, and an annual seminar in London, Geneva and New York.

World Goodwill is an accredited Non-Governmental Organisation with the United Nations in New York and in Geneva.

www.worldgoodwill.org

The Beacon

The Beacon Magazine is published quarterly by the Lucis Press in London. It was founded by Alice and Foster Bailey in 1922.

The Beacon is a magazine of esoteric philosophy, presenting the principles of the Ageless Wisdom as a contemporary way of life.

The Beacon seeks to reach such people throughout the world, in the belief that its pages will help them to enhance their effectiveness in their chosen field of service. Its aim is to encourage the esotericist to apply his knowledge and spiritual resources to furthering the evolution of human consciousness. Towards this end, the Beacon focusses its work on the nature of man, of God and the universe, on the Plan for humanity, the emergence of new age principles in the world, the solution of human problems and the trend of world events.

www.lucistrust.org/beacon

The Lucis Trust

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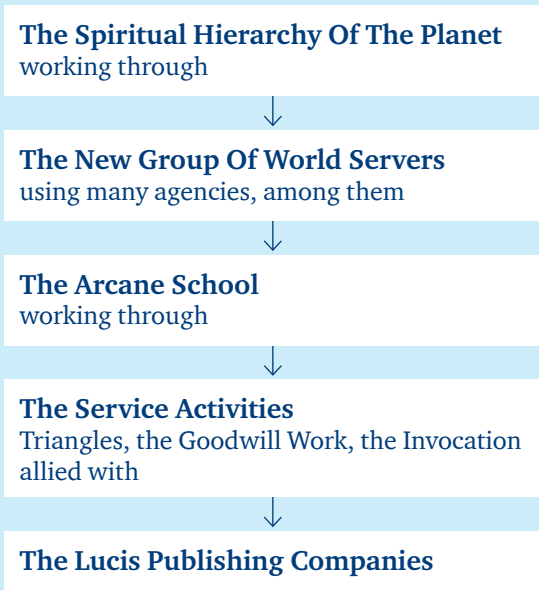
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www.lucistrust.org

The Energy Pattern of the Work

I am not looking for new “stenographers” to take the place of AAB. You have masses of undigested material with which to work, and enough teaching to express and make available to the public for twenty-five years to come. But AAB must not be turned into an occult authority.

One thing I would, however, like you clearly to grasp, and that is the pattern which underlies the various aspects of the work now in process of expansion. A brief diagram should make the relationship clear, and these relationships are factual today:



It is the books which bring people into the various phases of the work; you can aid in keeping them in constant circulation.

The Tibetan

Lucis Publishing Company, New York and Lucis Press, London publish the books of Alice A. Bailey. The books have a wide distribution in the English language all over the world with the titles translated in Danish, Dutch, French, German, Greek, Italian, Japanese, Portuguese, Russian, Spanish and Swedish. A selection of titles have been published in Armenian, Bulgarian, Czech, Finnish, Hungarian, Icelandic, Polish, Romanian and Vietnamese.

The publication of the books is financed through a revolving Fund (Tibetan Book Fund) under the administration of the Lucis Trust. Funds to publish the books are transferred to the publishing companies and a percentage is returned to the fund as the books are sold, in this way reprinting is always guaranteed. Lucis Trust owns all copyrights.



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