

4 ALICE A. BAILEY AND D.K.

4.1 Alice A. Bailey

¹Alice A. Bailey (A.A.B.) started as a missionary. When 35 years old she subjected the Christian dogmas to a critical analysis. Her latent learning (she had in a former life been a disciple in the second department of the planetary hierarchy) began to stir at her work of reflection. She got in touch with the Adyar theosophy, believing she had found the knowledge, but soon realized that she had “wandered into another sect”. It was soon (1919) clear to her that the Theosophical Society no longer had any connection with the planetary hierarchy. In 1923 she founded her own school in New York, the Arcane School, which was commissioned to publicize the new esoteric facts that the recently appointed secretary of the planetary hierarchy (D.K.) considered suitable at the time.

²In theosophical quarters Bailey’s criticism was very much resented. But the Society had badly managed the legacy after Blavatsky. The doctrinal disputes are in direct conflict with the principle of tolerance. Everybody has a right to his own opinion. Nobody has the right to give out his view as theosophy. Everybody should be allowed to formulate his own system and to say, “this is the way I see it”. All of the writers have made many mistakes, which is unavoidable considering the few facts that are as yet available. None of them has the right to say that he is right. The Esoteric Section of the Society is a parody of esoterics. All dictatorial manners are miserably unsuccessful. No member of the planetary hierarchy “commands” or even “wishes” anything. Not even any god has a right to this. All demands or commands show that the “prophet” is false.

³It was the secretary of the planetary hierarchy, 45-self D.K., who supplied Blavatsky with the material for *The Secret Doctrine*. During the years 1919–1949, he dictated a series of works for A.A.B. The following writings (published by Lucis Press, London and New York) were dictated by him:

- *Initiation, Human and Solar*
- *Letters on Occult Meditation*
- *A Treatise on Cosmic Fire*
- *A Treatise on White Magic*
- *A Treatise on the Seven Rays* (five volumes)
- *The Destiny of the Nations*
- *Glamour: A World Problem*
- *Discipleship in the New Age* (two volumes)
- *Telepathy and Etheric Vehicle*
- *Education in the New Age*
- *The Externalisation of the Hierarchy*
- *The Reappearance of the Christ*

⁴In this connection it must be emphatically said that these books are written for disciples and not for those who believe they understand, that is, those who previously were no “initiates”. As was to be expected, readers of D.K.’s works in many cases just believed that they understood. Conceit seems to be ineradicable. There is every reason to be on one’s guard against the expositions of such readers. Distortions will certainly not fail to appear. The black lodge will attend to that.

⁵The terminology, abortive in many respects, must be wholly assigned to A.A.B. She was the one who originally established the terms to be used. The result of this is that the books need to be rewritten by a writer trained in esoterics, philosophy, and science. The indispensable value of the books is, as always, the facts given out through them. It is the task of the individual reader to put these facts into a system.

⁶One can understand the incredible difficulties that A.A.B. must have faced when bringing down the ideas of 45-self D.K. and trying to express them in the English language, which lacks words for all superphysical realities. Anything adequate (anything that fully agrees with reality) is out of the question. One example of the difficulties is the juxtaposition (in *Discipleship in the New Age*, Vol. Two, page 405) of intuition – buddhi – pure reason – mental quality – universal mind, a confusion of three different kinds of consciousness (essential, causal, mental).

⁷It is to be deplored that A.A.B. never got any other education than the one she received as a Christian missionary. Her designations of esoteric realities are to a large extent the same terms as the ones used in totally confusing Christian dogmatics, terms hopelessly idiotized by ignorance, such as redemption, atonement, salvation, which she uses with obvious delight, when it really is about processes of matter, energy, and consciousness in the solar systemic and cosmic evolution.

⁸What one finds remarkable with regard to the planning for heralds of esoteric knowledge is the apparent aimlessness in their incarnations. Blavatsky as well as Besant and Bailey would have needed a thorough philosophical training in an appropriate cultural environment. Instead everything was done at random in the most unsuitable environments and in the most unsuitable conditions. It appears as if every one of them were forced to work herself up from the most unsuitable circumstances. One would think that lightbringers from the planetary hierarchy, who have a work to do for human evolution, a mission that is foreseen and necessary, could count on being treated as ambassadors and not as adventurers. No king sends his messengers out as beggars. Most of those lightbringers had to work themselves up from the stage of barbarism without help, had to liberate themselves from all illusions and fictions that people had tried to idiotize them with, a work that takes about 35 years. One would think that this work could have been spared them.

⁹A.A.B. talks about the “three aspects of the will” and thereby means the motion aspect in 43-, 44-, and 45-selves (or the third triad).

¹⁰According to the same terminology, worlds 47–49 are called the “matter aspect”; worlds 45 and 46, the “consciousness aspect”; and worlds 43 and 44, the “will aspect”. Such a use of terms actually produces a wild confusion of ideas. It would of course be correct to say that in worlds 47–49 the matter aspect is the essential one, in worlds 45 and 46 the consciousness aspect is the dominant one, and in worlds 43 and 44 the will aspect is the most prominent aspect.

¹¹To sum up it may be said that A.A.B. is as clear about facts belonging to the life view as she is unclear (almost an illiterate) when it comes to the world view.

¹²The attitude of both A.A.B. and D.K. appears so strange that one will ask what may be the reason for it. Since no explanations have been given, some guesswork may be permitted for once in a while (however repulsive assumptions are as a matter of principle).

¹³The two most important disciples of the planetary hierarchy, where the results of knowledge are concerned, are indisputably Blavatsky and Leadbeater. Blavatsky (belonging to the first department) was assigned to teach the knowledge of reality to a mankind that was entangled in its illusions and fictions, its countless ideologies and imaginative speculations. She was not able to produce any clearly formulated and comprehensible system of thought. But she delivered a fatal blow to theological, philosophical, and scientific dogmatic thinking and intolerance.

¹⁴Leadbeater (belonging to the fifth department) became the outstanding esoteric systematizer and historian. He started from the matter aspect and gave the first esoteric scientific system to mankind.

¹⁵The planetary hierarchy, trying to help mankind towards an understanding of existence, works in all possible ways through its disciples to reach as many as possible. Often the hierarchy has to start from existing ways of looking at things (however wrong these may be) in order not to alienate those seekers who have got caught in some emotional ideology and

who only gradually can be awakened to an understanding of the demands of reason.

¹⁶Both Blavatsky and Leadbeater were quite unable to influence or win over the emotionalists to whom feeling is the most important factor. Realizing this, the second department let A.A.B. incarnate. A.A.B. was to address herself especially to those who had got caught in the Christian ideology. A.A.B. received a thorough literary education and was led to become a Christian missionary in India.

¹⁷When eventually (at 35 years of age) she was able to liberate herself from Christian dogmatic thinking, the time had come to awaken her latent talents for clairaudience, clairvoyance, and telepathy, whereupon she became the secretary of 45-self D.K. (second department).

¹⁸Being an old Christologist, A.A.B. found it easiest (which presumably also was the intention) to use her old Christian outlook when choosing terms for esoteric ideas. Her writings are bristling with words and phrases from the "New Testament", so that the Christians can identify themselves with it and are not at once repelled by a strange terminology.

¹⁹It seems strange, however, that Leadbeater never got any recognition for his magnificent work, which is outstanding in the history of esoterics. Perhaps the explanation for this is as follows:

²⁰A.A.B. came early in conflict with theosophists in Krotona, California, who had immensely overestimated the help they had been able to receive from Leadbeater, who was held responsible for this quite undeservedly. The fact that some very mediocre people seem to have invoked Leadbeater's recognition made her lose her confidence in his judgement. (To be guided by such things, however, is also a proof of lack of judgement.) She was especially offended by the third part of the book, *Man: Whence, How and Whither*, where Leadbeater (perhaps from injudicious zeal) describes visions of the future, and such detailed descriptions almost never come true. Because of this Leadbeater incurred further blame. But Leadbeater only reported sceneries that were conjured up by a mental deva. One would think that A.A.B. should have considered D.K.'s assessment of Leadbeater ("Of his sincerity and of his point of attainment there is no question.").

²¹However, neither did D.K. seem to appreciate Leadbeater's work, which mostly consisted of research in esoteric history and in the matter aspect of the worlds of man. The consciousness aspect certainly is the most important one.

²²Esoteric students should as much as possible ignore the matter aspect and concentrate on the acquisition of ever higher kinds of superconsciousness. But also esoteric history is of importance as a foundation to build upon and a general orientation in life for beginners in esoterics. Profane history demonstrates such an almost total ignorance of life that the beginner should get some hints about the time spans involved, not just a few thousand years. For Westerners the matter aspect is pedagogically the most desirable starting point. Leadbeater's work will prove to be of value to historians and scientists. The fact that Orientals and subjectivists find that path to be an undesirable detour is of course understandable. But Leadbeater belonged to the fifth department and was a typical Westerner, historian and scientist. He lacked the necessary competence to treat of the evolution of the consciousness aspect through the incarnations. That task requires more than a causal self.

²³D.K. (second department) is an old Oriental with a predilection for orientalism. He starts from the consciousness aspect and wants as far as possible to ignore the matter aspect. It is also evident that he disapproves of Leadbeater's emphasis of the matter side of existence. D.K. addresses himself chiefly to the religious people and subjectivists in philosophy, and then Leadbeater is not a suitable teacher to bring forward. It is hard to understand this almost negative attitude, when it is known that nobody more than Leadbeater has worked for the mentalization of religion. He founded the Liberal Catholic Church and gave the esoteric interpretation of the Christian creeds and sacraments.

²⁴But the fact probably is that still the different departments work by themselves, preferring

to ignore the trinity of existence. They cater for various sects and in so doing share to a certain extent their one-sidedness.

²⁵A.A.B. reacted strongly against some conditions in theosophy and blamed primarily Leadbeater for these. However, if these concerned the demands for a vegetarian diet, abstinence from tobacco, alcohol, etc., they were actually made more rigorous by D.K. if the aspirant has made it his goal to refine his etheric envelope. Leadbeater cannot be blamed for Big Brother manners and invoking “orders of the planetary hierarchy” (a serious mistake), but this was a marked tendency of Annie Besant (first department), who cannot be relieved from the accusation of having been too authoritarian. She made the same mistake as the majority: the ability to contact the causal world and the essential world is taken as proof of sovereignty in those worlds with an overestimation of oneself as an inevitable result.

4.2 D.K.

¹D.K. is a 45-self belonging to the second department of the planetary hierarchy and is the foremost disciple of 44-self K.H. His known incarnations include Dharmajyoti (a disciple of the Buddha) and Aryasanga (the founder of the yogachara school of Buddhism about 500 A.D.) in India and Kleinias (a disciple of Pythagoras and the founder of a school in Athens) in Greater Greece. About in 1920, he became the secretary of the planetary hierarchy. He dictated large portions of *The Secret Doctrine* for Blavatsky.

²In November 1919 he entered into communication with A.A.B. With her capacity for clairaudience, her literary education, being of old a disciple of K.H., she was seen as specially suited as a receiver and bearer of that esoteric knowledge D.K. which wanted to give to mankind. He dictated about 18 esoteric works to her during 30 years (1919–1949).

³D.K. saw the necessity of correcting the wrong conceptions there were in the writings of the theosophical sects, conceptions that threatened to become rigid dogmas and thereby obstacles to the perception of reality. He decided to intervene himself. But as always he was reduced to start from the possibilities of understanding that existed.

⁴D.K. was therefore to a very large extent forced to employ partly the largely unsuitable theosophical terminology already existing, partly Pantajali’s Sanskrit terms, partly terms from yoga philosophy. The result, albeit revolutionary in essential respects, with a great number of new facts, unfortunately was not what it could have been if an expedient terminology had been available to D.K. Immensely more could have been said in an incomparably simpler way instead of by using circumstantial and yet inadequate means of language.

⁵He also often deplored the lack of words and terminology, a deficiency that precluded a reasonably adequate communication. Only a total misunderstanding of what is meant by a 45-self can think that he himself did not realize this inadequacy. But being obliged to use the means of language that were available at the time of writing, the conveying of his message must have appeared almost a desperate undertaking to him. Also it was evident that Bailey was the only instrument available at the time for conveying his message. Even the instrument must have been a restricting factor, since she was an ideal interpreter where the life view was concerned but lacked the scientific and philosophical training that would have made her useful in everything belonging to the world view.

⁶In his works, D.K. often uses the term “in time and space” to emphasize the fact that the information given does not refer to static conditions but to expedient energy manifestations to be utilized. The expression is typical of the difficulties in language he was faced with when explaining the meaning intended.

⁷One instance of how D.K. found it impossible to use the existing terminology to account for the different kinds of consciousness is that the four different kinds of mental consciousness (47:4-7) received the common designation “concrete, lower mind”; and the three different kinds of causal consciousness (47:1-3), “abstract mind”. One is reminded of K.H.’s

comparison in a similar situation that such terms are about as ill adapted to their purpose as an axe for fine carving.

⁸Except for two cases, D.K.'s incarnations have been in India and Tibet, and he is, as he says himself, mentally a typical Oriental. He is the planetary hierarchy's expert on the Senzar literature from Atlantis as well as the enormously extensive archaic literature and of course the whole Sanskrit literature. His works are studded with quotations from all those fields, mostly unintelligible to others than causal selves. Much is (like Blavatsky's *Secret Doctrine*) intended for the future disciples of the planetary hierarchy. This will spare the teachers work at giving out materials that have been publicized.

⁹Of course, to a 45-self the consciousness aspect and even the motion aspect (energy and will aspect) are of incomparably greater importance than the matter aspect. In his presentation D.K. starts from the yoga philosophy with its subjectivism and one-sided emphasis of the consciousness aspect, which is clear from statements such as "the dense and concrete do not exist". This is not common sense, which must firmly assert that the perception of reality belongs to a certain world, that it is correct in its own world but not in any other and that one does not have any logical right to regard the perception of reality of a lower world as illusory. To a first self (who exists in the worlds of man) the matter aspect is the fundamental one; to a second self, the consciousness aspect; and to a third self, the motion aspect. The perception of reality of the second selves belongs to the worlds of the second self, not to those of the first self. The fact that the worlds of the first self appear totally different to the second self than to the first self is irrelevant.

¹⁰Subjectivism is right where the consciousness aspect is concerned but logically illegitimate where the matter aspect is concerned. The matter aspect is the only one protecting us from the illusions and fictions of subjectivism, such as they dominate both in European and Indian philosophy. This must be maintained if we are not to backslide into the superstition that "all is illusion", whereby human common sense (man's supreme authority) would be eliminated. We really have had enough of that kind of consciousness aspect, which is the basis of all the serious mistakes of imaginative excesses in world view as well as in life view. Until all the pertaining subjectivist empty phrases have been weeded out of mankind's ways of looking at things, we must, just as in natural research and in the pertaining disciplines, start from the matter aspect, the only one correctly perceptible in the worlds of man (47–49). The matter aspect is the only corrective to fantasy in the physical as well as in the emotional and mental worlds. Even the symbolic locutions of the mystics need to be eliminated. They bring about a confusion of ideas in those who want exact ideas in agreement with reality. The fact that exactitude and clarity disgust the mystics, who need unrestrained expansion in the ocean of emotional consciousness, is not a tenable objection. It is about time that people strive to become mental selves and learn how to use emotional consciousness as an instrument of the will only. When, some time in the future, hylozoics, emphasizing all the three aspects of reality, has become the dominant working hypothesis and way of looking at things, then perhaps the demand to regard the matter aspect as the fundamental of the three can be given up, but not before.

¹¹The professors of philosophy must be taught to see that the history of philosophy is the history of errors, that man only produces fictions when he tries to form some sort of world view or life view without esoteric facts. The history of philosophy is the discipline studying those inevitable errors in thinking which man makes as soon as he begins to speculate.

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