

## Talk by Alice Bailey to Arcane School students April 21, 1944

AAB: I think we had better begin by rereading Rule 5. Last week we took up the first demand, and this week we will take up the second. [Reading from *The Rays and the Initiations*, p. 112]:

*In unison let the group perceive the Triad shining forth, dimming the light of the Soul and blotting out the light of form. The macrocosmic Whole is all there is. Let the group perceive that Whole and then no longer use the thought, "My Soul and thine."*

AAB: The second demand is: "Let the group perceive that Whole and then no longer use the term 'my Soul and thine'." [Reading further from *The Rays and the Initiations*, p. 121]:

The second demand, that the sense of synthesis should be the goal of the training given to applicants in the New Age, is a direct evidence of the new Shamballa contact, because synthesis is an attribute of the divine Will and the outstanding quality of Deity. It was inevitable that intelligence and love should be evolutionary objectives on the planet and the first two divine aspects to be developed, for they are qualities of the Will; they make the manifestation of the divine Will possible; they guarantee its intelligent application and its magnetic power to draw to itself all that is needed for the expression or the manifestation of the divine envisaged purpose, visualized synthetically, and motivated, implemented, engineered and made possible by the dynamic aspect of the same Will.

I think it is very interesting to remember that synthesis is an attribute of the divine Will and an outstanding quality of Deity. And that of course is on the physical plane expression of life because, if you think about it, we ourselves are divine aspects, and synthesis, or the ability to hold the mental, emotional and physical bodies together in coherent form, is our outstanding attribute. The guaranty that we have a will is the fact that you and I as Souls can be integrated personalities and not only hold our minds, our emotions and our physical bodies together as syntheses, but we hold our physical body together. When you turn your attention away from the physical body, it disintegrates and dies. And it is the synthetic Will of deity that keeps our planetary Logos integrated and developing. We need to make these high-sounding ideas practical. How would you make that idea practical?

I think that one of the things that is wrong with most of us is our lack of synthesis, of integrity, of spiritual coordination. Here we are, a group gathered together, and our whole focus is spiritual. As far as in us lies, the Soul is the important factor in our consciousness, and integration of Soul with mind is our first effort, and integration of Soul and mind with the emotions is our next activity, so that we shall not only understand but feel, and I personally think that is where we stop. We don't carry the integration down into physical plane living. I refer to the true alignment or integration that is required if that lower aspect of Will can function through us so that Soul and mind and brain and physical body will be a unified whole. We stop with thinking and emotion, and it doesn't come down to sacrifice on the physical plane, and sacrifice is an aspect of Will. This subject of Will is a new thing we are going to deal with. How much does sacrifice implement Will on the physical plane? It gets arrested on the plane of feeling. It so often remains the spiritual thing. The Tibetan talks about integrity and integration. I think they are two separate things. You can have a lot of integrity and no integration. [Reading further from *The Rays and the Initiations*, p. 120]:

It is interesting to note that there is every evidence in the world today that the Shamballa energy is directly impinging upon the human consciousness and directly producing results. The destroyer aspect of the First Ray of Will or Power is producing worldwide destruction through the use of the first kingdom in nature, the mineral kingdom. That which is made of

metals and chemicals is bringing catastrophe and destruction on earth, primarily in the human kingdom. At the same time the second attribute of the Will, synthesis, is evoking an equally widespread response. This sense of synthesis has a mass effect earlier than it has an individual effect, and this is a thing of interest and importance to note at this time.

I think the mass of people are far clearer in their consciousness as to what they want in the world as to the postwar period than are the thinking people, the disciples, etc., because the mass sense of synthesis is very sound. Children draw no color or racial distinctions; they are naturally inclusive. It is the same with the mass of people, as in Harlem, but you get in the higher brackets and you don't find it so. The masses have a sense of synthesis. One of the evidences that we haven't got it is that we talk so much about it. The more the mind gets developed, the more we think in terms of distinctions.

M: Is a developed mind a detriment then?

AAB: It is the use you make of it when it is developed that matters.

M: An interesting colored woman came to speak to my group for her race, and I said, "If you have people like you, you will go a long way, but how about the people in Harlem?" She said, "I couldn't associate with the people in Harlem."

AAB: I don't think that has anything to do with color. I couldn't live with an unskilled Polish family, its habits and customs, and the way it does things.

C: It is a question of evolution.

AAB: I don't believe it is a question of race, but of where you stand upon the ladder of evolution.

JL: We have no sense of synthesis while we are looking for distinctions. You cannot know there is a synthesis if you don't start with a distinction.

AAB: We have to work so hard to be brotherly, and in the last analysis our sense of distinction is not based on color of skin or racial type; it is based upon our habits, the way we live, talk and think.

JL: In one of the questionnaires a student said she had racial antipathy but that such a feeling was based on experience and not on nationality.

N: In the teaching it is stated that our thoughtforms smell. That is why the initiate cannot live with ordinary human beings, because the thoughtforms are so obnoxious.

AAB: I think the odor is meant in a symbolic sense. A Master can't live with us because our thoughtforms are so atrocious that they build up barriers around us. I think it is very interesting going into all these problems. We are afraid to discuss these things and get at the very root of the situation.

RK: Don't you think it is because we are dealing with the form aspect?

AAB: Yes, but we are all using form. We are all focused there. I am not completely detached from my mind, my prejudices, my emotions, and I do not think anybody is. I don't know anything about complete detachment. I may be identified with a higher type of form, but we are all identified with form and will be until we are Masters. The last fetter a Master casts off is irritation, and that is identical with emotion.

GP: What about sensitivity?

AAB: It depends upon what use you make of your capacities. I think one of the difficulties is that we are so wrapped up in our ideas. You think we are our ideals, and we are not; we are more. I don't agree that everything that is not right is identified with form. It is an enunciation to themselves of their goal, and once you have a goal you don't talk about it; it is part of yourself. I suppose that one of my major disgusts is a vision that doesn't materialize, and this is really disgust with myself. I think most of us at our stage of development formulate our theories, express our dreams and visions in words. We know we don't measure up, but we move on.

M: Didn't someone say that stars and ideals are alike in that we never reach them but, like the mariners, we plot our course by them.

AAB: [Reading further from *The Rays and the Initiations*, p. 120]:

The second attribute of the Will, synthesis, is evoking an equally widespread response. This sense of synthesis has a mass effect earlier than it has an individual effect, and this is a thing of interest and importance to note at this time. Later, the dynamism inherent in the Will, wielded by the New Group of World Servers and by the disciples and initiates of the world, will turn that instinctive mass response into factual experience and produce the "appearance" on Earth of the new, developed "quality" that "life" seeks in the New Age to demonstrate. In the first volume of this Treatise, I called attention to the three divine aspects: Life, Quality and Appearance. They are now in process of making their appearance in final form for this particular cycle.

There are three attributes of Will – destruction, synthesis and dynamism. We have had the expression of destruction. Then the builders come in, the New Group of World Servers, and produce something that will be a synthesis. Then the third aspect will take possession of that form, and you will have life and living things. [Reading further from *The Rays and the Initiations*, p. 121]:

Synthesis dictates the trend of all the evolutionary processes today; all is working towards larger unified blocs, towards amalgamations, international relationships, global planning, brotherhood, economic fusion, the free flow of commodities everywhere, interdependence, fellowship of faiths, movements based upon the welfare of humanity as a whole, and ideological concepts that deal with wholes and that militate against division, separation and isolation.

Little as people realize it, these concepts are relatively new factors in the human consciousness, and the fact that they are the result of a new and direct relation between Those Who implement the Will of God and humanity everywhere is the guarantee of the inevitability of their expression in the future.

AAB: I suppose that practically all of us in this room can think back thirty or forty years to a world where cooperation was never talked about, relatively little welfare work was done and there was no organized welfare work anywhere, very little talk about brotherhood. There was no such word as internationalism when I was a girl. One of the ways in which we can trace the development of human thinking is by tracing the new words that come forth to meet the new need.

M: Do you think that is what the Tibetan means when he says that the whole human family is at the entrance of the path of discipleship, because they know of a better way of living? Hope must be

driving them forward because they know there is a better way of life. It must be some sort of sense of synthesis.

AAB: It must mean a determination on the part of the human family as well as the knowers and builders in the human family to manifest what exists on the inner side. I don't think it is hope; it is determination. It is knowledge. When you know the thing exists, then you say, "This shall be." It is a fiat that goes forth – it is an order – but I have never been able to work it. GVH used to say that behind it all is all good and all substance, and money belongs to groups like this. Claim it. And I have demanded it, but I haven't got it. I am not sure that is the way.

M: The Tibetan says that everyone at some point in his life gets what he desires.

AAB: That means in some life.

RK: When you get it, you may have outgrown the desire.

AAB: I shall never outgrow the desire for money to do the Master's work. [Reading further from *The Rays and the Initiations*, pp. 121-122]:

Little as people realize it, these concepts are relatively new factors in the human consciousness, and the fact that they are the result of a new and direct relation between Those Who implement the Will of God and humanity everywhere is the guarantee of the inevitability of their expression in the future. It is only in the immediate interim – a period of one hundred fifty years – that delay may seem the rule. Such, however, will not really be the case. The forms through which these new and impending ideas must take shape and manifest have yet to be created, and that takes time, for they are built by the power of thought and due process of educating the public consciousness until that consciousness becomes confirmed conviction and demonstrates as an immovable public opinion.

This sense of synthesis is one of the things that the new esoteric schools will develop in their students and neophytes, for it will be the people trained interiorly in these schools who will be the builders of the new world and the trainers of future public opinion. The labels and the names whereby these schools may call themselves mean but little. Many will proclaim themselves as esoteric schools and will communicate nothing of a truly esoteric nature. They will but attract to themselves the gullible and the foolish. There are many such functioning in this manner today. Others may refrain from all outer indication of esoteric and occult training, and yet convey the needed teaching. They will seek to relate the One, the Monad, to the personality, and to evoke in their students a true sense of synthesis.

It is the sense of synthesis, putting it very simply, that will be the goal of all the educational movements, once the New Age idealism is firmly established. Physical coordination, personal integrity (which involves primarily the control and later the negation of the astral body), and personality integration will be the essential first steps.

AAB: Have you ever studied how much physical coordination you have? Have you ever gone into a classroom and watched little children pick things up and put them together? One child will jumble things up and another will do the thing correctly. It is the brain controlling the muscles and nerves of the body. Then when you have worked it out in the purely physical sense, it comes down to a question of memory, whether you have the faculty of relating not just the physical body to other physical mechanical things, but whether you can relate past and present, which is what memory is. To me that is physical coordination. To me memory is a matter of the brain, a purely physical thing.

Then you come to personal integrity, which involves control and then the negation of the astral body. You have to remember that these instructions are written for initiates. Link that up with the teaching in *White Magic*, and there comes a stage when you discover that the astral plane does not exist. And if the astral plane does not exist, then the astral body does not exist. Therefore there is no personality integration just so long as the astral plane is your natural habitat, because you are working on the plane of illusion. The Tibetan teaches that Soul, which is the second aspect out of the three, eventually disappears and you have direct communication between the Monad and the personality. So under the Law of Correspondence, the second aspect of your personality also has to disappear, and you have no personal integrity really until the astral plane and your astral body has no longer any meaning for you.

C: The meaning of integrity is interesting. It comes from *integer*, one, a return to an original state. From the Bible we have the quote, "Let integrity and uprightness preserve me." Psalm 25:21.

B: A person who is integrated is a person who is always true to himself. In essence it is being true to yourself.

RK: It is better to be true to the Self.

AAB: It is yourself and where you place your emphasis.

FB: That is the high stage where you first say, "My Soul and thine."

AAB: A blackguard is true to himself. We are true to our mental understanding of things.

JL: Do you have all three at once, or do you have personality integration after you have personal integrity?

AAB: According to the Tibetan it is integrity and integration. After the astral body no longer has reality for you, then you have integration.

RK: You have the necessity of the three lower planes – first the physical, then the emotional, and then the mental, and you can't begin to be a personality until you have power on the mental plane.

AAB: Old John D. had no emotions; he was a perfectly practical man. He had a goal and he went right ahead. The astral plane had no reality for him.

BG: He had desire.

AAB: He had conviction. It is on all planes. The correspondence of emotion on the mental plane can be seen in his driving urge. It's interesting if you take the different characteristics and work them out on all planes to see how they demonstrate. I don't think Hitler is emotional. I think his brainstorming is purely psychological.

AD: What makes him hysterical when he is crossed?

AAB: Nerves. That is physical. In advanced people, if disease is present, they will show signs like emotion, but there is no emotion behind it.

AR: I don't see how that proposition can be meant to apply in the future because there are many personalities that are integrated.

AAB: They are not integrated from the standpoint of the initiate. Again and again in these instructions the Tibetan warns us not to interpret these words in terms of disciples. Looking at myself, the astral plane and the astral body are very real to me, and therefore my personality integrity is quite faulty and I haven't any personality integration. [Reading further from *The Rays and the Initiations*, pp. 121-122]:

It is the sense of synthesis, putting it very simply, that will be the goal of all the educational movements, once the New Age idealism is firmly established. Physical coordination, personal integrity (which involves primarily the control and later the negation of the astral body), and personality integration will be the essential first steps. To this will succeed processes whereby the fusion of the personality with the Soul, of the lower self with the higher Self, and of form with the divine Dweller in the form will follow next.

AAB: Do you know what it would really mean? Nothing in this series is written for disciples.

RK: He says fusion of personality and Soul. The lower reflection of it is the fusion of the sons of mind and the lower reflection of mind. Then it reaches from the Buddhic down to the astral where creation takes place. The third stage is when the Triad and personality meet so that the whole thing is ready for Monadic life. That is how I understand what he is driving at. In the building of the Antahkarana, it stabilizes and clarifies for me the Triad.

AAB: When the personality is merged with the Soul you are a Christ.

JL: What does he mean by personality merging and personality integration?

RK: Don't you think he means that phase of the real individual with which he is physically coordinated, as the relation between the planetary Logos and his body in the world of ordinary form? That is his personality through which he makes an impression.

AR: He says he has to step the thing down in order to give us any understanding.

AAB: We all have to interpret this from the standpoint of our status, and what happens to you is correct for you and so for me.

AR: I don't see why he talks of the personality of the initiate being fused with the Soul. That has taken place long ago.

AAB: It is not accomplished, according to the Tibetan, until after the third initiation, a very advanced initiation.

N: Maybe the Tibetan uses those words according to the plane with which he is dealing. When he speaks to us as disciples he uses those words with different meaning. We try to interpret as aspirants and disciples.

AAB: The Lord of the World himself functions through a personality. The Christ appears as a personality. The initiates appear as personalities. We are a roomful of personalities.

AR: The Logos himself appears as a personality.

AAB: I have no conception of what the personality of the Logos would be. The planetary Logos is the Youth of Endless Summers, the Ancient of Days.

RK: Speaking of a roomful of personalities, is there not also a group personality present here?

AAB: There ought to be.

RK: So that we are not just spheres by ourselves, but there is a plan.

AAB: You mean we are much nicer than we appear.

RK: We are more fused than our separate forms indicate.

FB: It is a reverse process. My Soul created me, but this group of personalities creates its own Soul, and there is where we have to struggle.

AAB: We create the group personality but not the group Soul because that is a fusion of all our Souls, but we do create the group personality.

GR: The word personality comes from *persona* or mask. Form takes on the color of what is transmitted through it. The personality is the form; the Soul is our individual one, and the divine force is flowing through it.

AAB: Once we are fused we have physical coordination, personal integrity, emotions ruled out, and then personality integration.

FB: This group will have personality integration when it is automatically true to its destiny and sustains the proper quality.

RK: Here is in actual expression the creative Triad. FB said that we have to create a group Soul. AAB said that it already exists, and we have to become conscious of it. Then we are dealing with the Triad.

AAB: [Reading further from *The Rays and the Initiations*, pp. 122-123]:

To this will succeed processes whereby the fusion of the personality with the Soul, of the lower self with the higher Self, and of form with the divine Dweller in the form will follow next. Then the truly esoteric phase of the educational process will be attempted when the earlier steps or stages have been satisfactorily grasped and there is indication of some measure of real success. By that time the school of the Mysteries and the Halls of preparation for initiation will be generally recognized by the thinking people and believed in by the expectant masses.

In those schools, those who are beginning to function as Souls will be led on to take their next step. Their developed Soul nature will be expressing itself through intelligent love and a sense of group fellowship; these two divine qualities will form a basis or foundation from which the next unfoldment can emerge and on which a more spiritual superstructure can be built. The Science of Meditation and the conscious building of the Antahkarana will be the first two preliminary stages in the esoteric curriculum. Today, the true teaching of meditation and the construction of the bridge of light between the Triad and the personality are the most advanced teaching given anywhere.

Humanity is, however, ready for exceedingly rapid development and this readiness will demonstrate increasingly in the postwar period, and for it the disciples of the world must make ready. Two factors will bring this about: the first is the tremendous stimulation that the

war, its demands and its consequences have given to the human consciousness and, secondly, the coming in of very advanced Souls ever since the year 1925. These Souls will be ready to give the needed training and instruction when the right time comes, having brought it over with them when they came into incarnation, and knowing normally and naturally what the modern esoteric student is struggling to grasp and understand.

A study of what I have here outlined as basic requirements will show that the esoteric schools about which I wrote in *Letters on Occult Meditation* lie far ahead in the distant future. The work of the preparatory schools must come first, and their work will proceed until such time that the work of the Ashrams of the Masters is recognized as forming part of an outer Hierarchical activity. This in due time will lead to the giving of the first initiation publicly, as a part of the great service ritual of the then prevalent universal religion. The race of humanity will then – in its most advanced brackets and groups in every country in the world – be normally clairvoyant, and will therefore see for themselves the light within the candidates; they will know then that the first initiation is justifiably undergone, and they will also see the same light in thousands who in previous incarnations have taken that initiation.

One thing only will I add to the above and to the elucidation of the significance of Rule 5. The clue to all this esoteric work demanded by Shamballa is to be found in the development of the Art of Visualization. Through visualization, three expressions of the human consciousness will become possible:

1. The Antahkarana can be built and the shining of the Triad be definitely seen. Such will be the new vision – an outcome of the development of *the sense of vision*.
2. Groups, large wholes and major syntheses will also be visualized, and this will lead to a definite expansion of consciousness. Thus *the sense of synthesis* will be unfolded.
3. All creative art will be fostered by this training, and the new art of the future in all departments of creativity will be rapidly developed as the training proceeds. The unfoldment of the sense of vision and of the sense of synthesis, through visualization, will lead to *a sense of livingness in form*.

JL: A child born around 1925 will be 30 or 31 at the end of the 14-year adjustment period in 1955 or 1956. When he is talking about the war, it looks as though he meant 1956 as the end of the war and its cleanup.

AAB: There is going to be an awful lot of cleaning up to do.

RK: Three things were mentioned earlier: destruction, synthesis and livingness.

AAB: When you destroy things you find their dynamism is livingness.

FB: Synthesis is a quality of the First Ray and of Shamballa, and it has worked out as that. Both Axis powers have a vision of world unity.

AAB: And the sense of coordination and synthesis; their coordination in their internal economy is wonderful.

FB: This is true in terms of the whole of humanity, and that is the more important part of the Four Freedoms “for all people everywhere.” That is one of the most advanced and powerful statements that has come forth from the Brothers of Light, from the Shamballa force. And first we have a

turning away of power from the dark side to the light side, and the Four Freedoms is one of the things that is most bitterly fought and resented.

RK: The Axis powers disregard them, and so disunite nations; they disregard the life aspect. The other nations disregard things that hamper life.

AR: One leads to synthesis and the other leads to crystallization.

JL: Do you figure that, according to the Tibetan's language, Hitler has integrity or integration?

AAB: The Tibetan says that you can't have integration until you have integrity.

JL: I figure that integrity is integration with the Soul.

AAB: The Tibetan says that personality integrity is control of, and later the negation of, the astral plane. He says that integrity is freedom from the astral plane, and that leads to integration.