

Alice Bailey Talks

Talk to Arcane School students given on Friday, January 18, 1946

AAB: I am going to read to you two pages and then I am going to take up with you some of the unpublished writings of which I have quite a lot because in one or two of these paragraphs in *Discipleship in the New Age* the Tibetan refers to the way the Masters work in impressing their disciples. That is the major way in which they get their ideas over.

Here we have a group of people who for many years have oriented themselves toward an ashram or are in one and know it. The thing that we are trying to do is to be an impressionable group. I have often wondered whether there might not come an impressionable moment in the course of the years when we would be so at one amongst ourselves and our own souls, linked up with the Hierarchy, that we might get a group impression. When I say that, I wonder whether we would recognize it if it happened. There is always a difficulty. It is the difficulty with the individual. For example, we get an idea; where did it come from? If you were just a beginner you would say, "A Master spoke to me," but we have a little bit more sense than that. The first time the Tibetan dictated to me in November 1919 I got the impression that I would have to be psychic, and I said out loud, "Not by any chance. I am not a psychic." I didn't recognize an impression for what it was. I would like you, in the regular meditation that you are doing, to watch for impressions; not do the meditation and then stop, but take a moment or two at the end of the meditation and listen and watch for an impression. I am confident that that is the thing that is wanted in this group.

M: Would that be the only time?

AAB: Most probably you would get nothing at first because you would be so anxious to get it. A Master will throw an idea into the mind of somebody, and it may take a year, six months, an hour, a minute, to come through, according to the receptivity of the disciple. It really comes down to the matter of how close the relationship is between your physical brain and your mind and whether there is something emotional intervening. Most of us have an emotional vehicle that is a great barrier for the sweeping through from the Soul via the mind into the brain. And I want you to read what the Tibetan gave us on the Science of Impression.

Group impression is really easier than individual impression because there is group interplay and group stimulation. Something comes, a heightened vibration, if you like, when you are working together in a united group.

M: Would that be the same in the world? Take the world conditions today. I feel that there is something trying to come through, but there is something interfering. Take capital and labor and conditions all over the world, something is interfering.

AAB: Don't you think that is why the Invocation was given at this time? Captain T. sent me today the name of the major in command in Tokyo. The Japanese are the people who are going to propagate the Triangle work.

JL: Tokyo is going to be one of the centers.

AAB: [Reading from *Discipleship in the New Age, Vol. I*]:

As you face this opportunity in a world that is passing through a major crisis, I would like to state that it is necessary for all working disciples to have three things in mind if they are to work efficiently and as desired.

First, disciples should know that the Masters have three grades of workers. There are those doing the difficult work in the outer world. They materialize the forms through which the Hierarchy can express its intentions and they make the human contacts. [pp.17-18]

They are not just plain accepted disciples; they are disciples who make their presence felt in the world through some aspect of activity and teaching. It needn't be teaching. The major work that has been done in

the Arcane School is not the training of all of you and all the Arcane School members, it is that the Arcane School has been the channel through which great and new things have been anchored in the world for the New Age, such as the New Group of World Servers, the germ of the New World Religion, and other things that are relatively quite unique. The teaching of individuals has been incidental.

There are many such disciples, and they are doing this work from their own free choice and because they have realized the immediate and coming need of humanity and have pledged themselves to serve. There are, secondly, those who act as links between the Elder Brothers of the race, the Masters of the Wisdom Who embody the divine Plan and the workers mentioned above. I do not say that they act as links between the disciple and his Master for that is a direct relationship which none may touch, particularly in the more advanced stages. [DINA1:18]

Never has the Tibetan dared to give me a personal instruction because I work under the Master KH, and it is none of his business. Once you are a disciple of any grade, nobody interferes with you. The new disciples perhaps, and the man or woman just admitted into discipleship may get relatively a lot of attention because they can't be trusted. But an older disciple will very seldom get any attention. In the early days when I came in as a disciple (I came in at 15) only once in seven years did I get a contact and now I don't need it.

This second group of working disciples, however, act as intermediaries in the working out of the Plan in the world, and they hold themselves in readiness to go anywhere when requested, thus aiding with their wisdom and experience and supplementing the capacities of the field workers, conferring with them. There are several such that are being sent expressly into the field at this time to hasten the work whenever possible and to increase the magnetic attraction of those centers through which the spiritual force of the New Age can flow.

This is all being done preparatory to a supreme effort which the Hierarchy of Masters plans to make. Should all of you in the field at this time work with complete surrender and devotion – giving of all your time and interest to the cause – it may be possible to prepare the ground in such a manner that the coming effort of the Masters may prove adequate to the emergency.

The third group is that of the Masters Themselves and Their cooperating initiates. They work primarily upon the inner side. Their activities are confined largely to the mental plane and to the scientific use of thought. Thus They guide Their workers and helpers and influence and direct Their working disciples and the world disciples. [DINA1:18]

That was the sentence that led me to look for something more, and I found just what we want on the Science of Impression. We have the germ of that science in the interest in telepathy. Telepathy is the impression of one mind by another mind. Usually it is the registering of the emotions through the solar plexus. Mothers with their small children are often telepathic. It isn't mental. And there is telepathy between mind and mind when people are very close. The true Science of Impression is, first, a relation between you and your Soul so that your Soul can impress you with what the Soul knows, its omniscience, its awareness of the Plan, registration from the Spiritual Triad. That is why in the School we are teaching contact with the Soul, and then we should go on from that to the registering of impressions from the ashram, and that is why I am bringing this up.

Among Themselves, the Masters do not deal with telepathy as a science warranting consideration, endeavor and impartation; They are concerned primarily with the *Science of Impression*. The term most often employed by Them is the esoteric equivalent of what the average person means when they say, "I have an impression." Impression is the subtlest reaction (more or less accurate) to the vibratory mental activity of some other mind or group of minds, of some whole, as its radiatory influence affects the unit or aggregate of units. [TEV:41]

If you read the Bible, especially the Old Testament, it is always “the Lord spoke, the angel of the Lord appeared and said.” You have in the Bible, especially in the Old Testament, a marvelous illustration of impression. The New Testament is a direct teaching, a different psychology. These old prophets brought through so much, and occasionally you have a chapter that is full of beauty. The rest of the teaching is of this terrible Jehovah, and some day we are going to take all that out and leave only the beautiful parts.

The Masters are working that way today here in this group. You had HPB trying to bring through for DK. *The Secret Doctrine* is full of truth, but there is a lot of nonsense mixed in. It is muddled and not clear because she didn't have a trained mind such as I have. I am not talking in terms of spiritual advancement. What did *The Secret Doctrine* do? Every single occult group today harks back to *The Secret Doctrine* – Unity, Mental Science and all the rest, they all go back to the teaching of HPB. Therefore she changed the course of the world. She was one of the intermediaries between the Hierarchy and the working disciples in the world, and she could impress them with her knowledge. I have done the same thing in the field of occultism. There are people bringing through the New Science, the New Psychology, the New Economics, the New Politics, disciples in all of those fields bringing through. They have an intuition, an idea, they are thinking in terms of the bigger whole. They are all disciples under impression from the Hierarchy, and there are so many of them that nobody need feel unique.

The first stage of correct telepathic reception is ever the registering of an impression; it is generally vague at the beginning, but as a thought, idea, purpose or intention of the sending agent concretizes, it slips into the second stage, which appears as a definite thoughtform; finally, that thoughtform makes its impact upon the consciousness of the brain in the location lying just behind the ajna center and consequently in the area of the pituitary body. [TEV:41]

Of what good is it to remember that. Unless one is a pituitary person one will never be telepathic because there won't be that conformation within the brain that will enable one to be so. You will never get a telepathic person who is short and square. The pituitary body gives the long lines, etc., and the balanced glandular system. If you are a teacher you will not expect certain types to be sensitive in this way, or if they are sensitive, they will be solar plexus emotionally sensitive. You see what a science this is.

It can appear also in the region of the solar plexus center. But for those Lives Who have surmounted life in the three worlds and Who are not conditioned by the triple mechanism of the personality, *the impression* is the factor of importance; Their consciousness is impressed, and so sensitive is Their response to the higher impression, that They absorb or appropriate the impression so that it becomes a part of Their own “impulsive energy.” [TEV:41-42]

Because when you are a member of the Hierarchy, like a Master, you get an impression, but it never becomes a thoughtform because you are not working through the concrete mind. Like the distinction between clairvoyance and spiritual perception. Clairvoyance sees in terms of form but spiritual perception is never a form, it is knowledge.

HPB says there is nothing in occultism except the handling of energy. A thoughtform is a form through which energy expresses itself.

This is by no means an easy subject for me to elucidate, and the reasons are two:

1. The members of the Hierarchy (among Whom I have the status of Master) are Themselves in process of learning this Science of Impression. This They do on the levels of the abstract mind, of the intuition, or of manas and buddhi.

They are learning the Science of Impression within an area of the Spiritual Triad. In the fourth degree we are only setting up the mechanism, and that is only imaginatively. You have to use this state of consciousness when you are talking about the Spiritual Triad. You can't say, “I have a Spiritual Triad” because the Spiritual Triad is a reflection of the Monad and can function as the Monad. There is The Spiritual Triad within which we function.

2. The science is as yet without a vocabulary. It is not limited at any stage by thoughtforms but it is limited by word forms; and it is therefore a difficult problem for me to pass on any information about this subtle mode of communication of which telepathy is in fact but an exoteric externalization.

Impression as an art to be mastered, both from the angle of the impressing agent and of the impressed recipient, is definitely related to the world of ideas. As far as our planetary Life is concerned, there are certain great sources of impression and one or two of them might here be noted; you will thus gain some idea of the subtlety of the whole subject, of its close relation to energy impacts and of its group reception as differentiated from individual reception, as is the case in any telepathic rapport. [TEV:42]

First he gives us what Shamballa is impressed by, and of course the knowledge that Shamballa is impressed has always been brought to us at the Wesak because then the Buddha is conveying to the world something extra-planetary. The Great Invocation in its three phases has given to us the knowledge that there are extra-planetary forces that can be involved when Shamballa, Hierarchy and Humanity are working in unison. When I think of the Buddha at the time of the full moon of May, I can believe that something is done on a wholesale scale to help humanity, but I can't believe I have any part in it, except that I am a part of the whole. When the time comes that consciousness of the whole is automatic and the sense of the individual is not so prominent, there will be a most amazing impression.

1. *The impression of Shamballa* by:

- a. Members of the Great White Lodge on Sirius. The recipients of this impression are the highest Members of the Great Council, presided over by the Lord of the World. So subtle is this impression that these Great Lives can only receive it with accuracy when in full joint conference of the entire Council, and also after due preparation.
- b. From one or other of the constellations, which are at any particular time astrologically en rapport with our planet. This impression can only be received by the Great Council when sitting in conclave with a majority of its Members present. This, I would have you note, does not entail the attendance of the entire Council.
- c. From a triangle of circulating energy, emanating from the two planets, which – with our planet, the Earth – form a triangle in any particular cycle. This impression is received by the three Buddhas of Activity for distribution to the Hierarchy. [TEV:42-43]

I don't know whether that refers to what the Buddha does, but the Buddha is in contact with one of the Buddhas of activity.

- d. From the planet Venus, the Earth's *alter ego*. This makes its entrance via the Lord of the World and three of Its Council Who are chosen by It at any specific time to act as recipients.

These are the major entering impressions, recorded by what is glibly called "the Universal Mind," the mind of God, our planetary Logos. There are other entering impressions, but to them I do not refer, as any reference would be meaningless to you. [TEV:43]

Next he gives you what Hierarchy is impressed by.

- a. Shamballa itself through the medium of groups within the Great Council; these step down the impression that they register so that the Hierarchy – as a whole – may cooperate with the purposes intended by those who are forming the needed Plan.
- b. Certain great Lives Who, at specific times and according to cyclic rhythm, or in times of emergency, are swung into this type of activity. For instance, one such time would be the Full Moon period, which is a time of reception by the Hierarchy as well as by Humanity; an instance of the second type of activity would be the Wesak Festival, or those acute crises

when intervention is required from sources far higher than those with which the recipient is usually in rapport. Such a crisis is fast approaching.

The first type of impression is rhythmic, recurrent and therefore cumulative in its intended effects. The second type of impression is the result of invocation and evocation and is dependent upon both the recipient and the agent. [TEV:43-44]

That of the Prototype or higher correspondence of the New Group of World Servers. That is the thing we should emphasize in training people, that their job is contact in meditation.

c. That great group of divine Contemplatives who are trained to act as an intermediate receptive group between Shamballa and the Hierarchy. They receive impression from Shamballa and transmit it to the Hierarchy, thus enabling the Members of the Hierarchy to receive it as “a sharpened impression” and to register it accurately because the emanating impression has passed through an area within the divine Mind where it is enhanced by the trained perception and the determined receptivity of this group. They are called, in the East, the divine Nirmanakayas. I only mention Their occult name so that you may learn to recognize Them when you meet reference to Them.

d. The Buddha at the time when the Wesak Festival is celebrated. He then acts as a focal point or as the “distributor of the impression”; He then has behind Him (little as you may realize it) the entire impressing force of the Buddhas of Activity Who are to Shamballa what the Nirmanakayas are to the Hierarchy. [TEV:44-45]

You have the Buddhas of activity in rapport with something outside the planet, which they impress upon Shamballa and then impress the Hierarchy. That is true apostolic succession.

Once you have admitted the doctrine of unity and oneness, you can't have any unique individuals; it is all group, and the great thing is the transfer of consciousness from a teacher, a leader, to group control, any group in any nation that is representative of the highest things a nation stands for – political, religious, and economic. That is the thing that is happening in the world, the transfer of individualized consciousness into a group thing. It is happening with great rapidity.

Let me here interpolate a remark which may prove helpful and illuminating. We are dealing (as you will undoubtedly have noted) with the reception of impression by groups or by aggregations of groups composed of living Beings Who have Their own agents of distribution or impression. The entire evolutionary history of our planet is one of reception and of distribution, of a taking in and of a giving out. The key to humanity's trouble (focusing, as it has, in the economic troubles of the past two hundred years, and in the theological impasse of the orthodox churches) has been to take and not to give, to accept and not to share, to grasp and not to distribute. This is the breaking of the Law which has placed humanity in the position of guilt. The war is the dire penalty that humanity has had to pay for this great sin of separateness. Impressions from the Hierarchy have been received, distorted, misapplied and misinterpreted, and the task of the New Group of World Servers is to offset this evil. These Servers are to humanity what the Buddhas of Activity are to Shamballa, and the group of divine Contemplatives (the Nirmanakayas) are to the Hierarchy. It might be stated therefore that:

1. The Buddhas of Activity are Themselves impressed by the WILL of God as it energizes the entire planetary life.
2. The Nirmanakayas are impressed by the LOVE of God as it demonstrates itself as the attractive force that impulses the Plan inspired by the Purpose. In other words, it is the Hierarchy, impelled to action by Shamballa, or the Will-to-Good, externalizing itself as goodwill.

3. The New Group of World Servers are impressed by the active INTELLIGENCE of God; they translate this divine impression and step it down in two great stages, therefore, bringing it into concrete manifestation.

We now carry this conception of divine impression down to the level of the human consciousness.

3. *The impression of Humanity* by:

a. The Hierarchy, through the stimulating of ideas. These demonstrate through a steadily growing and enlightened public opinion.

b. The influence of the Ashrams of the Masters as they affect the aspirants of the world, the humanitarians and the idealists. These impressing agencies, being seven in number, constitute seven different streams of impressing energy which affect the seven ray types. The united Ashrams, forming the great Ashram of the Christ, affect humanity as a whole; this great united Ashram works solely through the New Group of World Servers whose members are on all rays, of all grades of development, and who work in all the various departments of human living and enterprise.

c. The activity of the New Group of World Servers about which I have already written in my various pamphlets; therefore repetition is not necessary.

It will be obvious to you that I have only touched upon a few, a very few, of the impressing forces of the planet, and have enumerated only a few of the major groups which are – in their intrinsic nature – both recipients of impression and agents later of the impressing agent. When we arrive at the human family, this reciprocal activity is blocked by human selfishness; it is this “interruption of impression” and this “interference with the divine circulatory flow” that (as I have said above) is responsible for sin, for disease, and for all the various factors that make humanity today what it is. When the free flow of divine energy, of divine interplay and of spiritual purpose is reestablished, then evil will disappear and the Will-to-Good will become factual goodwill upon the outer physical plane. [TEV:45-47]

I think the time has come when we could collect all this information about the New Group of World Servers and bring it to the attention of the world.

FB: This is a new statement. I think some of it could be carefully put together.

AAB: I should think a relatively short statement of “What Is the New Group of World Servers?”

FB: Wouldn't that be a natural preamble to the book on “The Problems of Humanity?”

AAB: I think that might be so. We would have to leave out all this occult stuff.

FB: A little research could be done and the whole business prepared for The Beacon.

RK: It could be the last chapter.

B: “What Is an Esoteric School?” is a companion piece to that.

McL: I want to mention right here that we don't have an opportunity in the Triangle work of talking with everyone. What we have to consider is that the Triangle work will work directly with the New Group of World Servers. My opinion is that every single person in Triangles is a member of the New Group of World Servers. I wish that this group in its thinking on the Triangles would to a degree hold that thought occasionally so that it would be strengthened, so that the New Group of World Servers and Triangles are very distinctly linked.

AAB: The free interplay between spirit, Soul and body has been blocked by humanity by its selfishness.

In the statements given above in connection with the three great planetary centers you have the basis for the new and coming Approach to Divinity, which will be known under the

expression: Invocative and Evocative religion. It is this new Science of Impression that forms the subjective basis and the uniting element that binds together the entire realm of knowledge, of science and of religion. The fundamental ideas that underlie these great areas of human thought all emanate from intuitional levels; they finally condition the human consciousness, evoking aspiration to penetrate deeper into the arcana of all wisdom, for which knowledge is the preparatory stage. This Science of Impression is the mode of life of the subjective world that lies between the world of external happenings (the world of appearances and of exoteric manifestation) and the inner world of reality. This is a point that should be most carefully taken into the calculations of the occult investigators. Impressions are received and registered; they form the basis of reflection for those aspirants who are sensitive enough to their impact and wise enough to record carefully in consciousness their emanating source. After due practice, this period of brooding upon the registered impression is followed by another period wherein the impression begins to take form as an idea; from that point it follows the familiar course of translation from an idea into a presented ideal; it then comes under the invocative appeal of the more concrete-minded until it finally precipitates itself into outer manifestation and takes form. You will see, therefore, that what I am doing is to take students a step further into the world of reception and perception and point them to the more subtle contacts that lie behind those concepts that are regarded as definitely nebulous and to which we give the name of intuitions.

The Science of Impression – if studied by the disciples in the world and by the New Group of World Servers – will greatly facilitate the presentation of those ideals that must and will condition the thinking of the New Age and will eventually produce the new culture and the new civilized expression that lies ahead of humanity, superseding the present civilization and providing the next field of expression for humanity. This science is, in fact, the basis of the theory of relationships and will lead to the expansion of the idea of right human relations, which has hitherto – as a phrase – been confined to an ideal desire for correct interplay between people, groups, and nations; it has also hitherto been restricted to the human society and interplay, and remains as yet a hope and a wish. When, however, the Science of Impression has been correctly apprehended and has been brought down to the level of an educational objective, it will be found to be closely linked to the emerging teaching about invocation and evocation and will be expanded to include not only right human relations to the superhuman kingdoms, but right human relations with the subhuman kingdoms also. It will, therefore, be concerned with the sensitive response of the entire natural and supernatural world to the “One in Whom we live and move and have our being”; it will put humanity into a right relationship with all aspects and expressions of the divine nature, deepening subjective contact and bringing about a diviner objective manifestation and one more in line with divine purpose. It will lead to a great shift of the human consciousness off the levels of emotional and physical life (where the bulk of humanity is focused) on to the levels of mental perception.

You will understand, consequently, the reason why the Knowers of the world have ever referred to the dual action of the mind as it is sensitive to the higher impressions and active in the mental creation of the needed thoughtforms. The mind, rightly trained, will seize upon the fugitive impression, subject it to the concretizing effect of mental activity, produce the required form, and this, when correctly created and oriented, will finally lead to the externalizing of the registered impression, as it took form in an intuition and eventually found its place upon the mental plane. [TEV:47-49]

AAB: This is complete knowledge, what is called “straight knowledge.” But the Science of Impression deals with that which lies behind the intuition. Intuition is a new thing. Fifty years ago it was intuition, that which lies behind the mind.

You will see also why disciples and world workers have to function as MINDS, as receptive and perceptive intelligences and as creators in mental matter. It is all related to this Science of Impression with which we have been dealing. You will note also that this whole process is capable of expansion in the processes of meditation, so that aspirants can be sensitive to impression and (because they are oriented to the world of ideas and are aware of the subtlety and delicacy of the apparatus required to register the “overshadowing cloud of knowable things”) are safeguarded from the sensitivity required to register impacts from other minds, good or bad in their orientation, and from the thought currents of that which is in process of taking form as well as from the powerful pull or urge of the emotional and desire reactions of the astral plane and of the emotionally polarized world in which they live physically.

More understanding will come also if you grasp the fact that this Science of Impression is concerned with the activity of the head center as an anchoring center for the Antahkarana, and that the ajna center is concerned with the process of translating the recorded intuition into a form (through recognition of and reaction to a mental thoughtform) and its subsequent direction, as an ideal objective, into the world. In the early stages and until the third initiation, the Science of Impression is concerned with the establishing of a sensitivity (an invocative sensitivity) between the Spiritual Triad (temporarily expressing itself through the abstract mind and the Soul) and the concrete mind. This mental triangle is a reflection, in time and space, of the Monad and of the two higher aspects of the Triad, and is reflected (after the process of invocation and a succeeding process of evocation) in another triad – that of the lower mind, the Soul and the vital body. When the relation between the lower and the higher mind is correctly and stably established, you have the swinging into activity of the lowest triad connected with the Science of Impression – the head center, the ajna center and the throat center.

In the above I have given you an interesting and brief elucidation of the technique to be applied to the energizing of the centers in the human body. I would remind you that what is true of the individual disciple must be and is true of that great disciple -Humanity, the entire human family. It is also true, as an outgrowth of this idea, of all the three planetary centers: Shamballa, the Hierarchy and Humanity. The name Science of Impression is that given to the process whereby the establishment of the required relationship in all these units of life takes place. The Technique of Invocation and Evocation is the name given to the mode or method whereby the desired relationship is brought about. The Creative Work is the name given to the manifestation of the results of the two above processes. The three aspects of the Technique of Invocation and Evocation with which average disciples should concern themselves are those of the building of the Antahkarana, the correct use of the lower mind in its two higher functions (the holding of the mind steady in the light and the creation of the desired thoughtforms), and the process of precipitation whereby the impression is enabled eventually to take tangible form.

In the above exegesis I have given you much food for thought in connection with telepathic possibilities; it all fits into the theme of world service as it is to be applied in the expansion of the human consciousness on a large scale. This is one of the major tasks of the New Group of World Servers. [TEV:49-51]

AAB: The Triangle work with its two aspects and the new Invocation have the endorsement of the Hierarchy. To me the key to the whole thing is that total line of impressing energies from that which lies outside the planet down to us in this room.

McL: So frequently in his discussion of the Triangles the Tibetan has mentioned love and light and the goodwill aspect, and then he tells us the part that humanity plays in “sealing the door were evil dwells,” and the Triangle plan is a plan of love and light. The more I think about it, the more that stanza points right to the Triangle work.

AAB: "Let the Plan of light and love work out." Those are the two things needed in the world: light and goodwill, and goodwill is the lowest aspect of love.

FB: I think that in actual operation, as we attempt to make it known to humanity, it is going to be reciprocal. The Invocation, as we make it known, is going to vitalize the Triangle work, and the Triangle work will enable humanity to use the Great Invocation.

AAB: The Tibetan says that the Triangles of Light are more concrete, and the Triangles of Goodwill are more spiritual. The Triangles of Light have to do with substance, and the Triangles of Goodwill have to do with love; that is the second aspect.

McL: I would like to make a suggestion to the group that some aspect of the Triangle work in relation to the New Group of World Servers be considered as a factor to be worked with by the group.

AAB: The Tibetan's New Group of World Servers will be connected with the network of light down here on the physical plane. The function of the New Group of World Servers is to push the Will-to-Good in the world so that the average person is expressing goodwill.

McL: This group has to set things into more rapid motion, to help build these webs and channels.

FB: Speaking of impression, do you remember the time when a great number of people in the School all over the world received the impression of a lotus opening? That might not have been the potency of the School but an impression by a superior force to see what could be done by way of group impression.

AAB: It was 12 or 13 years ago when we got letters from students all over the world, 14 letters all describing exactly the same dream on the same day. They saw a great field of white closed lotuses, and as they looked at them the lotuses slowly opened, and out of the heart of each lotus there emerged a white dove or a flame.

McL: There was light and love in that impression.