

Talk by Alice Bailey to Arcane School students on Friday, March 5, 1943

AAB: Last week I gave a talk on initiation and allied subjects, but I do not have the intent of giving a talk every week because I have in mind something rather different than getting up each week and giving you a lecture on initiation or on discipleship or on the Masters or on the nature of an ashram. That is easy, but I have something much more subtle in mind as regards what we are going to do in this group. Every group builds something, and that something is built of thought and experience and the intuition – if it is present – of those in the group. I do not want to dominate this group. I can be useful to you by telling you what I know when I know what you want to know. I want this group, if I could put it that way, to be an outpost of the Hierarchy. I want it to be our imaginative replica of a Master's ashram, because through the creative imagination and its higher correspondence, the intuition, we might succeed in surprising the Masters and creating an ashram. Why not? All of us in this room are quite experienced. We have studied in the School for years, and have laid the foundation, which is the final stage of the path of probation, and might become accepted disciples in this life, or we are already disciples. If that is so, and if we could arrive in these talks at an understanding of how the intuition can be brought into play – how you are to be an outpost of the Master's consciousness, how an ashram functions on the inner side, how this group can be fused and blended so that it may become a dynamic center of spiritual life in the work we are all seeking to do, how we could become the head center or the heart center, or both, of the School – if everyone of us made the effort and expanded his consciousness, something might happen in the School and in the periphery of the School. The School contacts the people who get the preliminary papers and there they stay. Then there are the Triangles groups. By getting in touch with them on the outer plane, something might happen in their inner lives. This might become a radiatory center for sending out forces in all directions so that even if we do not know the result of the work we do, it will be known by the Hierarchy.

The Masters are not interested in individual disciples; they are only interested in groups, and then from these groups they gather the people who will be in their ashram. If we can conceive of this idea of a group, we would have an interesting time together every Friday night, and we might be able to render a service within the radius of influence of the Hierarchy. This evening I have said three or four things that would really form the nucleus for quite an interesting discussion if you felt like discussion. What comes out in a group like this comes out not by my giving a talk and then people making comments on it, but by my saying a few things and then everyone saying what they think – not in a spirit of argument, but in a spirit that will begin to develop the spirit of the group.

In the weeks between each meeting we are reflecting upon certain more esoteric subjects so that when we come together again we know what we want to say, and we may have certain inquiries we want to make and certain comments we would like to give that would be of general usefulness. Usually when things are said in an average group there is total silence, but I would like to feel that we are all such close friends in this group and have worked together for so many years that there are no frictions or disagreements or dislikes among us. Thus we have a symbol of the life of the Hierarchy.

RK: I think we should take advantage of the articles on discipleship running in *The Beacon* now [published as "The Six Stages of Discipleship" in *DINA I*, pp. 680–773], because as I was reading some back numbers I saw that that is a pattern to which we should build. I think we all underestimate ourselves and so we think, "Yes, that is going to be for me a thousand years from now." But it isn't; it is for us in 1943 if we are willing to shed the old snakeskins and assume the new. I think we can build a group here, but a group cannot be built unless we fuse on all levels. We are all here physically, and most of us are here mentally. A group develops by merging its assets and eliminating its liabilities.

I think that we ought to know each other much more than we do, by opening up our Soul consciousness and not thinking it is “I” that is doing it, but rather, “this is my slant.” If you show it to me I may open myself wide enough to accommodate it, and “I” disappear and a great big Self comes forth. We would open up. We can’t open up unless there is a purpose. These teachings are given at a very critical time and are given because they are desperately needed. We can’t see this clearly as a group unless we see things whole *together* and put our minds to it and know things *together*. Otherwise that thing cannot come through and make us whole. We make it more potent because we are potent people. Here is an opportunity for planting a living seed of the new mystery schools for the New Age.

LM: Fusion means a fusion of some energy. We are a fusion of personalities because, as I understand it, the Hierarchy gathers together a group so that They may get a fused energy that They can use. No one person has all the energy that They need. Isn’t it for us to find out what type of energy fusion could take place to serve the Masters?

RK: A recognition of the picture that wants to be developed and the method, and we become that which expresses it, and we become that vision and answer that need.

AAB: The need and the remedy of the need and the fusion take place automatically. If I do the work, the result will follow.

M: It is a question of each one giving all that they are.

AAB: I don’t believe that we will know what we are fusing until we work together for some months and some realizations come to us. Some years ago students all over the planet had the same dream (1920). They all saw a field of lotuses; the lotuses opened up and, according to their rays, some saw a dove and some a flame coming out of the lotuses. That was a precipitation and a fusion of that which had been built, which suddenly emerged in symbolic form.

AP: I don’t think you can create fusion by working at it. You gather through long periods the knowledge that leads to wisdom, and then the intuition acts and something new comes through you. I feel very sad about *The Beacon*. I do not feel that anybody reads it. Those articles by the Tibetan we could take and use. The March 1943 issue is on discipleship and the problems of an ashram. These are problems right here now. I feel that there are very precious things in the *Beacon*, but I feel that they are neglected. The March issue has an anonymous article on synthesizing esoteric thoughts and the making of an airplane, and it is to me one of the most poignant and beautiful things I have read anywhere.

AAB: That is a thing that really we have to do, to bring the spiritual thing through into manifestation. RK touched on that, the New Age for which we are preparing, the materializing of the Hierarchy on Earth, bringing the thing through.

ES: One of the inspirations of my job as treasurer is all the letters I get regarding all the different aspects of the School, and every single day there come letters with respect to *The Beacon* that bear witness to people’s interest in it.

AP: There is a magnet there that draws copy to it, and by the time I get through with a copy it is marvelous the way it comes in. It comes out of the School and people who have left the School. And there is something that should be augmented as a magnetic force that attracts to it so that it will reach a larger audience.

AAB: A group like this develops, and if we really become associated with the Hierarchy and we take into consideration *The Beacon* and other phases of the School work, we will put something into our work so dynamic that it will go forward in a wonderful way. That is true of the Tibetan's books. There is hardly a large city in the world where there aren't people who are thinking and feeling as we are because they have been in touch with the Tibetan's books. We can do this, I believe, if we can make this meeting a get-together to discuss and find out things. I know some things that you probably do not know. You know things the rest may not know. Let us share these things. It is in the sharing that the fusion comes. When people come together in a Master's ashram they don't come there to get something for their own development, but rather so that they can go out into the world and serve. You don't get into an ashram until you are developed and are serving.

When you get into an ashram below the third initiation you are occupied with receiving impressions about the Plan. Above the third initiation you are occupied with the Purpose. Two vital distinctions: to be occupied with the Plan, to be identified with the Purpose. Very few people identify with the Purpose. No identification with the Purpose is possible unless your Spiritual Will is functioning. The Plan is the expression of Love.

N: In 1936 when we had that momentous meeting at the time of the Wesak Festival I had a beautiful dream. I saw the most magnificent blossoms that opened up and became flames like candles. Then they fell to the ground and became [word deleted], and after that they moved about looking like pilgrims and marched along by fours toward the East, and I could see a stretch, and at some point in the East there was a valley and they began to open up and made a circle and then made arms North, South, East and West, and in the midst of the circle appeared a figure, an enormous figure of the Christ putting up His hands in blessing, and energy went out to the four cardinal points of the planet to illumine the entire planet. And the thing that amazed me was that it was the symbol of the Arcane School at that particular time.

AAB: I think that was a symbol. I think the Arcane School did a wonderful piece of flowering work, and I think that ahead of it lies a work of illumination.

Do you realize that something is going to happen when the war is over and the Arcane School students from the four quarters of the globe begin to get in touch with us again? We are going to have some amazing revelations. I had a letter from a British student in Algiers, who was not a very good student. Now that he is a pilot and in danger all the time, he doesn't miss his morning meditation. He is doing his work. We are going to find that the students in the fighting countries and the occupied countries have made far more progress in their spiritual life than we have, and have reached a stage in illumination that will dwarf our little light unless we are very careful.

I think we can do a very great deal in this group. We could in this group be interested in both the Plan and the Purpose. We could understand a little better, if we so chose, what is the Plan, the temporary effort made to meet world need for which the disciples and lesser initiates are responsible, and then this great dynamic Purpose that stands behind all the plans and is permanent and unalterable. Plans come and go – they meet a need and then they are no longer of any use – but the Purpose remains unchanged. It is with those things that I think we could occupy ourselves, and if we do that in imagination on our own low level we are duplicating in a tiny way the Master's ashram.

M: I have been reflecting on the fact that the people in this group should be doing something with themselves. We have been studying the rules [the 14 Rules for Group Initiation in *The Rays and the Initiations*]. I would like to call your attention to what the Tibetan wrote on the Antahkarana. He brings it down to work, work with energy substance and planned impulse. I think if we discuss this among ourselves it might be clarified.

AAB: Energy substance and planned impulse – an ashram basically is for those who have created at least one thread of the Antahkarana and who can work therefore with imaginative purpose, because we cannot really know what Purpose is until we have taken the third initiation. We just dream about it and then we work with the Plan as if it affects our life, and that is the contribution of an ashram to the work to be done on the physical plane. I suppose that every one of us in this room has at least one little thread built across the gap from the personality to the Spiritual Triad. If this is so, then we have to learn to use it, because the Master's ashram is not on the mental plane. The plane on which we shall some day eventually work is not the mental plane. One of the things we have to learn to do in the Arcane School and in this new era and with the senior students is to get them off the mental plane with all the knowledge and detail and technicalities that they know. They should begin to develop that something that we call the intuition, which is the source of illumination that has to do with ideas embodying the Purpose, which are the blueprints of the Plan. That is the whole secret of your next step.

C: It is being so involved in the mental aspect that keeps us from being and doing.

AAB: Yes, but you have to have it as a foundation.

AP: When you get to a place where mind is consciously the builder. What I want in this course is both the technical discussion and also the spiritual aspects of definitely developing the intuition, because to a mental person that is a terrible place. It is as though I have stood in the doorway of a marvelous expansion of consciousness for years. I get it at moments, an angle of things like that, and I know how marvelous it would be to have it to meet life and to meet people. Just what you should do in discipline, in action, in meditation, is to pierce that cloud in time to be of use.

M: The Tibetan says that in this article. He says we use knowledge, the use of knowledge substance and planned impulse. I can see it clearly, but the question is how to do it.

AAB: I think we could get this: that the intuition is to the world of meaning what the mind is to physical plane living. Most of us are tremendously preoccupied with physical plane living, and yet that is not where the focus of our life should be. There is a world of meaning in which we should live, and when we set up a sufficient vortex of force, we have become so invocative that we invoke the intuition. I think most of us impede our own effort by being so anxious to develop the intuition that the mind gets distracted as to how, and then we get preoccupied with the academic side. I believe we would all make much more spiritual progress by asking, Why did this happen? What is the cause of this? What is the underlying reason of what is happening in my life, in the life of the world, in the life of the Group? We would then become desperately invocative, and not by thinking about and discussing the intuition.

AP: Every once in a while I think what we lack is the sacrificial will, which produces the intuition. Take Edison for an example. He worked night and day in his laboratory; he never stopped. We haven't done anything compared to that to bring through straight knowledge of something entirely new, something that never happened before and thus become of great service. At one stroke he illumined the world. We should be able to do that for humanity or they won't be able to receive. There has got to be a spiritual illumination of the masses of humanity, to receive, just as Edison illumined the world. He did it by dynamic sacrifice and devotion with everything else ruled out.

RK: The Tibetan speaks of the vocation of discipleship, and we make it an avocation. In the Great Invocation [Stanza Two] we find, "The hour of service of the Saving Force." It is that which fuses. I have to reread those things every six months. We are the mechanism through which the saving force acts.

MW: In the fusion of this group we draw down energy and it goes out through the world. Do we have to think about completing the circle; do we have to send it back again?

AAB: Others send it back for us.

RK: Hierarchy – on the fusion of the arcs of consciousness we establish the new world. It is those arcs we send out.

AAB: What is happening is that something has invoked us, something on the inner side, our own Souls. They have invoked us and brought us here. Everywhere there are people meeting with us under the influence of that same being incorporeal, which is the spiritual idea that is trying to make itself felt out in the world and establishing the new thing that is to come. I am not talking about the new world order, the new international relationships, all these new ideals with which the intellect is so occupied. I am talking of the new esotericism, the dynamic thing back of that. What are we going to give or lay the foundation for? For the new revelation? In an article by the Tibetan dealing with revelation, the new thing that is coming along esoteric lines and what it will do, he makes a point that the Buddha was the very first to sound out a note and give a teaching that would dispel glamor. Then Christ came, the Lord of Love, and gave a note that will dispel world illusion. You have a very interesting thought in the work of those two teachers. The thing that is happening now is the result of their joint work. What it will be I do not know. You have to remember that the Buddha was only born about 500 years before Christ and that the dual note was struck, which you see culminating today in the world war in which everything is being debunked. We are really down to rock bottom. I do not mean the masses. They have to get it from the thinking people like us, who are responsible to the Hierarchy.

There is something coming in this new cycle of revelation that has nothing to do with glamor or illusion or the maya of the physical plane, but it has to do with whatever the mysteries have to reveal, and I do not know what that is. But we can find out in the ashram of a Master.

RK: What I should like to do is to follow out on that note, that we become as a group Self-conscious about ourselves.... We aren't just this group; on the Soul level we are part of a larger group.

AAB: The Tibetan says that He has taken over probationers and disciples of the Masters on all the rays because the Masters are so busy with world affairs. Today there is a fusion going on, within our own little ken and elsewhere on a much larger scale, and here is this teacher, the Tibetan, handling disciples on all the rays. That is the thing that RK is trying to bring out. Isn't it possible that we, part of a larger group, are being handled by some great being, perhaps greater than the Tibetan? There are other groups working as we are working; only we do not know them. They are everywhere, working on this ray and on that, but all in one group.

RK: One thought that fits into the effort that the School is now making to go out into world: The Tibetan, in talking about the building of the Antahkarana, tells us that the exoteric expression of this is the science of social organization, and if we are precipitating the Antahkarana up there and not shaping our environment down here, we are just short-circuited. The science of social organization is carrying the note we are striking here.

C: The linking of East and West along with other groups – isn't that what we have to do – the union of the exoteric and the esoteric?

AAB: That is the science of social organization.

N: The other night I met a very distinguished surgeon, and he said that after the war all the people who are spiritually polarized have a tremendous psychological work to do. So many people will have been shattered. He put it as a responsibility that has to be handled by those who are spiritually polarized.

RK: We have to recognize that there will be spiritual cripples.

AAB: There is a psychological breakdown of young people in Europe, and that is the thing that has to be handled.

N: I attended some musical therapy meetings, and there was an engineer from the Kaiser works, and he was amazed to discover what music does to the workers. He said that now, in all the war works, they have music in order to give rhythm and to prevent the workers from falling into reveries. They are given some form of music to keep them awake. The music at present is not very well selected.

AD: I think a group of musicians is considering that subject. One particular piece Mr. Dixon used to play would heal people. There is plenty of music, and a person like Mrs. Seymour should be brought into this thing. She has established a group for that purpose in Carnegie Hall.

N: This group is of a tremendous potency, and I believe that we should evolve practical methods of really using this sort of work in the world. I think it can be done. Music is one way. Psychology is another.

AAB: Perhaps we might regard this group as an outpost of the Master's consciousness, a group of people who are doing service in the world. We have a body of knowledge, and it is quite profound. In a group related to the Hierarchy functioning as an outpost of the Master's consciousness, there is never any discussion of what shall be done; there is never any formulation of techniques and methods; there is only registration of the Plan, not the Plan as it works out in methods and techniques, but understanding of the immediate objective, which is a different thing from the Purpose. It is a consciousness of where humanity, for instance, stands at a given moment, where a nation stands at a given moment, and what is for that nation and for humanity the next immediate step – not the distant vision but the next immediate step in the process of unfoldment to which the Hierarchy wishes to see it subjected. The working out of the plans, what methods to employ, that is up to the disciples working out in the world, but there is never a flicker of that discussion among the Masters themselves. They leave the working out of the plans to the disciples and the aspirants of the world. They never tell them how to do anything.

HB: If we started in to try to do these things ourselves we have lost the point. Our business is inspiration to the many workers who can do it and do it well. We must extend ourselves through others.

AAB: If you are inspired, you are bound to inspire others, otherwise you blow up and bust.

HB: A lady came into the School today. She is a singer and she mentioned Mrs. Seymour. She was wondering if she came into the group whether she would have to drop everything else, and I said if you have talent, develop that talent and apply the teaching you get through the School to that talent.

AAB: The Masters put the teaching into our hands through books, into our minds through telepathy, and they develop in us the power to intuit. That is as far as they go. That is what we do in the School. We throw out the teaching and that is all. People ask to be told what to do. That is contrary to occult law. The Hierarchy sparks humanity. The Hierarchy itself is energized from Shamballa, but it inspires humanity. On a lesser scale this group should inspire those we are trying to help and

be energized from the Hierarchy. The point I was trying to make is that in a Master's ashram or in such a group as this, which we will flatter ourselves and call an outpost of the Master's consciousness, nothing practical is ever arranged. It is because the very moment you become practical in the commonly accepted sense, your lower mind begins to function and you immediately shut out the higher. When you get outside, all you have been inspired with has got to be brought down and used, but that goes on in the antechamber, not in the ashram.

C: The moment you begin to outline you limit.

AAB: In this group I do not want to hear any discussion of what we will do. I want the work in this group to be a rounded out unit for inspiration, for contact, for illumination, for understanding, for growth of capacity to work in the world of meaning, for the understanding of the Plan. The blueprint conditions, and this ought to be a conditioning group. Your life will be conditioned; my life will be conditioned, because we have been in the group.

C: If the group is successful, as soon as we get out of the group we will start planning.

AAB: Exactly.

RK: It isn't the going out to do, but what we can do to inspire so that the things we would like to see worked out are worked out either by others or ourselves. This can happen if we can throw our attention into the world of meaning and become interested in people's needs. We are not interested enough in people's needs.

AAB: Energy substance must work out as planned impulse.

M: You are always making the contact.

N: If we are alive, I am sure we will inspire, and if we are not alive, we will not inspire. If this group links up with the Hierarchy, all kinds of things will happen. We could be the moving factor in the happening of those things.

FB: We have to be careful not to allow ourselves to jump to conclusions. The conclusions will be group conclusions in time. Even at the tension point we can remain wide open so that we don't go away from the meeting and say, "I have got this."

AAB: We just go out and do our job and hope that something will come through. We mustn't expect to see results. We will act as liaison officers between the Hierarchy and humanity. The radioactivity we may establish in this group will serve as a link with humanity.

A great disciple told me that his task was to link up people with the Masters without their knowing anything about it. He gave me the names of ten people whom he had put in touch with the Masters, and he said to watch them from the time angle. Gradually one person after another came to me and said he had had a dream about the Masters the other night. In a few days or a month another one would say that he had felt that a Master was very near. The time varied, according to the person and his point in evolution and the density of his brain, from two days to six months.

How to do it? Experimentation.

RK: It helps me to focus myself in the world of meaning to study in *Cosmic Fire* what the nature of the Buddhic plane is, who functions there and what is its quality. The Buddhic plane is where we have to function.