

Alice Bailey Talks

Talk to Arcane School students given on Friday, November 5, 1943

AAB: In thinking over what we were talking about last week, I had heart failure because we touched heights, we got into the realm of the abstract, and we discussed in group formation things we could not have discussed as individual to individual. We had been discussing the Monadic will, and I asked myself, are we getting anywhere? What will be the practical outcome of what we are doing in these meetings? There must be some practical outcome, and the first practical outcome of the ability to touch heights (it is the thing everybody in training for discipleship does) is that inner disruption takes place. Nobody can approach the center, whether that center is for you the Soul or the Spiritual Triad, and bring in force that we are not accustomed to handle without its having an effect in some one or other of the vehicles, or in the entire personality. And the further along one is upon the path of evolution, the nearer one is to the center, and the more one will have that disruption carrying through all the vehicles. The problem of the disciple is that he reacts mentally, emotionally and physically all at once. We have to watch for the effects in our daily life of what we do here on Friday evenings, and if nothing happens as the result of what we do here, it indicates that we are outside the periphery of the consciousness of the group. I don't mean to say it has to happen the same week or the same month, but there has to be some definite effect in your life or in the group or in the life of the School through the group.

M: What would these effects be?

AAB: That would depend upon where you are upon the path and in which vehicle of consciousness you are focused. We are all different, and it is in the aggregate of the reactions that you get the group reaction and the group effect upon the outer world. It is no good having these meetings unless it is going to carry right through and work out here on the physical plane in some effect in the individual life, or in the life of the group, or out in the world.

FB: It might result in (1) the hastening of what might be a crisis of our own individual personality; (2) some effect that would otherwise not have come and that would be the next crisis of the group. It might be a new factor that would involve a type of test or strain, and perhaps therefore bring to light in us things that otherwise would be completely hidden for a long time; (3) the precipitation into the School of its next crisis, the result of its next expansion; (4) the fact that this group is very closely linked with the New Group of World Servers, so every little bit of stimulation and strength and illumination that comes to us would have a stimulating effect upon them.

AAB: We have practically finished Rule I, so we are ready to go on to Rule II. [Reading from *The Rays and the Initiations*, pp. 47-48]:

In our study of Rule One on Initiation, we gained (or perhaps fixed more clearly in our minds) three major thoughts:

1. That the Path of Initiation is one on which we develop the Will aspect of divinity.
2. We learn also to use consciousness as a jumping off place for the recognition of a new state of realization, which is not consciousness at all as we understand that term.
3. We undergo, prior to each initiation, two major tests – that of the burning ground and that of the clear cold light.

We closed our discussion with the thought of Tension, and I defined it as the identification of the brain and Soul with the Will aspect and the preservation of that identification – unchanged and immovable – in all circumstances and difficulties. I mention this as the

“tension” concept or point of attainment underlies the teaching of the rule that we are now going to consider.

AAB: Somewhere the Tibetan says there is a great misunderstanding as to the meaning of will. Tension in that context is not nervous tension. Tension, I gather, is as much of a focused reaction to the will of God as you, as a Soul, can manage to express, demonstrate and sustain. I think it would be very interesting if next week each of us were to give our definition of tension because the world today is at its extreme point of tension, and it is a tension that involves the physical body. There is a whole layer of humanity who experience tension as purely physical. Then there is an emotional tension that is running through the entire world today. A few days ago I had a meeting here with two women who brought with them a small book in which there was nothing but photographs of the children of Europe today. These pictures no publisher would publish and no newspaper print. There were two or three School students in the room. They looked at one picture and then turned away. It upset them. Their reaction was not tension. But these two women work at a point of tension, and from there they are going to jump off into the realm of doing something about it. There is the difference.

Let us begin to do something that is up to our capacity, working here at Headquarters, from that point of tension that the Tibetan is so constantly emphasizing. I am quite sure that this tension to which he refers is the tension of the rightly oriented personality as it faces life. I don't mean physical plane life, but life as a whole, as it is expressing itself through the world disaster. I wonder how many of us have formulated for ourselves what is our individual tension or right attitude toward life today. Life is pouring into the world; it isn't just death. It is the new life that is producing this holocaust, that is evoking all the good and all the evil. I am terribly interested in the subject of tension. [Reading further on p. 48]:

Rule II.

The WORD has now gone forth from the great point of tension: Accepted as a group. Withdraw not now your application. You could not, if you would; but add to it three great demands and forward move. Let there be no recollection and yet let memory rule. Work from the point of all that is within the content of the group's united life.

A close analysis of this rule will convey to the intuition far more than appears upon the surface, and that is rich enough. Each of these rules holds in it the seed of that understanding which must be evoked before the next rule can be mastered. All that is given is ever based on that which has gone before. The “three great demands” of the initiate are based upon the “triple call” found in Rule Two for aspirants and disciples. The triple call was earlier sounded forth. Now its higher significances must be comprehended.

AAB: I would summarize this for the Hierarchy, and therefore what we are seeking to do as a group is to react to and express the tension of the Hierarchy. The Tibetan refers to the 14 rules given in *Initiation Human and Solar*, which are for “applicants.” Here we have the corresponding 14 rules for disciples and initiates.

Rule II for Applicants:

When application has been made in triple form, then let the disciple withdraw that application and forget it has been made.

For Disciples and Initiates:

Withdraw not now your application. You could not if you would.

In *Initiation Human and Solar* he goes on to point out that the great difficulty with so many aspirants and disciples is the self or the personality. Discipleship and initiation do not mean following a Master, but rather self-initiated training for initiation. The great trouble with most people is that they are so conscious that they

are aspirants, or that they are disciples. That is why he says, “withdraw that application,” because all the time you are conscious of being an applicant you are conscious of the little self.

“In triple form.” Here again you have something of great value. You can make application emotionally, on the emotional or devotional plane. Or you can make it as a mind – the expansion of consciousness is a logical, reasonable and practical goal. You can also approach it through training the physical body.

We have to make it in triple form with physical plane alertness, with a deep consecration to the ideal, and with a clear mental understanding of what is entailed. When you can make application with a clear vision of the plan, conscious emotional awareness and right mental attitude, then you clearly will be heard and you needn't be concerned about it. [Reading further on pp. 48-49]:

There are only four parts to this rule, which is one of prime importance because it contains the motivating force, the conditioning factors and the place of triumph – all these are indicated. We will, as is our usual custom, study each separate part sequentially and as far as possible in detail bearing in mind that initiation deals with factors in latent manifestation for which our languages have no words, and with ideas which are not yet to be found among the “raincloud of knowable things” (as Patanjali calls it) – that is, knowable to the masses of men. The initiate is, however, dealing with a world of meaning and of affairs that are not yet manifesting in any way. The task of the Master (and of Those higher than He) is to take those steps and precipitate those “waiting events” that will eventually bring them into manifestation. This, I would remind you, is always done by the use of the will and from a point of tension.

AAB: I think this is amazing, and the only way we can arrive at an understanding of it is to begin with the “raincloud of knowable things” that hovers over us. We all have a vast field of accumulated knowledge. Added to that is the knowledge of the Soul, which is available if we take the right steps. That “raincloud of knowable things” hovers over us, and yet there are ideas and concepts that are group ideas and concepts; they are greater than our individual raincloud. The secret of the spiritual life is simply the secret of manifestation, our bringing forth here on the physical plane that which we know and that which we are and that which we can be. Two things, it seems to me as I study myself, prevent me from doing that: pure laziness, too much effort, too much strain, too much tension, not enough continuity of persistence. Second, my vehicles – mind, emotions, physical body – present hindrances and barriers all the time. I don't see anything else that prevents, and when I put it to myself in the words of Rule I, in the clear cold light of reason, I have no leg to stand on because there is no reason to be lazy and there is no reason we cannot refine our vehicles and make them be what we want them to be, to own them.

M: Do you mean lack of persistence, not trying?

AAB: I am referring to bringing into manifestation that which has never appeared before, and what we lack is that determined attitude that will put it through. We are spasmodic in our efforts; there is no staying power; we tire; we get bored. It is hard work that must go on week after week and month after month. I can give a grand demonstration for a short time, but it is keeping it up all your life that is difficult. As I look back over years of teaching, both of myself and of other people, I am not discouraged by lack of love. People have had critical tongues, but a lot of love has been shown by them. The thing that discourages me from having watched the School for twenty years is the lack of will. Students come and they go; they have no staying power, can't keep meditation regularly, can't do the study work, all kinds of excuses. But it's basically lack of will.

M: I have a promising student, and I love to watch her unfold. She said on her meditation paper this month, “Kill out desire.” This is something I cannot seem to accept. When you hunger and thirst after righteousness, it is something good. How may I keep an open mind?

AAB: Take the question of conflict between Christ consciousness and personality consciousness. You have here the personal self, here the Christ self; here is the self-will of the personality, and here is the will of the Soul, the Christ consciousness if you like. When the two are brought absolutely together at the point of the greater – and the disciple is conscious of both, and you have your point of tension – it is from there that you go on, and it is from there that the average aspirant goes back. He thinks he has reached something when he has reached his point of tension and has the vision, and he doesn't go beyond that. Then you come up on a higher turn of the spiral, which the Tibetan is talking about here, and you have the result of that point of tension between the Soul and the personality that has been so successfully utilized that tension shifts from what has been to the fusion of the blended personality and the Spiritual Triad.

B: Don't you think that is a common problem the School has here, the large number of students that are struggling with their own personal will against Soul will?

AAB: I think so. I think it is the battle of all of us. When the battle has been won, and the Soul will has dominated the personality will, then comes the conflict of which the Tibetan speaks, and very few of us, if any, know anything about it. It is the battle between the will of the Spiritual Triad and the Soul will. All the way up there are conflicts, then fusions, and then new conflicts.

P: Don't you think those points are reached in the School work when you have done the work and reached a point of stalemate and that is when you hang on?

AAB: Then you hang on and something happens.

P: It does seem as though we ought to be able to do something for people when they reach that point. If I had lived at a distance from the School, I don't know whether I would have hung on.

AAB: And yet if they get too much help they don't achieve their own point of tension.

P: Sometimes you can throw out ideas that may give them a new angle. I do think you can sometimes redirect their thoughts so that they become alive and more imaginative. Those interludes do happen from time to time. It isn't all lethargy.

FG: Water gathers in a backwater before it goes over the dam.

AAB: Yet I have been very much struck by the inability of so many to go on.

N: In 1938 I had a rather negative year. With all my determination I wasn't able to do anything worthwhile. I was beginning to get into an almost melancholy state, but nobody knew anything about it but myself. It became so alarming, a point of crisis, and I said, "here is all my endeavor in spiritual effort." One morning I was alone and suddenly I kind of relaxed and an almost blazing symbol appeared – something like points of a trinity – my Soul, the Christ life and Divine Providence, or will. I was in the midst of the blazing triangle and was transformed into a fiery expression, and I came alive mentally, emotionally and spiritually – even physically. From then on my life was more positive.

AAB: You went over the dam, didn't you? I think so often these things have a time factor. We hold on, we get desperate, our tension mounts and we get more and more disturbed. Then something breaks and we go over the dam, and immediately there is a rush of light and life and water. Not only do our own wheels function, but those of others also.

I had a letter from somebody this week who had been in total darkness for a long time. He finally made up his mind to stand steady no matter what happened. At the end of the week the whole thing straightened out.

We have to be patient and watch for the moment. It takes times for the tension to mount to the point where it really is a recognizable tension in your life.

FB: If we are going to properly grasp this subject of time, I think there is a need to put it into practice with some specific goal. As the Tibetan says, the bringing in of this new thing can only be done at the point of tension and with the use of the will. The spiritual work that has to be done in the next ten years has to have financial aid to an extent beyond anything apparently in sight and in excess of the expenditures of the past. In the new cycle there should be a new way of making money available for spiritual work, and it can be done in group formation at the point of group tension by the use of the will. It would make available that particular and peculiar form of concretized energy that we call money for the work of the New Group of World Servers and the work of the Hierarchy in the New Age. Heretofore we have acquired money by the manipulation of things, by the power of desire, by prayer, by the use of mind, of personality. If some group could take some new method such as that and express their group tension as you suggested, without any thought of the fruit of the action, it would be possible for a relatively small group of people to build a group tension and use the power of the will to build a fund for the work that the Hierarchy wants done.

AAB: That is what I find so difficult. I can reach a point of tension; I can work with the group and build the group to a point of tension. But the use of the will – how do you do it? I don't know how to use the will when I reach a point of tension.

FB: We have to do the same thing as I did years ago when I learned to fly an airplane. Nobody knew much about it. I used to lie in my bunk and imagine how it was done; then when I finally got in the air and had to do my first tailspin, I did it. We have to think about and picture it.

AAB: That is imagination, not the will.

FB: You have to imagine it first. You can reach for it and know it and can be humanly certain that it will be, but until you come close to the point of tension and the will functions, it will not manifest.

AD: I think we have the wrong idea of the meaning of will. We say, "I am going to do this thing," and we use a sort of force. But the will is the first aspect. It is being. In order to produce anything in the way of healing or anything else, it seems that one has to get into a state where the personality drops off and one visualizes the thing and holds to it until something happens, and you reach a point of consciousness where you know the thing will take place. You become identified in your consciousness with the thing, you see it as already happening, you believe it. It is an intense quietude. You have thought into that high place where being is, and you have no doubt that it is going to take place.

S: I think a number of us here are impressed with the fact that Foster Bailey has made a pronouncement and also an appeal of deep significance to us as a group to the extent that we feel impelled to ponder upon it and respond to it. Something will happen.

AAB: With respect to the will, I recall some words from Frances Hodgson Burnett's story for children. She tells the story of how a boy's father climbs to the top of a mountain to consult an Indian sage. One thing that this sage tells the man is, "Let pass through thy mind, my son, only that which thou wouldst desire to see become a fact, first making sure that it is not ignoble and harmful to anyone. Then it will draw near to thee." By saying, "I see that; I will think about it," just by turning our minds to it often, we find that we are brooding on it. [Reading further on pp. 49-51]:

The Word has now gone forth from the great point of tension: Accepted as a group.

We now pass to another expression and to the next development in the life of the initiate, which is learning to work from a "point of tension." Here lies the new emphasis, and I am

bringing it to the attention of humanity as mankind nears the close, the terrible but liberating finale, of his great test in this modern burning-ground. Now men can pass on into the clear cold light, and from there begin to hold that point of tension that will be evocative of the needed “understanding will-to-move forward” along the line of human will-to-good – the first phase of the development of the Will aspect. It is the higher sublimation of the aspirational stage that precedes the attainment of the “point of light” through contact with the Soul.

The point of tension is found when the dedicated will of the personality is brought into touch with the will of the Spiritual Triad. This takes place in three clearly defined stages:

1. The stage wherein the lower will aspect, which is focused in the mental body – the will-to-activity of the personality, is brought into contact with the higher abstract mind; this latter is the interpreting agent for the Monad and the lowest aspect of the Triad. Two things can be noted in this respect:
 - a. This contact becomes possible from the moment that the first thin strand of the Antahkarana, the rainbow bridge, is completed between the mental unit and the manasic permanent atom.
 - b. This demonstrates in an absorbing devotion to the Plan and is an effort, at any cost, to serve that Plan as it is progressively understood and grasped.

This expresses itself in the cultivation of goodwill, as understood by the average intelligent human being and put into action as a way of life.

2. The stage wherein the love aspect of the Soul is brought into touch with the corresponding aspect of the Triad, to which we give the inadequate name of the intuition. This is in reality divine insight and comprehension, as expressed through the formulation of ideas. Here you have an instance of the inadequacy of modern language; ideas are formless and are in effect points of energy, outward moving in order eventually to express some “intention” of the divine creating Logos. When the initiate grasps this and identifies himself with it, his goodwill expands into the will-to-good. Plan and quality give place to purpose and method. Plans are fallible and tentative and serve a temporary need. Purpose, as expressed by the initiate is permanent, farsighted, unalterable, and serves the Eternal Idea.
3. The stage wherein – after the fourth initiation – there is direct unbroken relation between the Monad, via the Triad, and the form that the Master is using to do His work among men. This form may be either His temporary personality, arrived at along the normal lines of incarnation, or the specially created form to which Theosophists give the technical but cumbersome word “mayavirupa.” It is the “true mask, hiding the radiant light and the dynamic energy of a revealed Son of God.” This is the esoteric definition that I offer you. This stage can be called the attainment of the will-to-be, not Being as an individual expression but Being as an expression of the Whole – all-inclusive, nonseparative, motivated by goodness, beauty and truth and intelligently expressed as pure love.

All these stages are achieved by the attainment of one point of tension after another, and the work thus carried forward into the realm of the dynamic steadfast Will. This Will, as it is progressively developed, works ever from a constant point of tension.

C: It is the will to be.

AAB: Yes, the will to be active, the will to love and the will to be – that is where we start, at the will to be active.

AD: We have to become active with insight. There is a right and wrong way to act.

RK: Will to be expresses itself as will to good and three wills – will to act, to love and to be.

M: It is that idea of brooding. The Tibetan many times says that brooding brings forth. Brother Lawrence practiced the presence of God until he became that presence.

JL: Kill out desire. Desire is what stops the use of the will.

FB: The will is cold and won't create. The desire that we know on the human plane has to be left behind. Higher desire has to work along with the will because we do not have creation through one element. Creation is triangular all the way through. If we think of this whole thing as part of the Plan, the desire to cooperate with the Plan should lift us up a little higher, so that we work with the will. If we can just get one thing, that will give us the key to the next step up. It is the desire to know the Plan, to cooperate with it. If the Units of Service are part of the Plan, that will assist in the desire to find the money to run the things on this plane.