

Alice Bailey Talks

Talk to Arcane School students on November 16, 1945

AAB: I want to go back to where we left off when I handed over to FB. This is the Full Moon week; we have just about a month before the sun moves northward, and I felt it might be very useful to read some pages from *Discipleship in the New Age, Vol. 1*. Perhaps these are the most important pages in the whole book for the reason that they take us right back to the center of the Ashram. This book was written for the disciples in the Tibetan's Ashram, and these pages deal with his relationship with them. At the time I thought, "poor stuff," and yet they are people who are immovably in his Ashram. They are still part of his group, except one or two who have gone back to their own Masters.

We are a group, and whether or not we consciously become accepted disciples, we are a group that ought to be and have that as our objective. We don't know a great deal about our relationship. The feeling in the minds of many people nearing the stage of discipleship is that they are very sure they know all about it. It just doesn't work that way. If you have watched the Tibetan's disciples and worked in KH's Ashram, you know that discipleship is proved by world service and not by acceptance by the Master. That is the thing that counts and matters. I want to get our consciousness and thinking centered in the Ashram. The more you work with your consciousness centered in Ashram, the less you are thinking about and worrying about your relationship to the Master and the better it will be. One of the difficulties with disciples is that their intense desire prevents their getting into the Ashram.

In this first paragraph of the book, the Tibetan speaks of certain qualities and characteristics that are distinctive of the person being accepted into the Ashram, and you must not interpret them in terms of their ordinary connotation. Take the phrase "certain defects that act as deterrents." I will guarantee that every one of you will immediately think of your faults and what you ought to be. You would be much better advised if you thought instead of your virtues. The trouble with disciples is that they are so virtuous; they are so good, and their very goodness gets in their way. We know that from certain points of view – as people of goodwill, spiritual understanding, spiritual goals and spiritual vision – we are ahead of Tom, Dick and Harry. That is the difficulty. I want you to develop within yourself the capacity to interpret words esoterically. If you observed the people who dropped out of the Tibetan's group, they took words as they appeared. They hadn't the sense to know that their strongest points were where they were weak. [Reading from DINA1:4]

I am, therefore, dividing my disciples into groups so that they may work on different aspects of the Plan, and also laying the ground for group work, which will greatly help the individual but which will also – above everything else – forward the work of the New Age.

That is the keynote for this group. We have not yet found out which aspect of the Plan we are intended to work on and we must find it out before the sun moves northward. So that is one reason why I wanted to take these pages up with you today. We have met for three winters and we are still occupied with relationship. The relationship between ourselves is very good. I do not find anything wrong with it, the internal relationship, but I do not feel yet any group recognition of the particular job that we have got to do, and it cannot come from my telling you what I think it is, or the

Tibetan's telling you, but it must come as a spontaneous recognition of something to be done on the inner plane by us as our contribution to the Tibetan's Ashramic plan as it is being worked out. There is no group decision yet, and that isn't meant to be a reflection or a criticism, probably the time hasn't come yet, but we should have it in mind so that our timing is in time with the Tibetan's timing. [Continuing to read from DINA1:4]

I am not basically writing for any of you at all but in order to lay the foundation for the group work to be done in the world during the coming years. What I say should be read with care, for the written word may contain several meanings and these can be sensed, according to the intuition – awakened or otherwise – of the aspirant.

I, your Tibetan Brother, am supposing upon the part of each of my disciples one basic essential at least and that is a persevering earnestness that nothing will deter. Each of you starts upon this work with certain fundamental characteristics; each of you is beginning this definite enterprise of training for initiation with certain defects that act as deterrents and as handicaps; each of you has been recognized by his or her light and for his or her potentialities and with these we must perforce do the best we can. Note, therefore, the difficult problem confronting Those Who are guiding world evolution and looking for those who can aid in Their work.

I wonder how you would interpret those words. There is nothing more dreadful than an earnest disciple. It is earnestness, as we understand it, the kind that makes you grit your teeth and go on. There is absolutely no temptation to stop, no temptation to go back. You don't really have to persevere because you couldn't be stopped.

“Persevering earnestness...” We each bring into incarnation certain “fundamental characteristics” that make us the beautiful and terrible persons that we are. We each come into incarnation with “certain defects” that may be faults or may be virtues, but we are recognized by our light and for our potentialities.

When I was young, between 18 to 27, I was silent and reticent, and those with whom I worked spoke of my “quiet and still influence.” That wasn't my potentiality, even though I thought it was. Why? Because I didn't know what my potentialities were, but the Master did. I think we are suffering from the handicap of our presumed potentialities. [Continuing to read from DINA1:5]

I will teach you. Whether or not you profit by the teaching is entirely your own affair; that is something that the disciples of the New Age need to learn. There is no such thing as occult obedience as usually taught by the current occult schools. In the olden days in the East, the Master exacted from the disciple that implicit obedience that actually made the Master responsible and placed upon His shoulders the destiny or the karma of the disciple. That condition no longer holds good. The intellectual principle in the individual is now too much developed to warrant this type of expectancy. Therefore, this condition no longer holds good.

We are what we are. A Master is not handing out karma to us; he isn't telling us what to do and waiting for us to be obedient. If the Tibetan were to sit here and make a suggestion that I didn't think was good, I would pay no attention to it, and that is how one can learn and work. That “follow thou me” is a thoughtform left over from the infancy of the race when people were emotional. The

Masters today are looking for people who are going their own way and yet fit in with the Plan.
[Continuing to read from DINA1:5]

In the coming New Age, the Master is responsible for the offering of opportunity and for the right enunciation of the truth, but for no more than that. In these more enlightened days, no such position is assumed by the teacher as in the past, and I do not assume it. I shall with frankness speak. I know my disciples, for no disciple is admitted into an Ashram without deep consideration on the part of the teacher. I shall convey by hint and symbol that which should be apprehended and it will be noted and understood by those among my disciples who have the opened, inner ear and true humility of heart. If it is not recognized, time will pursue its onward course and revelation will ultimately come. I exact, therefore, no blind obedience. But, however, if advice and suggestion are accepted and you choose – of your own free will – to follow my instructions, those instructions must be followed accurately. Also, there must be none of that constant looking for results and for phenomena that has deterred the course and the progress of many would-be disciples.

“No disciple is admitted into an Ashram without deep consideration on the part of the teacher.”
What do you really think the Master takes into consideration in accepting or rejecting a student?
Those are the valuable and practical things whereby we learn.

W: Do you mean simple things like decentralization?

AAB: I think so very definitely.

W: Balance?

AAB: No, I do not think so because there are violent disciples who are unbalanced, if they are needed for some particular work. They can be a little unstable. An Ashram full of perfectly balanced people would be perfectly awful. It would be a dead level Ashram or less. You can never really have balance. The Masters are struggling on their level. They reach heights and then they come back again. There is no stability. We get a touch of Soul and then we come way down again. It is all part of the cyclic game.

C: What is that instability – mental or emotional?

AAB: It can be both. Don't you think it is lack of perfection? I can assure you that there is a lot of emotion in an Ashram.

RK: That is not in the Ashram; that is in your personal life.

AAB: It is in the Ashram.

C: Don't you leave your physical and emotional bodies behind you?

AAB: It was Christ who broke down. We carry emotion, which is feeling, all the way up, don't we? This whole solar system is nothing but a system of feeling.

BG: I think he would look for a certain measure of integration. I mean the alignment in the personality that makes fusion with Soul possible.

AAB: Personality never goes into an Ashram.

BG: Isn't it necessary for would-be disciple to have that?

AAB: You can still be integrated and have powerful emotions. The more advanced, the more powerful the emotions you bring to every situation. Christ was "a man of sorrows and acquainted with grief."

LM: The Tibetan says "potential qualities." Might it not be that some day we would develop spiritual will?

AAB: Yes, but that is a very advanced stage.

LM: If he saw that there was a spark within us, would he have us if we couldn't?

AAB: I do not see any indication of spiritual will being possible until the time of the third initiation, because spiritual will is of the nature of the Monad, related to Shamballa. We have correspondence in Soul because we have sacrifice. I do not believe there is in any of us that spiritual will possibility of expression.

RK: I believe we have as a group the potentiality of getting action on spiritual will even though we have to achieve it.

AAB: A group expression of spiritual will is dependent on the aggregate of spiritual will in us all. I do not believe that a group such as this can express the spiritual will yet, and I think we waste an awful lot of time worrying about it as a group. That has been one of the troubles with the mystic consciousness. They see a vision and they think they can do it now.

C: That is what Masters are striving for.

LM: What potential qualities do they think of when they look at a person?

AAB: That is so general. The qualities that are in divinity are in you and me. We only know of three qualities. There may be more of which we have no conception because they can only be sensed when we have developed these two. There is potentiality but not possibility. Even Christ did not have it. He said "Not my will but thine be done," and he needed outside help to get to that point.

JL: Isn't the Tibetan always working on the Plan and looking for people who will fit into the Plan?

AAB: In this book he is speaking in terms of Hierarchical work.

JL: He is picking out those who can assist in that work. He doesn't care anything about the people.

AAB: What are the considerations that the Masters have?

RK: The matter of cycles.

AAB: The matter of cycles doesn't determine his choice of you and me. The matter of the cycles is a movable point all the time. What are the considerations admitting a disciple into an Ashram?

JL: I thought you were admitted when there was need for your particular quality.

AAB: What qualities does a Master look for?

R: Perseverance.

AAB: That is assumed, it is so basic.

W: Sensitivity, balance

AAB: Not balance.

L: The quality is to really love.

AAB: That inclusive something that enables people to go on loving. Sensitivity, what kind of sensitivity? I think most disciples are too sensitive. I think the word you are looking for is impressionability, the power to be impressed first by the Plan and then by the potencies that we can avail ourselves of in working with the Plan. Later on to impressions directly from the Master through the brain and mind. I believe that we are going to develop a vocabulary for these things. Spiritual impressionability is one of our goals. Can a disciple be correctly impressed? You can be impressed and will be able to interpret it.

R: I think there is a list on page 47.

BG: The ability to work hard and impersonality.

AAB: Impersonal activity. As long as we are learning to be impersonal we can get into an Ashram. If we are always personal we cannot get in because we would disturb the Ashram. They admit people into the Ashram whose quality is such that it will not disturb the Ashram. An overbalance of some virtue, some Soul quality, can be just as disastrous a vibration as some of the other things that we think about.

M: Destructive, not creative.

AAB: Not important enough.

RK: Response to real need. If you see it as a disciple sees it.

AAB: I would suggest that response to need is something that comes with Soul contact. Response to the Plan is what the disciple brings. He is so occupied with Plan and knows it is the Plan drawn up by the Hierarchy to meet that need, that he is no longer occupied with the need.

R: Mental polarization is a necessity.

AAB: It could be an awful deterrent. I think what you want is a sense of proportion because that is a mental characteristic. Nobody has a sense of proportion who is emotional. One of the easiest things for a disciple to do is to be so preoccupied with unimportant little virtues and feelings that he or she tries to carry them into the Ashram or they cause glamour thinking of how wonderful it is to be taken into the Ashram. They are completely unimportant. It does let us out, but it does not affect our life as a disciple. Your silly little surface criticisms, they don't touch the spiritual life. I would like to give you that to think about.

L: A sense of humor I should think might be important.

AAB: But that is the sense of proportion.

C: What about integrative capacity within groups?

AAB: Very important. In early stage of Ashramic life the group integrates you, you don't integrate the group. You have to be integrated to become part of the group life. You become an integrating force, but it is the group that has done it. If we make the life of the Ashram a practical thing in our consciousness, we are creating a thoughtform that is part of the work of the New Age. [Continuing to read from DINA1:5]

This is also for me an experiment. For those of us who are members of some degree of the Hierarchy are necessarily changing the old ways and adapting the old methods to the newer circumstances and to the advance of evolution. Many tried disciples and aspirants (should I have said "tired," for I surmise that both words are true?) are to be subjected to experiments that will involve the application of the ancient rules in a modern way.

There is a whole field of interpretation to be done on the Yoga Sutras of Patanjali, to take the Sutras and modernize them without losing their beauty. [Continuing to read from DINA1:5-6]

Disciples in the olden days were the product of more peaceful times. The "chitta" (or mind-stuff as Patanjali calls it in his famous Book of Rules) was neither so highly developed nor was it tintured by so much thought or potentially so illumined. Today, knowledge is widespread and many, many people are already thinking for themselves. The material for discipleship with which the Masters have to deal and the type of person that has to be developed and led on toward illumination is of a higher quality and grade, if I may employ so inadequate a term. The experiment of changing methods and of implementing the new technique of group work has to be carried out, likewise, in the midst of the stress and strain of Western civilization. This imposes on all chosen to participate in this work an undue effort, but if continuance is found possible and success ensues, it tempers the material to a finer degree of power. As has been said, the jungles of the Occident are of a different kind to those within the Eastern zone. They call for peace in turmoil; for power in fatigue; for persistence in spite of bad health; for understanding in spite of the clamor of Western life. Progress is, therefore, made in spite of, and not because of, existing conditions.

There is really the crux of the whole thing. That is why the type of Master produced by the new methods will be of a much higher order than M, KH, or any of the others.

RK: The Masters were brought up under the second aspect, and now the first aspect beginning to condition them.

AAB: In Atlantean days the Masters were not very intelligent, but they loved greatly. [Continuing to read from DINA1:6]

For disciples such as those, I am now going to attempt to teach, there is no retiring from the world. There is no condition of physical peace and quiet wherein the Soul may be invoked and in which work – potent in results – may be achieved in the calm of silence and the rest of what the Hindu calls Samadhi – complete detachment from the calls of the body and the emotions. The work has to go forward in clamor. The point of peace must be found in the midst of riot. Wisdom must be attained in the very midst of intellectual turmoil, and the work of cooperation with the Hierarchy on the inner side of life must proceed amidst the devastating racket of modern life in the great cities. Such is your problem and such is my problem as I seek to aid you.

AAB: Not an attractive picture.

R: It is one we can recognize.

LM: I think it is stimulating.

AP: I think it is comforting that the Masters appreciate that.

AAB: We get no recognition, we just go on.

RK: Expecting recognition is one of the dangers for a disciple.

AAB: It used to be in the past, but the intellectual person doesn't care. We don't work for recognition; we work to materialize the Plan.

R: Usefulness.

AAB: You know that your area of usefulness is widened. That is the thing. In 1946 we want to work so that our area of usefulness may be widened.

RK: And our focus should be more dynamic.

AAB: [Continuing to read from DINA1:6]

For me, there is also the problem of excessive expenditure of force as I attempt to reach each of you and to study each of you at certain intervals. There is the work, at long range, of reading your minds, of seeing your light, and of vitalizing your auras.

AAB: You have to have a mind to read.

JL: What does he mean by "long range"?

AAB: He is so far away in his type of mind that he has to lower his vibration to reach disciples on the physical plane. If there is no mental development it is impossible for Master to reach us. That is why we must never in the Arcane School let down the bars and make the work simple. They should not come into the work unless mentally developed. It would be a waste of time. I never divided the School up into sections until we got all these lesser developed individuals from the third world. We couldn't reject them because they have something to do in their countries. Some of these people are quite amazing. A paper came in from one of them last week on initiation. It was good sound common sense. The Armenian section is mystical. Can we make them occult? We have to be careful to differentiate in our minds among the people who are the right material and who can in this life or the next be ready for discipleship.

Speaking symbolically, I do not want to see, as I look out of the Ashram window, a lot of funny little people trailing up the path to the Ashram and know that they will not be let in at the door. I have absolutely no use for the teaching of Krishnamurti that anybody at any time can be a Buddha if he makes the effort. The potentiality is there, but the thing is wrong.

FB: I think the reason why we have potential activity on the continent of Africa is that it is the karma of this group, having done some work with the New Group of World Servers. There might be one or two disciples in the group, and it is part of our work in the New Age.

R: Then there is Brazil.

AAB: Why Brazil?

RK: The Tibetan mentions Brazil.

AAB: There again it is time. Disciples don't make opportunities, opportunities come to them because they stand in the center and things come to them.

RK: They recognize the need of the Plan.

FB: We spoke of the fact that people in the Ashram are doing something about that part of the Plan, that the head of the Ashram is taking responsibility for. It may be that part of the Plan is going to be focused in Africa.

AAB: I do not think their mental equipment is adequate yet. The potentiality is there. Of course there are exceptions to every rule.

“There is the work, at long range, of reading your minds, of seeing your light, and of vitalizing your auras.” What would happen if a Master suddenly vitalized your aura?

CH: A spiritual brightness and an utter darkness.

RK: “And the light shineth in the darkness and the darkness comprehendeth it not.”

C: What does he mean by that?

AAB: You tell me when you know. You have to have a lighted area. You have a large emotional area, a mental area. Unless there is a mental area there is nothing for the Master to work with. If a person is aware of his or her own aura, something is wrong with them.

RK: In symbolical terms we talk about the lotus blooming on the inner plane – a beautiful sight, also a radiation.

AAB: A help to radiation. It means your own radiation is so clear, so well directed that the Master can vitalize it so that it reaches further.

R: Does he work with the centers?

AAB: I do not think the Master works with the centers. He works through the etheric body of the planet.

RK: In terms of modern science, when the Master vitalizes the aura there is amplification.

AAB: [Continuing to read from DINA1:6]

This has not hitherto been the problem of the Eastern Teachers, except in very rare cases.

That means a very difficult task for the Master is involved. That is why at this particular time it is the Second Ray Masters who are doing the work because they have a greater capacity for this long range work. They are inclusive. Another thing is that their work is safer. If the Master M tried to vitalize your aura it would be just too bad.

FB: I think there is some analogy on a lower turn of the spiral as a result of my contact with Jacob Bongren. He carried Blavatsky's force and the Master M's force. In a conversation I had with him many years ago I could imagine that my aura had been affected. There was a change in time and space that existed for days. This had phenomena connected with it. I thought I was walking above the ground and time expanded and contracted like an accordion. It was on a much lower turn of the spiral. Something happened to my aura that produced an effect. I became aware of my aura.

AAB: Since he wasn't a Master, it wasn't useful.

JL: Wouldn't the Master vitalize your aura using his ray force and consequently affect any part of you that was on that ray?

AAB: When you are dealing with a Second Ray Master you are dealing with one who works with all the rays.

JL: If a First Ray Master vitalized your aura he would stimulate you.

AAB: He might stimulate your will and purpose.

LM: It's curious that they speak of Buddha as bringing illumination and Christ love and will.

RK: "My Father and I are one." That means love and will.

AAB: [Continuing to read from DINA1:6-7]

Those who are now working in the modern world under the Masters of the Wisdom have undergone a preliminary tuning-up process and a training in receptivity during an earlier incarnation or incarnations. Forget not, therefore, that I also have a problem, which I am willing to undertake for the sake of a needy world and as my contribution to hastening the coming in of the new and more fruitful era. Let us, therefore, facilitate each other's efforts.

I promise no quick results. I undertake to provide no spectacular unfoldments. The results rest entirely with you. They depend upon your patience, your exactness in detail, the discipline that you are willing to impose upon your lives and your self-forgetfulness. May I beg of you to leave results alone and to work without attachment, for you know not with exactitude what are my goals for you...

Exactness in detail, clear perception. And again you have here that what you think are your potentialities may not be your potentialities at all. [Continuing to read from DINA1:7]

May I beg you to leave results alone... may I beg you to desist from that constant self-analysis that is such an outstanding characteristic of the introspective, yet ambitious Occidental mystic.... What, therefore, is the position I take? That I, one of a great group of disciples who – from the humblest aspirant up to the highest Member of the Hierarchy link humanity with the spiritual kingdom – can teach you the ancient rules and give suggestions to you so that you may travel more rapidly along the Path and arrive at greater usefulness to your fellow human beings. There is not the slightest suggestion of authoritative pronouncement by a member of the Hierarchy who must be obeyed and whose word is infallible. Let this be remembered, otherwise work will not be possible, elements of danger may enter in and the present effort come to naught. My anonymity has always been preserved and will continue to be so, though members of this group of disciples know me for who I am. You know me as a teacher, as a Tibetan disciple and as an initiate of a certain degree – what degree being of no importance to you at all. It is the teaching that I shall give you that will matter.

They haven't always known. A man was put by the Tibetan into his group. He hadn't the faintest idea of what it was all about, never availed himself of the opportunity and he just dropped out because he wasn't interested. Not long ago he got in touch with me and said, "What a fool I have been, for heaven's sake ask the Tibetan to start me in again."

I would like to get this one thing clear. What was wrong with the man? He was a First Ray person and First Ray people have problem of non-impressionability. They have to arrive at knowledge by acceptance and discovery. Second Ray people have the problem of so much sensitivity and impressionability that they are a problem to themselves and everyone else. They are astral-buddhic and on up to the Monad. Both are equally right in their eventual techniques. The First Ray people will never be sensitive like Second Ray people. They know; they have absolute, complete knowledge without any impression of any kind. Second Ray people are always impressionable. Their problem is to distinguish between impressions until they render themselves insensitive to the wrong ones and only become sensitive to the right ones. We are told that Master M can make nothing of Master KH's disciples. I suppose the opposite would be true, but the poor Tibetan has the

job of working with all different rays. Maybe he is on his way to being a Master of a higher order.
[Continuing to read from DINA1:7]

I am an initiate into the mysteries of being. That statement in itself conveys information to those who know.

AAB: "Initiate into the mysteries of being." For next month until the sun moves northward, let us live intense inner lives of spiritual recognition and see what comes out of that.