

# Alice Bailey Talks

## Talk to Arcane School students given on Friday, January 4, 1946

---

AAB: This is our first meeting in 1946, and I feel exceedingly keen that this meeting should mean something to all of us because I think that 1946 is not only a crisis year in the history of humanity, but it is a crisis year in the life of everybody who is a “conscious disciple” or an “accepting disciple,” which everyone of us here is, or we are “accepted disciples” *and* consciously know where we stand. I have always been greatly interested in the Tibetan’s distinctions between the grades of accepting disciples. By “accepting disciples” I personally take that to mean the man or woman who accepts the fact of discipleship, who has oriented themselves toward the path of discipleship, and who, as far as they know, are ready to accept whatever the treading of the path means. I don’t see that that exempts any of us. Then the Tibetan says there are the “pledged disciples,” and I would judge that they include most of us because they are disciples who know something of what it means and, in spite of everything, are pledged to tread the path. They cannot be turned back. They will permit nothing to stop them from going forward. They will renege at times, but it is a temporary thing and is often a very valuable experience. Then you have the “accepted disciple” who has been both accepted and pledged and who is a server and no longer interested in discipleship. That is a point that has to be very carefully remembered.

This morning while reading the last paragraph that I took up with you before Christmas I went on to the next paragraph and was tremendously impressed with its appositeness: “We stand together in spiritual enterprise.” (*Discipleship in the New Age, Vol. 1, p. 7*) That is a tremendous affirmation, isn’t it? I want that major thought to condition our work for the next few months. “We stand together in spiritual enterprise.”

I don’t know what our enterprise is except in a very general way. This group has to demonstrate what its particular enterprise is. This is the third winter we have met together. I think there has been demonstrated a group coming together, a smoothness of contact that was lacking in the early days. I don’t know what your spiritual enterprise is, and it seems to me that that is the thing that has to be worked out this winter. I have some ideas. I am not going to say what they are because it might have an undue influence, and in this group we are just a group of disciples who are seeking a unique and special spiritual enterprise. It isn’t the Arcane School. It isn’t the publishing business or the other aspects of the work that the group throughout the world are carrying on. It isn’t the Triangle work. It isn’t the launching of the Great Invocation. I would remind you that this group here at headquarters is occupied, among other things, with externalizing, as far as it can, the Ashram of the master DK. An Ashram has a spiritual enterprise, and you will have tuned in on the Ashram of DK (which isn’t my Ashram; I belong to the Ashram of KH) just insofar as you formulate and express a spiritual enterprise. All the rest is just our work. This group as a unit has an enterprise, and we have to find out what it is.

Then the Tibetan goes on to say: “All of you have voluntarily and without pressure stated your willingness to go forward into a more intensive spiritual life.” That is the first requirement in a spiritual enterprise.

“This you must do in the freedom of your own Souls and through the power of your own intellects. You will follow such instructions as seem to you reasonable and right, but – when you do choose to follow them – you will attempt to fulfill the requirements with exactitude.”  
[DINA1:8]

That leaves you completely free. There is a tendency among esoteric students to think that when a Master speaks they do what is suggested. I assure you, you don’t. You may, but you don’t if it does not appeal to you. I can look back on a lot of times when I didn’t do what was suggested to me and I never regretted it. The last thing a Master wants in a disciple who is sponsoring any group is blind following, for that spells failure for the disciple and disaster for the organization and group with which the disciple is affiliated. You only have to look at the Theosophical Society to see what happens to people who blindly follow.

M: Doesn't the Tibetan speak of that in his recent papers? He is opposed to devoteism; it takes individuality away.

AAB: Devotion feeds personality. It doesn't enlarge the Soul.

“You will analyze and question the requirements that from time to time come from me, and you will accept no belief in their verbal inspiration. Language ever handicaps and limits. You will also be guided in your work by health and circumstance, and you will ever remember that Masters are made through the achieving of mastery and not through obedience to any person.” [DINA1:8]

I asked myself when I reached that point, does so-and-so know what in their particular lives at this moment requires mastery? I think one of the difficulties with all disciples is the bigness of their picture. You have a wonderful picture of what a disciple should be, and say so-and-so should be a disciple, usually because he or she agrees with you. The person who enrages you every time he speaks is more likely to be a disciple. You have an idea of the virtues a disciple should possess: sweetness and kindness. Do you judge them by their strength, by their ability to face up to what is wrong? Do you really know what it is in your character this minute that needs mastery, because that is the thing that is going to be your own path of initiation. Lovely characters are often very weak and feeble. I don't think you would find that the Masters had lovely characters. I can't imagine the Master M being a lovely character. He couldn't hit it off with a single one of KH's disciples. Christian mysticism has given us a picture of beautiful characters. They don't fit in with a Master's character. You can cultivate sweetness of character and yet remain with your major difficulties in life unmastered. The thing we definitely have to do is to achieve mastery in that particular thing that in this life has been sidetracked by emphasis on general discipleship.

“You will bear in mind that I, your teacher, am not constantly aware of your physical condition or daily doings. I concern not myself with the affairs of the personality, and those misguided aspirants who claim that the Masters are forever telling them what to do and guiding them in their personal affairs are still far from the grade of accepted discipleship.” [DINA1:8]

One of the things that has always interested me, and one of the things that I have learned a lot about during the last six months, is this factor of owning yourself. Who owns you? Do you really own yourself all the time? A disciple is a person who owns the self. The Self or Soul owns the little self. A disciple is a person who owns the little self and controls all that it says and does and thinks. That is a very important thing.

I remember in Tunbridge Wells, when I first got ill, I got into the habit of losing consciousness. I would be out six hours at a time, and I said, “I am not owning myself. This is not going to happen again.” And it has never happened again. Two good things came out of it. I promised when I took over these meetings that I would talk personally at times.

This last month I had meningeal grip, which is a form of meningitis, and there is a lot of pain connected with it, so the doctor filled me up with drugs. When I woke up in the hospital the next morning, I was so mad that I have been better ever since. I said I would not take drugs. I would own myself, and I have owned myself ever since. I said to the doctor, “No more morphine for me.” The moral of all this is that you have to own yourself, and next time when I take morphine, I will say to myself, “I am going to have morphine because I choose to have it, and if it makes me unconscious, I will choose to be unconscious.” I am going to own myself always.

Always know as a disciple why you do things. Always face up to the results of what you do and take it if they are inevitable and right under the circumstances, and when you do that you own yourself and you are

the dictator of your own fate. That is the hallmark of a disciple. I will go unconscious if I choose to. Do you see what that is the key to? The way to die. If you can own yourself all the way through in the circumstances of life, when the time comes to make the great transition you will make the choice and you will know what you are doing. Otherwise you will wake up on the other side and it will be all right, but you will not make the transition yourself.

I want to make this whole question during this winter with you so practical that it comes right down here on the physical plane. It deals with the owning of yourselves as Souls every day all the way through into the brain because it is in the brain that you die.

ES: I was always impressed by the way my father died. He was a devout Christian. He had nothing more serious than bronchitis. Before he died he balanced his checkbook and gave a check for the balance to my sister. He called my brother in and said he had decided to quit smoking and gave him his cigars. He closed everything out. A day or two later he was sinking. My sister tried to pull him back, but he didn't want to be pulled back. He told her to keep quiet and he died.

RK: The Tibetan says a great deal about what happens at the point of death.

AAB: We won't die that way unless we are conscious every day all the time.

“You will remember that the light will shine into a mind that is self-controlled and free from the mental dominance of another mind. [That means the mental dominance of a Master's mind. AAB] With these provisos clearly understood, let us pass on to the enunciation of certain principles and to a consideration of what it may be possible to do.

“First: let it be constantly remembered that the new discipleship is primarily an experiment in group work and that its main objective is not the perfecting of the individual disciple in the group. I regard this statement as basic and essential.” [DINA1:8]

There is where our difficulty lies. What the Tibetan wants to be perfected in this group we can't quite understand. He wants to see produced a perfect group and we don't know what a perfect group is. We have an idea that a perfect group is one that is synchronized. It might be. There is no conflict in a Master's group.

RK: There's no conflict because they are focused on a common purpose. Purpose is what we lack.

AAB: Purpose? Humanity is working toward love of the Plan.

C: Our business is relationship, isn't it?

AAB: Relationship works out, but I don't think it is the key thing. It has to be there.

“The individuals are intended to supplement each other and complement each other and, in the aggregate of their qualities, should eventually provide a group capable of useful, spiritual expression and one through which spiritual energy can flow for the helping of humanity.”

There is an idea of spiritual enterprise. A Master's group is not necessarily a harmonious group, that is, in its goal and objective. That goal can take the place of a real goal. The Tibetan's real objective in this group is not that we should all like each other or be able to work harmoniously and with no friction among us. I think we as a group are harmonious.

N: A parallel is an orchestra. Each one plays in tune and the symphony comes out.

AAB: Each one of us brings something necessary to the spiritual enterprise, which is unrecognized as yet in this group.

JL: We have to learn to read the score and we don't know the plan.

AAB: You know the plan.

MW: I think of the group as an atom in its general makeup. Our purpose is not defined until the whole atom is formed. You have a parallel in neutrons and electrons being in proper relation to each other. Until that atom is a fully functioning atom in relation to bigger atoms, you have a divided atom as far as makeup goes.

AAB: When you have an atom you have a completed thing. We are not complete atoms. You start with a complete atom. It seems to me that one of our problems is purpose, and we are not ready for purpose. The major thing is to find out how we supplement and complement each other.

MW: Your hydrogen atom will combine with another atom and you get something else. Eventually you have uranium. It is a matter of evolution.

AAB: I don't quite see the analogy because you start with the completed atom. We are balancing and making something.

MW: We have come together around a central idea to study the Tibetan's work and to learn about an Ashram.

AAB: Take the group represented in this book, *Discipleship in the New Age*. Here was a group that started. A lot of electrons came together, but they didn't constitute an atom. They came together to produce a form of beauty, but only some of them remained. Fewer than you know. Some are not represented in this book.

MW: Some were thrown off by the law of their own nature and the law of the group.

AAB: It's a dangerous thing for a group to start with the idea that it is a finished thing.

LM: Why aren't we in the process of transmutation from something quite physical to something subjective?

AAB: Of course we are, but I was carrying on MW's idea. The Tibetan's not interested in us as individuals but only in what is being formed through the medium of this group.

RK: Isn't it true that the idea behind the group is something toward which we are working but that is not known to us? The idea as it exists in the Ashram is perfectly clear. Our business is to clarify our ideas so as to become it.

AAB: There is a Divinity in this room capable of projecting an idea. What the group is going to produce is some creative idea that will be a spiritual enterprise. Is it for us to clarify our minds and fuse ourselves so that the evocative thing in us will invoke the idea in the ashram and we can tune our lives to it, or will the Divinity in this group come together into one vibrant vital form that will produce something?

FG: We may be working toward spiritual tension. When we achieve that then, once we get the impression, will that be our enterprise?

AAB: I think you are right.

JL: Isn't it quite possible that the group is quite apart from its members?

AAB: The group is composed of the subjective life of each one of us. There isn't any such entity apart from you and me.

LM: The original atoms were transmuted into the material that became something else.

AAB: There is no atom yet. It hasn't a coherent form. The electrons are all milling around.

RK: This is a spiritual element. We will go through a creative process that material atoms went through long ago.

AAB: I am an atom. LM is an atom. But I don't want this group considered in terms of you and me. That is our own private affair. We are a number of loose electrons that will be brought together to constitute the atom, but what the form of that atom will be we do not know.

LM: They release energy when they are transmuted.

AAB: It isn't by the transmutation that takes place in you and me, but by something that takes place in the group when all of us come together. This group is not yet in shape. It isn't yet sounding its note. It hasn't yet signified its spiritual intention. It hasn't yet shown what it was created for.

FB: Here's a possible analogy. RK speaks of our tuning in on the purpose of the Ashram, and you say that we evolve to the point where we create our spiritual objective, which we assume is in harmony with the Ashram. The Shamballa force couldn't come into the human family until we had "One World," then it could come in and produce the New Group of World Servers. Then came the cleavage in the mental body that brought about the war. Presently this group will receive from the Ashram something a group has never received, and then things will happen, and according to our group quality and our group status there will be a response and we will have a group purpose that will be in harmony with the Ashram but that we will have created.

C: It's analogous to what happened in the first solar system wherein the atom reached perfection. We are a sort of solar system.

AAB: Then the quality came in in this solar system.

G: Originally there was simplicity, then differentiation, and finally human organization and new life – something entirely different from the cells that go into its makeup. Aren't we in a stage, perhaps, like that of a sponge where we haven't gotten very far but are going on toward a greater life?

N: One indication of a spiritual enterprise would be the Great Invocation.

AAB: That is for you to develop.

RK: If we did that it would be inaugurating the New World Religion.

AAB: You may be right. "To supplement each other and complement each other and in the aggregate of their qualities should eventually provide a group capable of useful spiritual expression..." Expression of what? "through which spiritual energy can flow for the helping of humanity." How? "The work to be done is on the mental plane." I wonder if you realize the importance of that statement.

RK: What is this group to do? I think the emphasis should be on what the group is to be and what it does will follow.

AAB: The enterprise will be the outcome of the livingness of the group.

“The spheres of service of individual disciples remain the same as before, but to their differing fields of individual endeavor there will be added a group activity and life that will become more clear as time elapses. The first objective is, therefore, to weld and unify the group so that each person in it can work in close mental rapport and spiritual cooperation with the others. This inevitably takes time, and the success of this new effort on the part of the Hierarchy will depend upon a non-critical attitude and the outpouring of the spirit of love on the part of each member of the group. This will be fairly easy for some disciples, but very difficult for others.” [DINA2:8-9]

Some people pride themselves on their ability to get on with everybody. That often means they are just sponges. Getting on with everybody is no indication to me of spiritual life. I do not believe the Masters get on with each other at all. When the Masters KH and DK wanted to start the Theosophical Society not a single Master agreed with them, but they cooperated with them.

M: It is our cooperation. They don't all agree, but why not try things out.

AAB:

“So many high-grade people today have an over-development of the analytical mind. As time goes on, however, and if real effort is made, the welding process will make much progress. This, therefore, is our first effort, as it is the first effort of the group of every Master and the achievement of the Hierarchy itself – *group unity*.” [DINA1:9]

I think a lot of people waste time struggling for things they already have achieved. We have group unity, and we will go on having unity, so what next? What is the next thing that has to be achieved? The Tibetan says here, “your deep sincerity.” Do you know the original definition of sincerity? Nobody knows what its origin is. The definition in Webster's dictionary is “unmixed.” I suppose it means completely unmixed motives, an unmixed life. Nothing matters to the Tibetan or to the members of the Hierarchy except the Plan and the service of humanity. The thing that comes out in connection with these people [the co-workers addressed in *Discipleship in the New Age*] is that though he counted on their sincerity, they were not, according to this definition, sincere. Their lives were not completely conditioned by the determination that nothing matters but the spiritual life and the service of humanity, as it is with the Hierarchy. The Hierarchy puts first things first always, and the thing that is the matter with us is that we don't. You put your physical bodies first, the members of your family, your trials and difficulties. Everything in your life does not give way to discipleship. You put your social obligations first, but not the service of the Hierarchy, the service of humanity.

I have often told you that the life of a disciple is that intensely difficult life of putting first things first and at the same time fulfilling every obligation. You can do it. I know it is perfectly possible to do your duty by the people you live with and make the Masters' work the first thing in your life, all day and every day. I know it is entirely possible to meet the necessary demands of your community, your family, your social surroundings, and everything, and yet put the Masters' work first, but I would guarantee that, if for one week you follow that rule, you would lose a lot of friends and you would be well rid of them. You would release many hours and you would be richer thereby. You would clarify your life of a lot of nonessentials, of people and things, and would have more time to give to the Masters' work. You would also be in better health, or your body would have receded to its rightful place, which is as far as possible below the threshold of consciousness. You would find you could do a good deal more than you think you can do at this minute. You will get a right sense of proportion.

RK: The Tibetan defines humility as an adjusted sense of proportion.

AAB: If that is so, then your personality life assumes undue proportion. The particular things we fuss over have to be put where they belong.

M: You are considered cold and unfeeling when you do those things.

AAB: The reason that one objects to that is that one has a false sense of love.

“Disciples have to learn to subordinate their own ideas of personal growth to the group requirements, for – in order to have a coordinated group, functioning as a serviceable unit – some disciples will have to hasten their progress in certain directions and others will have to slow down theirs temporarily to the pace of the majority.”

Masters are doing it all the time. They have slowed down their evolution in order to work with us.

“This will happen automatically if the group identity is the dominant factor in the thoughts of each disciple, and desire for personal growth and for spiritual satisfaction is relegated to a secondary place. The groups within each Ashram are intended to work together eventually just as the various departments of some great organization work together effectively as a unit.”

We are being trained to work with other groups in the one Ashram. DK’s Ashram is affiliated with that of KH. DK has taken the fifth initiation and KH the sixth.

“They must function smoothly and intelligently. This will be possible when the individual members in the group and the individual groups lose sight of their own identities in an effort to make this experiment of the Hierarchy successful. The feelings, reactions, wishes and successes of the individual most emphatically do not count. Only that is regarded as of moment that will further group effort and enrich the group consciousness.”

Feelings, reactions and the wishes of the individual do not matter. Remember that when I say things that are rude.

“Only that attracts my attention which brings more spiritual power to my group of disciples or which increases its light or dims its radiance. You need to remember that I look at my groups of disciples always subjectively and always *as a group*. It is the total radiance that I see; it is the united rhythm that I note and the united tone and color; it is the sound they collectively emit that I hear. May I reiterate that in one sense your individualities are of no interest or moment to me, except insofar as you raise or lower the group vibration. As personalities, you matter not to us, the teachers on the inner side. As Souls you are of vital moment. Each disciple in the group of any Master may have many weaknesses and limitations. These act as hindrances to others in the group. But, as Souls, such disciples *are* somewhat awakened and alive and have achieved a certain measure of alignment. So it is with all of you in my group. As Souls, I seek to cherish you and seek to aid and lift, to expand and enlighten.

“I would like here to emphasize one point as we consider the individual in the group and his group relations. Watch with care your thoughts about each other, and kill out at once all suspicion, all criticism and seek to hold each other unwaveringly in the light of love. You have no idea of the potency of such an effort or of its power to release each other’s bonds and to lift the group to an exceedingly high place. By the pure light of love for each other, you can draw nearer to me and to the teachers on the subjective side of life and arrive more rapidly at that Gate that opens on the lighted way.” [DINA1:9-10]

That cancels out all the Theosophical idea of devotion to the Masters.

I think in connection with the Arcane School you have to draw very careful distinctions in your mind between criticism, analysis and recognition. When you are criticizing, you do not understand causes and are usually quite unaware of that which produces that of which you are critical. You like to criticize because it puts you in a position of superiority. Analysis is a different thing. I believe that we all have to analyze those with whom we have to work. Analysis is entirely free from emotion. It is a mental process. It is a mental effort to find out why people are as they are, why they react as they do, to know their faults – not because it puts us in a position of superiority, but because it leads to understanding – and when you understand, you can never be critical, and you are in a position to help. And then you have that next thing, which is a little rarer, which is a complete recognition of people as they are. To see people whole, the faults and the virtues they have to contribute, the things that veil and hide their beauty, and you are of no use to the Hierarchy and to humanity until you can do that. You cannot help your students until you know them as they are. And if you have that trained capacity to see people as they are with all their faults and virtues, you will never be afraid of speaking out to them because you will know that you are viewing them as a Soul, and nothing you say will do any harm. The reason that you are afraid to recognize people's faults is because you know you're not being analytical but are being critical. I only mention that because a group like this has to be analytical and to develop the power of recognition. If we are going to produce spiritual enterprise together, it will come from putting first things first and from developing the power of spiritual recognition that works outward among people and not inward toward the Ashram.

“You have the opportunity to demonstrate to each other the scientific value and power of love, regarded as a force in nature. Make this demonstration your endeavor. We will thus release for each other all that is needed to bring about potent and vital changes in the life patterns and purpose of the group members. Love is not a sentiment or an emotion, nor is it desire or a selfish motive for right action in daily life.” [DINA1:10]

M: Oh, that we could know!

AAB: It isn't being sweet and kind; it is devoid of emotion. True love is devoid of feeling.

AB: I think purpose and love are synonymous terms, and when you love rightly you will do that thing whether it hurts or not.

AAB: That is quite right. I wish we could develop a new word instead of love.

MW: I differentiate between emotions and feelings. Emotions, in the last analysis, are the result of our thinking.

AAB: I don't think emotion has anything to do with feeling.

MW: You have an emotion, but it's a result of the mental and physical bodies interacting.

AAB: Not in Atlantean days when the astral body was formed and there was no mind functioning.

MW: Patanjali says that the emotional body of a person is the result of the mind and body reacting, and therefore emotion is really a reaction to what we think of ourselves. Our self-conception. A feeling is something I cannot define. It is without thought. I read long ago that one of the Masters tried to say that they are without emotion, but none of us is without feeling.



AAB: An animal can show lots of emotion but hasn't a functioning mind yet. The astral, the emotional body, was constructed long before the mind developed. In Atlantean days, according to the books, there was no mind functioning, nothing but the emotions. Then we come to the Aryan race and you have mind, but mostly emotion.

MW: There must be something that relates the two.

AAB: We are dealing with so many grades of evolution. Most people do not love with the mind at all. It is purely an animal thing.

“Love is the wielding of the force that guides the worlds and that leads to the integration, unity and inclusiveness that impels Deity to action.” [DINA1:10]