

## Talk by Alice Bailey to Arcane School students May 12, 1944

AAB: There are one or two things I want to remind you of before we start our reading. The ordinary interpretation that we give to these readings has no relevance whatsoever, and I really mean that. We are not going to get even a glimmer of what the Tibetan means if we give any interpretation to these readings that has any connection with the three worlds – mental, emotional and physical. Again and again he tells us that the instructions are intended for those who will be taking initiation at the end of the century. That means that we cannot get directly at what he means, but we can get somewhere if we can divorce our minds from the average interpretation. The value of this to us is not that we arrive at a meaning but that we stretch our concrete minds so that in some way they do register the abstract, and in the registering of the abstract we are bringing something in of very real value. Another thing the Tibetan tells us is that this teaching has no personal interpretation at all. The natural tendency of the aspirant is to ask, “Where do I fit in regarding this matter?” This has altogether a group significance, and if we can remember that then we are going to get further than if we think in terms of ourselves.

The next thing I want to remind you of is that just in so far as we can get the real significance of this teaching, we are building something that will make it easier for those who come after. So you can look upon these evenings of discussion as something we are doing to precipitate a thoughtform from the Tibetan.

These are the rules that we are starting to study. As you will remember, these fourteen rules for disciples and initiates are related by the Tibetan to the rules given in *Initiation, Human and Solar* for applicants. The applicants’ rules are very easy – so easy that I sometimes wonder why people don’t use them more. Here is Rule Seven for applicants. [Reading from *The Rays and the Initiations*, p. 136]:

Let the disciple turn his attention to the enunciating of those sounds which echo in the halls where walks the Master. Let him not sound the lesser notes, which awaken vibration within the halls of Maya.

And here is the rule for disciples and initiates. [Reading further from *The Rays and the Initiations*, p. 136]:

*Let the group life emit the Word of invocation and thus evoke response within those distant Ashrams where move the Chohans of the race of men. They are no longer men as are the Masters, but, having passed beyond that lesser stage, have linked themselves with the Great Council in the highest Secret Place. Let the group sound a dual chord, reverberating in the halls where move the Masters but finding pause and prolongation within those radiant halls where move the "Lights which carry out the Will of God."*

AAB: One of the most necessary things for disciples to grasp is the status of the Masters. They are not as great as you might think they are. In the Theosophical Society, which is the group that gave prominence to the Masters, they are pictured as divine men whose very look is of importance, men who are infallible. They are not. They are way ahead of you and me, but they are not infallible, and there are many adepts of far greater importance. We should know and understand that, for otherwise we make idols of them. HPB said she wished she had never mentioned the Masters’ names; they have been so misunderstood by the rank and file of applicants. I don’t say that to belittle the Masters. To us they are the highest we can touch. They are the custodians of the Plan with which we have to cooperate, but the Masters are the disciples of the Christ, and He is to them what they are to us. They don’t want adoration or devotion; they are not interested in what we think of them and

their personalities. They are tremendously interested in what we can do to help them carry out the Plan to help humanity. That is what they are interested in. All this bunk that we have been taught down the years by esotericists and occultists of the status of the Masters and what they want to do with us and for us is nonsense. The Master does nothing for us. The only thing he does is to include us in his group, present to us the Plan, and then let us work it out. He does not deal with us as individuals. I am talking of such a Master as KH or M. The Tibetan is getting people ready for certain great transitions. He is a Master on the Second Ray, and his Master is KH.

There is a symbol that you would do well to think about. In his Ashram KH forms a great spiritual circle. Coming into it, but protruding out of it quite a distance, is the Ashram of DK. This Ashram is connected with the Ashram of KH. KH is more than a Master; he has taken the sixth initiation. DK has taken the fifth. In our lifetime the Tibetan has taken the fourth initiation. Those are the things for you to remember. It gives you a sense of proportion. An initiate of the third degree also has an Ashram connected with his Master to whom he looks.

I am very anxious that as we read this new book on discipleship we do not get an erroneous idea of what a Master is. The Tibetan does give individual instruction to his disciples. He is getting them ready for transfer into an Ashram some day. When he is further along himself and takes a higher initiation, he will prepare people for initiation but he will retain them in his Ashram. Those who are just beginners in his Ashram and take a long time to develop will still be in his Ashram even when he is a Chohan. Those more advanced will pass into the Ashram of the Chohan because they need that vibration in order to do their work. Nothing distresses a Master more than devotion, because if you are a devotee, if your gaze is toward the Master and not toward humanity, if you are thinking all the time of the Master, you will build a thoughtform, and thoughtforms are very potent things depending upon your degree of discipleship, and it can shut you away from the Master in whose Ashram you find yourself. One of the things a senior disciple in the Ashram of the Master KH has to learn to do is to distinguish between the vibration of people in the Ashram of the Master, or an adept or initiate of the third degree, and those working in the Ashram of a Chohan. [Reading further from *The Rays and the Initiations*, pp. 132-133]:

The Rule that is our theme for consideration at this time is one of deep significance and esoteric interest; it is concerned with the life of Shamballa and with the purposes of the Great Council. This rule is also one of rare beauty and extraordinary implications, and it offers me the opportunity to enlarge upon a subject little known or understood by any esotericist in the average esoteric group. The reason for this is that it is only as the new cycle draws closer – as it is drawing today – that the new and fuller teaching, the greatly extended horizon and the tremendously enhanced perception of the spiritual observer and worker become possible and apparent. Much, very much, has been given out during the past one hundred years about the Masters, and (as we are considering the subject of initiation and of preparation for that great transitional experience) it is necessary to understand somewhat the nature of Those with Whom the disciple has to associate, and the kind of world and of consciousness in which They live and move and have Their being. The fact of the Hierarchy is to many thinkers an established fact; the hypothesis that there may be a Hierarchy is a widespread recognition. Information concerning its grades, its modes of working and its objectives are now common property; much has been accepted and much proved by those who believe this teaching.

Before proceeding to a discussion of Rule 7, however, I would like to spend a moment studying some of the effects of this steadily growing fund of knowledge. It has become the possession of the many and not only of the rare and discreet esotericist and occult student; this teaching has now seeped down into the consciousness of the masses and is there producing curiosity, relief and hope, speculation and cynical laughter, conscious spiritual

effort or sustained ridicule – according to the type of mind, the sensitivity to truth or the crass credulity of the recipient. But the knowledge, belief and hope in the existence of a planetary Hierarchy has today leavened the entire mass of human thinking in a far wider and deeper manner than perhaps the most optimistic suspect; herein lies the hope of the world, and here is to be found also a fertile field for spiritual work during the coming decades. For this all disciples must prepare.

AAB: It is as disciples that we have to be ready to give out the teaching on the Masters. One of the strongest points we can make is the fact of the humanity of the Masters and their relative infallibility – infallible where you and I are concerned, but fallible where still higher aspects of truth are concerned. I think one of the things we have to do as a group is to spread the teaching about the Masters. It is all very well to read their instructions, but unless we do something about it, it is not much use.

RK: One of the ways we spread the teaching is through the Tibetan's books, is it not?

AAB: Yes, but that's a very easy way. What carries weight with people is our own personal testimony.

R: You suggested some time ago that we should be ready to say, "I am a disciple," and then the question comes, "A disciple of whom?" We can't do that until we become radiant.

AAB: You can't do that unless you are conscious of it. Have you ever studied why you are not conscious of this relationship? There are lots of reasons. It is very valuable to study for yourself why you can't say that you are a disciple. I can say with positivity that I am a disciple and that I know the Masters. I had an experience, but why did the Master give me the experience?

M: You were responsive, receptive.

AAB: No, I was quite ineffective; I was a silly little girl.

M: How about a past life?

AAB: I had no appreciation of that.

C: May I ask something that has troubled me many times? In our desire to leave everybody in the School free, we have told them that it wasn't necessary that they believe in the Masters, but isn't it?

AAB: Not in the stage of evolution in which they do not yet know.

C: But in the Arcane School we do believe in the Masters.

AAB: We want them to reach the stage where they know. In the Arcane School we are not after belief; we are after knowledge.

C: That is one of the things we accept.

AAB: I accept it. We don't expect students coming into the School to believe. We know that after they study and think they will reach the point at which we are now. Is your attitude toward the Masters one of belief or knowledge?

C: One of conviction.

AAB: But why? That is what I am after. It is time that belief and faith give place to conviction and knowledge.

W: Is it like the radio, and we tune in?

AAB: Why don't we tune in?

W: You have to reach a certain stage of quietness.

AAB: Not quietness.

N: Because we are not fulfilling the work in practical life that is expected of us, and because of that we cannot tune in to the vibration of the Master. We are not equal today to the problem with which we are faced.

AAB: Sometimes it is when a disciple is at his lowest ebb that the Master reveals himself to him.

N: If you have a faithful servant who has served you for a long time, and then at some critical moment he is in trouble, you have to go and help him because he has served you so faithfully.

AAB: I hate to tell you, but when you are not living up to your best the Master does not know it, because your vibration is so low he cannot reach you.

R: They only work with Souls.

AAB: Have you ever thought that perhaps you have made your contact with the Master, that you really do know him, but that there is something wrong with your brain and it doesn't register? I want to give you that thought.

M: Some four or five years ago I could hear a certain note only at certain times, and suddenly I realized that it was the OM. It never begins and it never ends. It comes of its own accord, and I wondered why sometimes I heard it and sometimes I didn't. I watched to see the condition I was in when I heard it. Very recently I heard some good news that didn't concern myself. It stirred some inner depths in me, and the first thing I heard when I retired was that note. There are some depths within that when they are stirred or touched or something, they are responsive. It isn't a case of calmness or poise or anything. There has been some sort of stirring up.

AAB: It isn't on the Master's side that you don't know. There is something in your own personality equipment that prevents your knowing, and it is a different thing for each of us. It may be a lack of faith; it may be a habit of belief. Get away from the habit of belief, because if you have that habit, you bank upon it and you don't make the effort to prove to yourself that belief can be converted into straight knowledge.

R: I suppose that the first step is the confident recognition of the teaching.

AAB: I would think so, after you have done a great deal of elimination in your life.

R: How does meditation affect this?

AAB: I think the average meditation that all of you do hinders you from knowing the Master. You have built up a thoughtform that is so strong that it has become more important to build up the

meditation than to know the Master and get the recognition. You should all be able to let go of form. This is not the mystic's reaction to form, but every one of you in this room has been using a form in meditation anywhere from five to twenty years, and I would like to know of what use the form is to you. With most of you it is a thoughtform.

B: Most of us can say, "I am," and recognize that we could say, "I am That." The final step would be, "I am That I am."

AAB: "I am That I am," of course, is the Monad. "I am That" is Soul consciousness, and "I am" is personality and consciousness. I think that anything that begins with "I" is self-centered anyway. One of the difficulties we are up against, in our particular movement anyway, is that we are making a transition between the selfish approach of the esotericist of the past and the new transcendent something of which none of us know anything. We live in this very difficult period where we have to use phrases of the past. I sometimes think that if we reverse it and say, "That I am," we would get the idea more clearly. Because when you lay your emphasis upon "That" you become secondary.

C: I am the world, the world am I.

AAB: It is a question of where your emphasis lies. I should think that for all of you in this room the average meditation as taught in the Arcane School would limit you, but what is going to take its place? Something has to take its place. After all our years of steady work, belief should give place to conviction, and by conviction I mean straight knowledge, and straight knowledge is unshakable.

FB: Our meditation is based upon Patanjali, and where we get stuck is in the five stages prior to contemplation. We need to come up to that point with the idea of transcending it and use that point as a jumping off place and not as a place of satisfaction.

AAB: I think so.

AP: As to the Master's appearing at the lowest ebb, it seems to me that the only reason that happens is because of your potency for service, which he sees. Just as St. Paul on the road to Damascus when he was on his way to murder Stephen. I think it is our necessity to the Master. I don't think we are worth the Master's while.

AAB: I think that is one very definite reason, but not the only reason. I sometimes wonder why some of the students in the School who are at that point don't make it worth the Master's while.

C: The whole thing became illuminated for me through crisis. A crisis rightly handled brings something.

AAB: I think it is valuable to realize your point in evolution. What are you preparing for, where are you going, are you an accepted disciple being prepared for the third initiation? The very lowest initiation you are being prepared for is the second. The first initiation is that of the Christ Child arising in your life. It is there in every one of you, or you wouldn't be what you are. All right. Where are you going from there? The thing for you to decide is whether you are ready to take the second initiation, or are you going through one of the stages of sloughing off and building-in in preparation for the next initiation? There is no need to be vague about it.

JL: Aren't we supposed to be in the stage where we meditate in the morning and go through the day still meditating? When we get to that point we are capable of being used.

AAB: Surely that is all basic stuff to all of you. I would think that all of you, if you watch yourself, could find out how much you are conscious in a developing sense as a disciple on the inner plane and a disciple on the outer plane. You can be either at any moment you wish.

To come back to your relationship to the Master, it is a question of recognizing a vibration. The vibration of a Master is something that is constantly impinging upon your consciousness, but you don't know it, and one of the things you have to develop is the ability to recognize the two vibrations. I have to recognize the difference between the vibration of the Tibetan and of the Master KH.

One of the things we need at Headquarters is better daily meditation meetings. I look back to the early stage of this work when we never had less than seven or eight people. I could tell you which of the Masters was throwing us a thought by just looking at their pictures. There is no power in the pictures now. Why? There isn't enough power in the meditation meetings to send a clear enough note to evoke a thought from them. I can remember the time when the picture of the Master KH was a golden glow because there was enough invocative force in the group to attract his attention. But attending these meditation meetings doesn't seem to be of enough importance now. In a group meeting you can feel the vibration of the Master, the aspiration of the group.

M: How can you tell what it is and that it is a terrific power of some sort?

AAB: You should be able to tell, and you will be if you train yourself to watch. Unless the leader is in rapport with his own Soul, the group is going to get nothing. It seems to be a fact that the power just comes through the leader.

RK: If there could be at least three of us who are usually leaders at each meeting, and to do that week after week and month after month.

N: I believe that what RK says has tremendous importance. The reason why the small group is not so successful is that some come with negative attitudes, so absorbed in their own troubles that it requires an enormous effort to fuse them. Many of them say after the meeting that they feel wonderful. Senior students forget themselves and give of themselves.

AAB: I think you are quite right. Let us have it in our minds. [Reading further from *The Rays and the Initiations*, pp.133-135]:

The rules whereby the Hierarchy may be reached are already well known to the aspirants of the world; they must become equally well known to the average person; the objectives of the Hierarchical work must be emphasized and the nature of the divine Plan unfolded so that purpose and goal may be presented to humanity; the synthesis of the chain of hierarchical Existences – from the smallest atom of matter up to and including the Lord of Life Himself – must be unfolded; the essential and spiritual interdependence of all and the interrelation of every unit of divine life must be proved. This will eventually lead to that established unity of effort that will express itself in the merging of the fourth and the fifth kingdoms in nature, and to the establishment of that brotherhood that will constitute the germ or the seed of the coming manifestation of the Hierarchy as the Heart of God (directly related to the Heart of the Sun) in physical expression. This is necessarily an ambiguous phrase; but is as close an expression, in words, of Hierarchical purpose as I find it possible to make.

The entire field of the world – meaning by that phrase all the kingdoms in nature in united inner and outer relationship – will be the medium of recognized spiritual experience and also the field of expression of certain divine qualities and aspects that have hitherto been in

quiescent abeyance. What these qualities are, what divine aspects are awaiting precipitation, and which divine purposes are latent in that field of waiting expectancy, I cannot yet reveal or even indicate. The times are not yet ripe.

A great upheaval in all the kingdoms in nature has characterized this day and generation; a stupendous destruction of all forms of divine life and in every kingdom has been the outstanding note of this upheaval. Our modern civilization has received a death blow from which it will never recover, but which will be recognized some day as the “blow of release” and as the signal for that which is better, new and more suitable for the evolving spirit, to make its appearance. Great and penetrating energies and their evoked forces have met in a conflict, which has, figuratively speaking, elevated the mineral kingdom into the skies and which has brought down fire from heaven. I am talking to you factually and not just symbolically. The bodies of men, women and children, as well as of animals, have been destroyed; the forms of the vegetable kingdom and the potencies of the mineral kingdom have been disintegrated, distributed and devastated. The coherent life of all the planetary forms has been temporarily rendered incoherent. As an ancient prophecy has put it: “No true united Sound goes out from form to form, from life to life. Only a cry of pain, a demand for restitution and an invocation for relief from agony, despair and fruitless effort goes out from here to There.”

All this upheaval of the “soil” of the world – spiritual, psychological and physical – all this disruption of the forms and of the familiar contours of our planetary life had to take place before there could come the emergence of the Hierarchy into the public consciousness; all this had to do its work upon the Souls of men before the New Age could come in, bringing with it the Restoration of the Mysteries and the rehabilitation of the peoples of the earth. The two go together. This is one of the major points that I am seeking to make.

AAB: First you have the restoration of the mysteries and then the restoration of the sons of men. The two go together. I just don't get it. He talks about the restoration of the mysteries taking place in the next century. Whether he is talking about the restoration of the mysteries taking place on the astral plane as it is coming down, and then we have the restoration on the physical plane, or whether he means restoration of knowledge of the Hierarchy and the teaching of the Hierarchy, I don't know. If he means restoration of what there was in Atlantean times, I do not understand it.

RK: Isn't it restoration at a higher turn of the spiral? It couldn't be as in Atlantean days.

FB: They both proceed in a somewhat parallel fashion. It is a progressive thing, and as it proceeds the mysteries are being reestablished, and paralleling that, humanity is being salvaged.

AAB: It means those things. We have to get the teaching of karma and reincarnation to the people. We already have it in the Bible. It follows the line of least resistance.

FB: It is still a matter of whether you can trace effect to cause.

AAB: [Reading further from *The Rays and the Initiations*, pp. 135-136]:

The disruption, disintegration and the completely chaotic conditions existing for the past five hundred years within all the kingdoms of nature have at last worked their way out into paralleling physical conditions. This is good and desirable; it marks the prelude to a better building of a better world, the construction of more adequate forms of life and of more correct human attitudes, plus a sounder orientation to reality. The best is yet to be.

Everything is being rapidly brought to the surface – the good and the bad, the desirable and the undesirable, the past and the future (for the two are one); the plough of God has nearly accomplished its work; the sword of the spirit has severed an evil past from the radiant future, and both are seen as contributory in the Eye of God; our material civilization will be seen as giving place rapidly to a more spiritual culture; our church organizations, with their limiting and confusing theologies, will soon give place to the Hierarchy, with its emerging teaching – clear, factual, intuitive and non-dogmatic.

The Hierarchy has been invoked and its Members are ready for a great “act of evocation,” of response to the invoking sound of humanity and of a definite (though relatively temporary) “act of orientation.” This will force the Hierarchy, of its own freewill, to turn toward a new and more intimate type of relation with humanity. That period of orientation will end when a powerful, earthly Hierarchy will factually, externally and in reality hold sway on Earth, working in all the kingdoms of nature and thus bringing about (in truth) the expression of the divine Plan. This Plan is implemented through the medium of the senior Members of the Hierarchy, Who invoke the “Lights which carry out the Will of God”; They are Themselves invoked by the Light-Bearers, the Masters; They again, in Their turn, are invoked by the aspirants and disciples of the world. Thus is the chain of Hierarchy only a lifeline, along which travel the love and life of God, from Him to us and from us to Him.

RK: I think that would be a good motto for all our meditation meetings. It should be a lifeline instead of a form line.

AAB: [Reading further from *The Rays and the Initiations*, pp. 136-138]:

This dual thought of the relationship between humanity and the Hierarchy, and between the Hierarchy and the highest Center, Shamballa, is completely covered in Rule 7 in its two forms – for applicants, and for disciples and initiates.

Rule 7.

*For Applicants:* Let the disciple turn his attention to the enunciating of those sounds which echo in the hall where walks the Master. Let him not sound the lesser notes which awaken vibration within the halls of Maya.

*For Disciples and Initiates:* Let the group life emit the Word of invocation and thus evoke response within those distant Ashrams where move the Chohans of the race of men. They are no longer men as are the Masters, but, having passed beyond that lesser stage, have linked themselves with the Great Council in the highest Secret Place. Let the group sound a dual chord, reverberating in the halls where move the Masters but finding pause and prolongation within those radiant halls where move the “Lights which carry out the Will of God.”

Of real importance, though relatively small, are two contrasts. These emerge with clarity if you compare the instructions given to applicants for discipleship and those given to initiates. The applicant (or young disciple) is addressed as an individual and is told to give forth “those sounds” that will be heard by the Master in His Ashram – for that is the true significance of the words. The initiate functions in a group (always in a group) and has developed or is rapidly developing group consciousness; in unison with his group and as an integral conscious part of it, the Word must be enunciated; this is not a medley of sounds, but is one clear Word of invocation. You need to remember that the disciple is occupied in resolving the many sounds into the Word; when he has done this, his individual approach to



reality terminates, and he begins to act with his group where all activity is concerned. This is a point of major importance for the newer type of disciple to grasp. In the past, the emphasis has been on what the individual initiate had to do in order to fit himself to take initiation, and so become a Master of the Wisdom and a member of the planetary Hierarchy. In the coming new cycle the emphasis will be upon *group* work and activity, upon *group* initiation and *group* approach to the Center of Life. The required mode of life and the needed individual eliminations and adjustments are now so well known (theoretically, at least) that they should have dropped below the threshold of consciousness and should consequently be automatic in their effects. This should also provide a steady inducement to thought, which will make the initiate what he ought to be, because his conscious mind is free for group functioning. This is a concept that must be increasingly cultivated; “As a man thinketh in his heart, so he is.” The lower mind should be the organ of heart expression and be as unconscious in its functioning as is the rhythm of the heart itself – the physical heart. The higher mind is intended to become increasingly the field of the initiate’s effort, and hence the constant need for him to build the Antahkarana.

In this Rule we are therefore dealing with the work to be done by a group of pledged disciples and initiates; they are learning *together* to make an approach to Shamballa (involving the Will element); this is as much a goal of the Hierarchy as approach to the Hierarchy is the goal of advanced humanity. It concerns the interrelation of great centers of force. This is a point that esoteric students should attempt to grasp, for it completes the planetary chain of Hierarchy and throws a light upon the Way of the Higher Evolution.

Great movements and progressions have always taken place upon the subjective side of life; it is these subjective activities that have made it hard for disciples to grasp the truth and arrive at some true realization of the subjective situation that ever exists between the Hierarchy and Shamballa. The energies concerned are so subtle, and the Beings involved are so advanced and so highly developed (even from the angle of the initiate of the third degree), that it is well-nigh impossible for the teachings (which I seek to give) to be worded in such a manner that they become comprehensible. All that I can do is to make certain statements that (from the standpoint of those I teach) are not verifiable; they have to be accepted on trust and with the reservation that time and the point of view of the individual disciple will later prove their truth – or their non-truth.

M: “Taken on trust”?

AAB: He has no right to use it because he is always telling you not to take it on trust.

M: So much he has said I feel to be true.

JL: In one of his last papers he said he took something on trust himself.