

Talk by Alice Bailey to Arcane School students June 2, 1944

AAB: This is the last meeting this spring, and I was wondering what the outstanding thing was, in your minds, that we have achieved in the last few months. What is the outstanding note of what we have done, what have we learned, what have we grasped during these weeks together? I think we have achieved a group unity that is quite remarkable and perhaps have had a taste of that which underlies an Ashram of a Master.

It was very interesting to read in one of the writings that the Hierarchy itself is the Ashram of Sanat Kumara, and that is why the outstanding note of the Hierarchy is the will to love, not the *wish* to love or the *desire* to love, but the *will* to love. To me that is very different from how we usually consider it. We understand each other, bear with each other, deal with each other in a loving way, meet in love and affection, but it isn't any of those things; that is its expression down here in the three worlds. I think it is very valuable for us to begin to consider what the Ashram of Sanat Kumara really stands for in its relationship to humanity and, above everything else, to a group like our group and similar groups through which the Hierarchy meets humanity. It can meet it in no other way. What is the will to love? It would be interesting if we could get some definitions.

C: Isn't it allied with purpose?

AAB: Yes, but there is a great deal of purpose in the world that never becomes effective.

CH: There is something sacrificial about it.

AAB: Nothing is more important. I think it is a very valuable thing for you at this June Full Moon to have that in your minds, because the Christ, who is the head of the Hierarchy and through whom the Will of Shamballa flows, is the expression of the sacrificial aspect of the will to love. In the life of Christ there were two great episodes in which his function as the embodiment of the Will of Shamballa in relation to humanity via the Hierarchy is shown: first as a child in the Temple at Jerusalem where he brought home to his parents that he had to carry out his Father's Will, and later in Gethsemane where he was faced with the problem of his own personal will and that of his Father in heaven. Remember that the will of the Christ was the sanctified will of the Soul, if the Will of the Father was to function through him toward humanity. At our level we are dealing with giving up the personal will to the will of the Soul, but in the case of Christ we are faced with something much greater. "I came not to do my will, but the Will of Him who sent me." Christ came to do the Will of the Father, and he chose those words as a Soul recognizing the Will of the Father, the One, the all inclusive wholeness, spirit.

I think it would be very interesting this summer if we made a study of the Will. Find out all you can in the Tibetan's books about the Will, and work at a realization of what the Will of God is. It is not the will of the Soul or of the personality. We can only theorize about it at present. At the end of the summer we might find the will of the Soul becoming an increasingly dominant factor in our lives, helping to arrive at an understanding of the Will of the Father. The will of the individual is "I will do the thing that is best for me. At any cost I will find my way to my personal, selfish goal. At any cost I will have the thing that I want." That is the personal, selfish will. Little by little we begin to have a vision of the will that is the will of the group, and we know that our personal, selfish will does not count, that nothing matters but to work out the thing the Soul wants done, the sacrificial will of the Soul. That means, doesn't it, that we always do the thing, we always say the thing that is good for the group and not necessarily good for ourselves. We reach the point where what we feel, think, want and desire drops below the threshold of consciousness, and the only thing that matters is

what will most benefit the group. I think that is something very valuable for us to consider as we begin, as we have begun this winter, to build some group work.

I suppose when you are – how shall I put it – the “kingpin” in a group, you either think along the lines of group good, or you think along the lines of your relationship to the group; and those are very different things. You will see leaders everywhere who are doing good work, but it is always along the line of the group’s relationship to him and his relationship to it. Then there is a later stage when the only thing that matters is the group and the good of the group, and nothing else counts but that. We come up against that in the Arcane School quite often regarding students. And we wonder what we should do: that which is good for the student, which is where the heart lies, or that which is good for the group, which is where your head takes you.

This year we have all been occupied with the task of setting up relationships between ourselves, and I think the relationship is closer than it was before. There is more understanding, tolerance, more willingness to wait, to see beauty and reality. Then comes a later stage – not that I know anything about it – when the good of the group is seen as one small aspect of reality that has to be welded into a much greater one, and then the group doesn’t count. You see the problem working out in the various groups in this country. They are up against the problem of what their group wants and what is good for humanity as a whole, and it is amazing to see how the group good or the individual good looms large, and the good of the whole is the rarest thing in the world to find.

You would be surprised, in connection with our appeal to prayer, at the number of letters chiding us for not praying for our boys in the war. The thought of the boys of *all* the nations doesn’t enter in at all, which shows that they haven’t understood in the slightest way what we are after, which is for the Will of God to show itself in the victory of the Forces of Light, whether our boys are protected in their physical bodies or not. Sometimes one feels despair when one sees how little understanding there is. One of the things we have done in that appeal to prayer is that we have focused the massed intent. Then, when that is focused enough and powerful enough, the Will to Good of those great forces can stand forth. I think it would be useful to list them:

Personal will
Sacrificial will of the Soul
Will of the Father

We can take them as our summer study and see if we cannot get some line of demarcation between those three aspects of the one great reality.

M: I think we ought to investigate the word “sacrifice” as the Tibetan uses it. As I read it, the greater knowledge you have, the more you understand what he means by sacrifice. It is not sacrifice as we ordinarily understand it.

AAB: Sacrifice comes from the Latin word *sacer*, to make whole, and that brings you to the heart of the whole thing.

M: As we grow in understanding, that which we would hold onto we let go of. That is what he means by the word “sacrifice.” I think we should study and think about that.

AAB: There is a legend from India. The hands of a child are full of toys, and then he drops them. As an older person he holds onto those things that he loves, and then he drops what he loves, and so on, until we hold the whole world in our hands.

N: The Italian definition of sacrifice is holy deed, divine deed, a sacred doing. It is the higher wisdom of action.

AAB: That which makes whole. That is my suggestion for summer work.

C: Can you separate the Will of God from the love of God?

AAB: The Will of God is implemented by love.

C: It seems to me that the two things go together.

AAB: The two things do go together, but we have to get a new idea about love.

FB: Both will and love, as we understand them, are the effects of contact with a flowing life, a flowing force. What we call spiritual Will is the life of the Solar Logos moving in a direction. It simply expands, and we relate ourselves to it. Will is something that flows, more than it is something that drives. It is directed action rather than that which makes an effort. I do not think there is any effort in it whatsoever.

AAB: Not once we have touched it.

GP: In terms of electricity, the pressure aspect is the driving aspect. And love is the magnetic and attractive aspect.

M: One is the power, and the other the magnetism.

B: Centrifugal and centripetal, going out and coming in, personified and deified.

AAB: I have some selections from what the Tibetan has said about the Christ, and there isn't very much. I think it might be useful, as we get ready for this Full Moon of the Lord of Love, to regard it as supplementary to what we have in the Four Gospels.

[At this point AAB reads unspecified extracts labeled in the typescript as "Work of the Christ," "Christ the Initiator," and "Christ and Buddha." This text may have become part of *The Reappearance of the Christ* (published in 1948) – specifically Chapter 4, "The Work of the Christ Today and in the Future." It seems likely that the readings would have been drawn from the first seven pages of the chapter, 61-67; the next subheading, "The Crises of the Christ," 68-79; and the final subheading, "Christ as the Unifier of East and West," 95-101.]

The Buddha prepared for discipleship; the Christ prepares for initiation. We go through a phase when the Buddha's teaching – the Four Great Truths, the Noble Eightfold Path, etc. – ceases to be a theory and becomes a fact in our consciousness. He revealed the cause of sorrow and taught us why life is what it is, and this is absolutely necessary before we can tread the path of an accepted disciple. Therefore the message of the East is to teach us how to get ready for treading the path. The more you study the Hindu scriptures, the writings of the Buddha, the more clearly it appears why we are what we are and what we have to do to free ourselves from our limitations. And then we come to the Christ, and that is typified for us in the Path itself and in the initiatory ceremony. It is divided into two stages – the probationary path and the path of accepted discipleship. You will hear talk among esotericists that they follow the oriental way, that they have outgrown the New Testament. The fact is that there comes a stage upon the path of discipleship when only the Christ is seen, where the work of the more academic oriental faiths as enunciated by the Buddha have done their work in us, and then we follow the way of the Christ and by that means are prepared for

initiation. I think it is valuable for us to remember at the Full Moons of May and June that the Christ is a far more important figure than the Buddha. As a result of the evolutionary process there was no sin in Christ. The reason the Buddha keeps coming back to Earth is that he sinned and therefore, year after year, he has to come back to us. We are the punishment of the Buddha. It must be hard for him. He can't come right down among us because he is holy and yet not holy enough. The Christ is holier and can come down among us. The Buddha hovers above us, and below him is this sink through which humanity works and out of which humanity strives to rise.

[Here AAB reads an extract labeled "The Coming of Christ and the Avatar." That may have been published as part or all of Chapter One of *The Reappearance of the Christ*, pages 5-14. The title of the chapter is "The Doctrine of the Coming One – Western Teaching; The Doctrine of Avatars – Eastern Teaching."]

R: What the Tibetan says about Christ's achievement throws light upon certain things in the Bible. "God so loved the world that he sent His only begotten son." He must have been sent into our world by the Planetary Logos to redeem the Earth. His achievement is so far ahead of any other entity that his coming into the planet must have been a tremendous event.

AAB: I think it must have been. Remember that the blood is the life. It is the life of Christ that is referred to every time.

N: Could this information you have read to us be made into a pamphlet and distributed?

AAB: We thought about it, but there is a problem with citing sources; I would have to put it out with my name on it, and people will ask, "Who is Alice Bailey that she knows about the decisions of the Hierarchy?"

RK: I was hoping that we might have it with an introductory statement that, in view of the work of the Christ at this time, we are putting out what has been said about him for the inspiration and guidance of those who need it. We could call it a compilation. Alice could sign the introductory statement, and the Tibetan's name would appear on the rest.

C: How would we distribute this without causing the difficulty that all seem to be afraid of?

FB: That is a good point. We have been urged to do what we can to help set the stage for the New World Religion. We have a pamphlet on the New World Religion and have distributed it to the clergy and others. The reaction to it, on the whole, has been good. One wonders what would happen to that group if we sent them this. Some would be alienated. Is that something we should worry about? Even if we put it in pamphlet form, that doesn't mean we would broadcast it carelessly. We might put it in the Beacon and have it go to all members in the School before the July Full Moon meeting. It will ultimately form part of the literature on the New World Religion. It has special significance this year and up to June 1945. The bringing together of this material is really our determining as a group to help bring to the consciousness of humanity the life and work of the Christ. It will be too strong for some people, but still it has to be done.

AAB: I could put it together with an opening paragraph saying that it is a compilation of scattered references by the Tibetan regarding the work of the Christ, and for the sake of clarity reading references will be omitted.

JL: I think you would find that if you sent it out to the clergy in general that they would accept the Buddha part, but would balk at the distinction between the Christ and Jesus.

AAB: In 1910 there was an article on Jesus or the Christ in the *Hibbard Journal* that precipitated into theological circles this same theme.

R: There are plenty of people who know there is a difference.

AP: In Rudolf Steiner's book he give a geometrical drawing of how Christ took possession of the body of Jesus. I think Alice is quite right in thinking it would arouse criticism, particularly from our Theosophical brothers.

RK: I want it to appear now when it will strengthen the mind stuff, the chitta, of those in humanity who would respond. They are more or less ready for the coming Avatar force.