

Alice Bailey Talks

Talk given to Arcane School students on March 9, 1945

AAB: We face now, this 9th of March, approximately three of the most important months of the year as regards the work of the Hierarchy and as regards what is going to happen to humanity as a whole as far as most of us can see it. The next three months will probably see the collapse of Germany. There was a statement by Hitler in the paper in which he said “May God help me to do the work I have to do in the next eight days,” consisting, according to reports, of devastating Germany so completely that there will be nothing left, killing all the hostages, which has already begun. He is also considering getting rid of all the prisoners before the Allies arrive.

We are facing three months of great strain and difficulty from the standpoint of humanity, but three months of intense activity on the part of the Hierarchy. You have the Full Moon of Easter at the end of this month, the Wesak Full Moon on April 27th, the Full Moon of the Christ on the 28th of May, and it is at the time of the Full Moon of the Christ that we shall have our annual convention this year.

I have a very strong urge upon me to summon you all to three months of intense work. We had a tiny demonstration of what we could do when a group of Headquarters students and people got together every week for three months and considered the revitalization of the meditation meetings at Headquarters, which had dropped to almost nothing. We worked at that problem before we issued any invitations to the meditation meetings, with the result that they are enormously successful. There were thirty at the Triangle meeting on Thursday. The other meetings are equally well attended and we have proved that if enough of us can think in unison and plan together subjectively we can really achieve something beyond our expectations.

We are faced with these three great Full Moons, the three most important of the entire year. I am glad we are going to have our meeting at the Full Moon of the Christ. The Christ is the leader of the Forces of Light, and it will be like a rallying of those of us who accept the Hierarchy, who believe in the Masters and who are pledged servants of Christ, to work hard for the next three months to facilitate his work and to make this Full Moon one of the most important Full Moons in the experience of the Christ, and in our own experience. You know as individuals what understanding, cooperation, sympathy and comprehension mean to those around you. Have you ever thought that

on a larger scale and by the massed intention of his disciples, of the Hierarchy, and of those like ourselves who are affiliated in some way or another with the Hierarchy, either as accepted disciples, or pledged disciples, or disciples on probation, we could bring the Christ something that he needs to complete the job that he has undertaken in winning this war?

Getting down to the practical side of it, this group, as I have said before, is the heart of the Arcane School with the addition of such men as Robert Assagioli, Jerry Jansen, Alan Murray, Henry Munch and Francisco Brualla. It is to this group that the School looks for leadership, and I hope your attention is focused on the significance of leadership in the School. The paper I have here, which is the next one for us to read, deals with the veils of Maya – not glamor – of force, of uncoordinated energy, of unrelated energies, which constitute the etheric plane and which we as a group have to learn to master if we are to achieve leadership. And I thought it would be useful this evening if we were to consider our responsibility to this rapidly developing School from the angle of the leadership that this group has to give. All of you are doing something in the School. You are either members of the Headquarters Group, or work in connection with the four meditation groups, or lead one of the groups, or are responsible for the papers that go out, or you are handling groups of students. You are all doing something for the School, and that brings you automatically into the position of leadership, but it is a leadership that emanates from the group and not from you. That is the first point I want to make. The School will measure up to its destiny if this group stands as a unit together in all the work it has undertaken, and that means that the group stands behind the differentiated activities in which we are engaged and which engross our intellectual activity and any meditative power that we possess. I want to get behind the meditative power and the intellectual activity to that subtle thing we call group relationship.

In all these papers we have been studying, the Tibetan takes the position that we have to consider all we are reading from the angle of an initiate. And I have told you all again and again that that is no idle phrase where any of you are concerned. We may not be initiates of very high degree, but all of us have taken the first initiation. So when you read and think of the work, you can think of it in terms of initiation. The first initiation is a very simple matter, a matter of orientation, a matter of control of the physical body, a matter of projected idealism. It is a matter of dedication to the work; it is not a matter of perfection of character.

I think the whole question of initiation needs debunking. From the Theosophical Society angle we have stories of initiates so marvelous, custodians of such wonderful secrets, so close to the Masters,

that when you meet one and find out what he is you are completely disillusioned. And from the standpoint of the truth, initiation for you and me is orientation, dedication, application to the rules, as much service as we can render, plus a determination to learn to work in group form so as to achieve leadership.

Now a leader is not a boss, not somebody who stands at the head of a group and says thus shall it be. And the theme of leadership that emerges so frequently in the Tibetan's writings is the theme of the leader who is himself so understanding, so cooperative, so full of suggestions and such a carrier of inspiration that wherever he goes he makes leaders. You ask, does AAB do that? In a certain measure I do, but nothing like I could if I were further along.

The second thing I want to emphasize is that we have to look at each other through the veils of Maya, and we have to penetrate through these veils to find each other, and not one of us is what we seem. Some are not as good as they seem, others are very much better. I have met the loveliest people, sweet and good and kind, but so very far away from initiation that I do not bother to help them in this life. My job is to find the people who can tread the path of discipleship and find their way into an Ashram.

Here is a group who are all oriented to the Master's Ashram through the urgency of your own souls, through the teaching you have had, and opportunities for service that have opened up to you. But our work under the impression of the Ashram of the Tibetan and of the Master M is to learn to work as a group and thereby develop in the group the quality of leadership. For where else are we going to learn to develop it? We can all go out and proclaim ourselves as teachers, gather together a group and teach them what we think is the truth. And if we did that, it would be a dead failure because a great experiment is being tried in the Arcane School, and particularly in this group, of group relationship, group leadership, group initiation. I want you to think about that. If each of you grasped what I have just said, it would condition all your reactions to your fellow members in the group, to those outside, and to the quality that each one of us would demonstrate in the world.

I could spend a little more time in pointing out what are the hindrances to group relationship. Of course they lie in the individuals in the group. Have you any idea what this group could do if it were completely fused and every one of you was completely impersonal, if every one of us was so completely occupied with the task we had to do that all hindrances would be avoided and all self-defense would be dropped? Have you any idea how self-defense hinders group work, how irritation

hinders it? The moment you are irritated with anybody, you put up barriers between yourself and that person, and unless you break it off at once you have broken the connection so that the force does not flow through properly. Have you ever thought what self-defense does? You say, "Oh no, I am not responsible for that; you did that; I didn't think that." What has happened? You have broken your connection with the entire group so that you are completely centered within yourself. Self-defense is pure selfishness.

When the war is over, the first duty that Foster and I have is to go to Europe – first to England and then to Europe. It is going to be a painful business going back. Have you any idea of the psychological situation of the people in Europe and in Great Britain? Have you any idea of what those of us who go back will have to take? I have, because I am getting letters already. I had a letter from one of my closest friends saying that she thought it was time someone told me what the students in England felt and what she also felt – that I ran away as soon as there was any danger and left them alone. Americans going over are not going to have a nice time. For six years England has been at war. I had to keep in touch with the students in Europe, and I could not do it in England. It is going to be a horrible experience. I want to leave a group here that can stand steady in complete loyalty to each other, so there is a group that can be trusted to give leadership and that can work impersonally and that cares nothing about criticism or irritation, that the group here is going to measure up to the demand upon it, and the demand is going to be very great. Why I feel so anxious about it is this. It is from the students in America that the help has to come to carry the European work. The British work carries itself. There isn't a chance that the European work can carry itself for several years. Robert Assagioli wrote me that they have nothing, no underwear, nothing at all left. And it will be up to us here in America to carry the European section and bring the students there back to health and a sense of security, to the realization that love exists in the world and to give them the opportunity to teach us certain spiritual things. The amazing thing is that the students in Great Britain and Europe have worked steadily right through the war – in Great Britain with help from here, in Europe utterly alone. The work in Italy has grown. If there had been no war, the work in Europe and Great Britain would have been a bigger work than here in America. Fifty percent of the School membership is in the US. If there is 50% here with all the emphasis we have given the work here, think what it would have been in Europe if there had been no war. The work is really getting international in the consciousness of the students over here.

One of the problems we had when we first began to open centers in Europe was the resentment of the students over here that we were doing any work in Europe. The spiritual center of the work is

the group of the Masters' disciples, and that is a diffused group; it isn't in any one country. I want this group, as it undertakes leadership, to see the big picture and not just the American point of view. That would be disastrous. You have to see the work of the Masters as a planetary thing, and you and I have no nationality at all if we are disciples. The members of the Masters' Ashrams and the Masters themselves have no nationality, and we have to develop that realization if we are going to become a spiritual group leading in world affairs until there is a restoration of the people in Europe and Great Britain. I want you to give a lot of thought to that during the next few months. The phrase the Tibetan used is:

I ask you to drop your antagonisms and your antipathies, your hatreds and your racial differences, and attempt to think in terms of the one family, the one Life and the one humanity. [EXT:467]

I think that is the thing we have to get as far as in us lies before the Full Moon of June and make it our major objective. It is very difficult to get rid of antagonisms and national prejudices in this particular world cycle where the tension is so great, but if you can't do it you don't belong in this group. For the group that works under the Christ and under the Masters is a group that knows no racial differences, has no prejudices and sees life true. If you see life through national eyes, they are your ideas, but do not allow them to endanger the group and interfere with your leadership. There is the difficulty. We form our own outlook on life – influenced by national tradition, family environment, ideas we brought with us from previous incarnations. They are all veils of Maya because from the Soul angle there are no nations, no partisans, no barriers; it is just humanity to be lifted and the Hierarchy to be served. I want you to look at it from the angle of initiation. The things that you read in the newspapers are such a muddle of Maya – misrepresentations, wrong emphasis, partisanship. The group that is going to give leadership has to be above all those things and see life true.

The great conference, perhaps the most important conference ever held on the planet, is to be held in San Francisco during the five days of Christ's Full Moon. We have an opportunity to stand as a spiritual force behind that conference. It begins on the 25th of April and the Full Moon is on the 27th. The Tibetan tells us that the two days before and the two days after the day of the Full Moon are equally important. What a marvelous thing is going to happen if we can break through the veils of Maya and really see the thing as it is in the clarity of the Hierarchical light, which can shine upon us if we are perfectly clear and open in ourselves. It is frightfully important from the angle of what

we can do, and what the group will do when Foster and I go. What happened before when we were away? Muddle, prejudice, a mess, no growth at all over here, not because Foster and I were away, but because there were preconceived ideas and prejudices that came in between group leaders and those whom the group could help.

The cycle ahead is so much more difficult than it was in 1937. We are living in an historical era. Are you going to live historically? Nothing can stop us if you and I are right in ourselves and in our relationship to the group. I have watched groups and organizations and have for more than 20 years tried to see what we could do in the world. I found it was the little petty irritations, the little self-defenses, the little pieces of selfishness, and I can talk about it because I have been guilty of every one of them. I look back with amusement to the things I used to do, yet I learned and there is no good learning unless you can make your experience of some help to others.

Foster once paid me a great compliment. He said "I never knew anybody who could talk so much and do so little harm." I am not so very much concerned because I think this group has been tried in the fire for years together. It is togetherness that matters, and let us hold together for the sake of the Hierarchy and the work we want to do.

I want you to think and work for the next three months, up to the first of June, with your own inner self. You all need more light than you have; I do too. We all need more patience than we have and, above everything else, we all need more insight than we have. You have to think of the effect of what you write and say and do upon the work that you do in the world. You would be surprised how everything gets around. We count in the world, do you realize that? The Arcane School, the Goodwill Work, the Triangle Work and, above everything else, the Tibetan's books have made an impression upon the human consciousness that is way beyond anything that has happened in many years. The Tibetan, the Master D.K, is the last of the Masters to take initiation, and in a way he is on probation. He is showing what he can do. He is still out doing his work, gathering his own Ashram, an affiliate of the Ashram of K.H., starting to make his impression upon public consciousness so that the Master K.H. can go on to higher work. So he has chosen to work with this group, and that is why I went out of the Ashram of K.H. into that of D.K., so that I could give a hand. Certain impulses were projected, certain energies set working in the world. All is through will, for the initiate always works through the will.

Here is this group – well meaning, rightly oriented – and for some peculiar reason the Tibetan works through us and the work is worldwide. There is not a civilized country in the world where the Tibetan does not have his followers because this group here and the group in Great Britain and Switzerland and Italy did their job. To me that is a terrific responsibility because we have to go on from here in a difficult cycle. We did our best work while the world was gearing up for war. Then we have had an interim of six years of war in which we just stood still, but it has seen the work growing. The caliber of the students coming in is better, and they are much younger. Many members of the School are in the Armed Forces, and every two or three months a letter only to them goes out. Then these letters are beginning to come in from all over Europe – from Amsterdam and Brussels. The work in Holland is growing. We know that the work in Italy is growing. Our responsibility is terrific for the next three years until they can take care of themselves. I want you to look at this responsibility from the highest idealism right down to the physical plane, that you dream about the future, that you see the School going into every land and gathering together the New Group of World Servers, finding the men and women of goodwill, distributing the Tibetan's books, training the people to go on. At the end of three years we will have a different story if you are really doing your work. You will do the practical thing, you will see that the work goes on, you will stand together in meditation, you will train the people in your groups, you will put nothing before your work for the Hierarchy and for humanity except your obligations. You will see that the money is found, and we are going to need a very great deal. There is one thing we don't know in America, it is sacrifice and doing without and if we don't learn it now when the need is so great, we will have to learn it the hard way by a great revolution in this country. We can't be left outside the general trend of humanity, out of the darkness into the light, and the only way is through increased selflessness.