

Alice Bailey Talks

Talk given to Arcane School students on May 18, 1945

FB: Mrs. Bailey had one or two things she wanted to say. She didn't confide in me, but I think I know much of what was on her mind. She has had blood transfusions, and her blood count was better than it has been for several years, but because of the subjective weight that she attempts to carry, the physical mechanism does not hold up as adequately as we would think ought to be the case.

She feels that the coming School Conference is of transcendent importance. Every year we talk about how important the conference is. Each year for several years we have felt the pull and strain of crisis points until it seems that to talk like that to a group like this is platitudinous, but such is not the case. The whole human family has been in a state of prolonged tension, of dynamic strain, and we who are attempting to help the Hierarchy – and that is our function – have felt it most peculiarly. Solely and entirely because of that strain, in spite of the advantage of an improved blood count, Mrs. Bailey had a mild heart attack this afternoon – nothing serious. It is an incidental result of the load that the New Group of World Servers are all carrying, particularly in the higher ranks, every one of them all over the world. Because there are so many people with so much power all over the world who want to reestablish the old order and who are afraid of the new day, the new vision, the new way of life and the new understanding, anything can happen.

It is a matter of conviction and vision and knowledge of what the real spiritual values are and what is really good for humanity. In many ways the San Francisco Conference has just been saved by the skin of its teeth. We are going to emerge with a charter. It isn't going to be a single bit better than the League of Nations. We simply have something to stand on in order to try and move forward, and that is all we've got. And the fight is on desperately all over the world between the forces that look to the future and the forces that dare not face the future but want to recreate those horrible mechanisms and governments that have brought on catastrophe generation after generation. We talk about nations, cliques, parties, labor and capital, and economic patterns, and we forget what is good for human beings and cling to the old. The Hierarchy is hard put, and the New Group of World Servers is as strained as they have ever been for the last six years. This group here in this room stands close to the Hierarchy and is so close as a group that it is at the point of moving as a group into the Ashram. It wouldn't take a lot for this group to perform a service for the Hierarchy that

would transcend anything that we have conceived of. It is a matter of our consciousness and our ability to stand together in utter fearlessness as HPB did. Fearlessness was her note. It makes no difference what happens to us or to the Arcane School, and one group like that that is utterly indifferent to what happens to them as individuals can carry so much spiritual power that it can do tremendous things. There isn't one of us in this room but has his faults and failings. That is no measure of our spiritual potency. It has nothing to do with the power of our souls, and we have the link. So I suppose we'd better proceed to read. I feel pretty strongly about the present world condition, and perhaps I talk a little strongly and let out too much.

M: Have you any suggestion as to what is to be done?

FB: We have worked for weeks and weeks at group fusion, and we are really on the brink of group fusion, group power and group unison. We can't let our emotions stand in the way of our minds, we have simply got to reach up. I haven't the vaguest idea of what I shall be doing next September. I know what ought to be there and I lay my plans accordingly. We can all do the same. [Starting to read from *The Rays and the Initiations*, pp. 215-219]:

We now come ... to a consideration of the next rule, Rule 11.

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Let the group together move the fire within the Jewel in the Lotus into the Triad and let them find the Word which will carry out that task. Let them destroy by their dynamic Will that which has been created at the midway point. When the point of tension is reached at the fourth great cycle of attainment, then will this work be done.

On first reading this rule, it is obvious that it concerns the fourth initiation and the consequent destruction of the causal body – the vehicle through the means of which the Monad has created first of all the personality, and then an instrument for the expression of the second divine aspect. We are therefore dealing with one of the major initiations. I would here call to your recollection the fact that (from the angle of the Hierarchy) this initiation is the second major initiation, and not the fourth, as it is regarded from the human angle; the third initiation is technically regarded as the first major initiation. The major initiations are really possible only after the transfiguration of the personality.

What, therefore, brings about the destruction of the soul body? The destroying agent is the second aspect of the Will. The third or lowest aspect of the Will, working through the mind or the manasic principle, was the sustaining factor in the long cycle of personality development; it was the principle of intelligent synthesis, holding the life principle intact and individualized through the long series of successive incarnations. During that cycle the will demonstrated first as the lower self; then it focused itself in the Son of Mind, the divine Agnishvatta, the soul, and became increasingly a factor of potency. Later, as the disciple builds the Antahkarana and thus establishes a direct channel of communication between the Monad and the personality, the lower mind becomes fused with the abstract mind or higher mind (the manasic principle, sublimated and purified), and gradually the Soul is – to use a peculiar but sensitively expressing word – by-passed. It has by now served its purpose. Love and light are in expression in the physical plane life. Neither the personality vehicle nor the Soul body is required, as under the old conditions. Their place can now be taken by the Spiritual Triad and the Monad; the essential life of both the lower aspects (creative in nature and expressive of loving intent as to purpose) can now be withdrawn. Triplicity, from the angle of the three periodical vehicles – Monad, Soul and personality – is resolved into duality, and the Monad (reflected in the Triad) can now work upon the lower planes through the medium of a definitely created personality or “point of tension” in the three worlds. It is to this that the rule applies when studied in terms of the individual initiate, while the life in which the Soul is “by-passed” and its ring-pass-not is destroyed is of such profound difficulty that it is called the life of crucifixion or of renunciation.

We are, however, concerned with the interpretation of the rule as it affects a group that is preparing for the joint initiation of its members. It is by adhering to the ancient dictum that “as it is with the Macrocosm so will it be with the microcosm,” and by the application, therefore, of the Law of Analogy, that we shall eventually arrive at understanding. I cannot hope to do more than indicate significances, but it will now be clear to you why I have dealt with the four qualities that a group must develop in unison prior to initiation. We shall find it useful to relate these qualities to the various phrases or injunctions in this Rule 11. We must consider each of them separately. Let us now look at the first sentence.

Let the group together move the fire within the Jewel in the Lotus into the Triad.

Let me first remind you that fire always connotes the first aspect and this, as you know, is the life aspect. To this let me add the well-known fact that “Our God is a consuming fire,” and call to your

recollection that the first aspect is the destroyer aspect. You have immediately established a relation between the first two qualities with which we have been dealing and the work of the crucifixion as a symbolic expression of the fourth initiation. The achieving of a selfless and impersonal group interrelation was the first prerequisite, and the word “together” in this rule deals with the work of the group when – as a closely knit unit – it can move forward. This transference of the life or of the fire has to be the result of united action, taken by the group when full interior unity has been attained. It cannot take place prior to this, any more than an individual initiate can take this particular initiation until such time as complete fusion of the three bodies and the Soul has been effectually brought about and divine indifference has been achieved to all lower reactions of the component parts of the fused and interrelated instrument. So must it be with the group.

The group life must express itself upon the physical plane and in group formation. It will possess a sensitive feeling apparatus, corresponding to the astral body, and the group mind will be well organized and functioning rhythmically. Thus the group “personality” will be active, but divinely active, by the time this particular stage is reached. The group Soul will also be in full flower as an expression of the inner Ashram, and at the very heart of the group life, veiled and hidden by its outer personality expression and by its vibrant loving Soul, will be a point of living fire or life that – in due time and under right conditions – must be transferred into the inner Ashram, found on Triadal levels. This may or may not mean the destruction of the group causal body and the establishing of a direct line of relationship between the pure Ashram and a group of disciples. It will undoubtedly mean, during the stages preliminary to that desirable attainment, a definite change of focus and the gradual establishing of a point of tension upon slowly realized higher levels, carried on until the transference is completed.

All the time that this is taking place, the fire at the heart of the group life is becoming more and more vital, and consequently more and more spiritually destructive. The second quality that we considered, the constructive planned use of the forces of destruction, can now be seen as active. It is these forces that are often responsible for the upheavals, the cleavages, the dispersions and the fatalities that are so frequently the characteristics of the group life in its early stages. The fire is then working under the stimulation of the Spiritual Triad, but is not consciously being manipulated by the group itself. The group becomes esoterically “a burning ground,” and much time would be saved and much unnecessary distress and pain and suffering would be eliminated if the group members would realize what was happening to them and would simply stand steady until such time as the “purification so as by fire” has been completed and the life principle in the group heart can

shine forth with both brilliance and radiance. It is this quality of patient endurance that is so sorely needed by the members of a group being prepared for initiation.

FB: I feel that this group has achieved some of this standing steady, that this group has in some degree started to cross the burning ground, and our immediate job, with the increased pressure and the increasing consciousness of our possibilities, is to stand steady on the burning ground with as complete indifference as individuals as we can possibly achieve. It is the group that is doing this, and it is the spiritual power of the group. The group as a spiritual lens is the revealer of light. It is entirely an esoteric thing in action in the world that we are talking about. If we achieve, we achieve something that the Tibetan struggled hard to get achieved when HPB pulled some people together. Every time they got together and pressure was applied they flew apart, and the Hierarchy tried time after time with infinite patience. We wonder why we are together, to get a group that will stand steady on the burning ground no matter what happens, and it is the simplest concept in the world. Just have the power to stand as a group on the burning ground. [Continuing to read from *The Rays and the Initiations*, pp. 219-222]:

Once, however, the purpose underlying all distressing events and disrupted personnel is grasped, rapid progress can be made – again by the simple practice of divine indifference. This divine indifference was the outstanding quality of the Master upon the Cross at Calvary. The seven words from the Cross were concerned with others, with His mission, with world need, and with relationship with the Father or with the Monad. But disciples and aspirants are so intensely preoccupied with themselves, their effect upon others, their endurances and pain, or with criticism of their brothers or of themselves! The goal and the main objective is not adequately emphasized in their consciousness. The group personality is often functioning with potency, but the fusing love of the Soul is absent and the shattering inflow of the life at the heart of the Jewel is not permitted full sway. It is blocked and intercepted by group conditions, and until there is at least some united will to take together what is needed in order to shift the life of the group to higher levels of awareness and into the Ashram on buddhic levels, the technique of transference will not be committed to the group by the Master. That is what is meant by the next sentence in the rule:

Let them find the Word which will carry out that task.

What is this technique of transference? It falls into three stages, each one of which has to be arrived at by the group in unison. The first is the stage of united tension or the attaining of such a focal

point of planned and focused intent that the group is undeviatingly oriented to the immediate task to be done and is functioning from the angle of purpose as one individual. This is perhaps the hardest stage, but it has to be mastered prior to the assistance of the Master in the inner Ashram; He is to the group what the Monad is to the disciple, ever seeking to bring about the esoteric “renunciation” of the causal vehicle. This point of tension has to be held in high vibratory activity all through the process of transference. I would remind you that the outstanding characteristic of Jesus of Nazareth, throughout the period prior to the crucifixion, was one of complete silence; here is where the efficacy of the fourth quality mentioned by me appears. The group, at this stage, is so preoccupied with the task ahead and so conscious of the need for preserving a united and uniform tension, that “the silence of the secret place” settles on it and the work can then proceed apace. When this point has been attained, then the third quality manifests with power to work as a miniature hierarchy, and this becomes increasingly noticeable.

Now comes the result of all these preliminary stages, and it comes spontaneously and automatically. I want to emphasize that the group does not wait in expectancy for a Word to be given to it; it does not search and strive to discover a Word; it does not take some Word as may be suggested by a helpful disciple and then proceed to “empower it.” The Word is the result of the point of tension; it emerges from the silence and its first expression is simply the slowly rising tempo of the group “Sound” or note. As you know, every individual and every group of individuals have their own peculiar note or sound that is the creative agent of the focused group life.

At this point we again touch the fringe of the coming Science of Invocation. This group sound, rising as the tension increases and stabilizes, is invocatory in effect and draws forth response eventually from the inner Ashram, owing to its relation to the outer group. When the response of the Master is registered in the group consciousness and His potency is added to the potency of the group, the sound emitted by the group changes in quality, is amplified and diversified, is enriched and then precipitated outside the ring-pass-not of the group life; this precipitation takes the form of a Word. This Word, being the result of group activity; focus and tension, plus the aid of the Master, brings about three results:

1. It produces fusion between the outer group and the inner Ashram.
2. It enables the group life to be transferred along the group Antahkarana and focuses it once and for all in the Master’s Ashram.

3. The result of this transference is twofold:

- a. The outer group dies, occultly speaking.
- b. The Soul of the group, being now merged with the life aspect on levels higher than those on which the causal body exists, is no longer of major importance; the Great Renunciation takes place, and the causal body – having served its purpose – dies and is destroyed. So died, according to theological injunction, the Christ upon the Cross. Yet He died not, and still lives, and by His life are all souls saved.

It is hard for esoteric students to realize that the emphasis of the coming Schools of Enlightenment will be upon the life aspect, and not upon contact with the Soul. The goal will be transference and not union. Aspirants and disciples today are largely the result of the old order of teaching and are the flower of the processes to which humanity has been subjected. This is a vital transition period; disciples and aspirants in the world at this time are, figuratively speaking, at the same stage as the group that we are considering – the stage of the transference of the life from the outer form into the inner being. Hence the difficulty with which you are all faced, and the arduous task it is to comprehend realistically that which I am attempting to convey. The problem of Soul contact is something that you can and do grasp, at least theoretically. The problem of life transference from the highest point of present attainment into some vague and mystical spiritual focus is not so easy to understand. Forget not, I am not looking for understanding, for I write for those who will come after you, and for those who will be the reincarnated aspects of your present selves.

M: By getting this into our consciousness, when we again reincarnate it will be like the new things we hear of now and say, “I have always known that.”

FB: [Continuing to read from *The Rays and the Initiations*, pp. 222-225]:

You will note, therefore, how the four qualities dealt with (on page 215) have enabled the group to achieve the sounding of the Word. That Word, now emitted by them as a group under the inspiration of the Master (and I use the word “inspiration” advisedly), has gone forth; it has passed beyond the sphere of the immediate group influence; it has made its initial impact upon the Soul of the group and has vitalized to a new potency the life aspect, the Jewel in the Lotus of the Soul. Now comes the possibility of fulfilling the third great injunction contained in this rule:

Let them destroy by their dynamic Will that which has been created at the midway point.

In the fulfillment of the requirement here enjoined, the group enters upon its major test in this work of transference. The group members have unitedly preserved the point of tension; unitedly they have created the Antahkarana; unitedly they have invoked by the group sound the attention of the Master and of the Master's Ashram; unitedly that sound has taken the form of a Word, and that Word has made an impact upon the life aspect of the group within the form of the group Soul; it has energized it so that the destruction of the causal body is now in order. The tendency of the group would then be to relax, and this quite normally; the irretrievable Word has gone forth and all is well and safely accomplished. But it is not so in verity. By the power of their united love, the group has mastered personnel difficulties and has developed together the four qualities; it has also found the Word that can affect the Soul. For the Word is ever related to the second aspect, and because of that it can reach and energize the Soul, the second aspect per se.

But now, in the final stages of the great work of transference, the group has to arrive at a new point of tension and of united attainment. It has to use the dynamic will, the energy of the first aspect, and so bring about the final destruction of the causal body. The life within the causal body has been stimulated and vitalized and is now seeking to break out of its confining form. The vehicle of the Soul is being subjected to pressure from within but then – both in the case of the individual initiate and of the initiated group – the final blow has to be struck also from without, by an act of the united will; this corresponds to the great cry of the Christ upon the Cross when He exclaimed “It is finished.” With these words, we are told, the veil of the Temple was rent from the top to the bottom, and the life of the Christ ascended to the Father. Ponder upon the significances of these phrases. “That which has been created at the midway point” is no longer needed. The Monad and the personality are in complete at-one-ment and have achieved perfected relationship; triplicity has given place to duality, and the Way of the Higher Evolution stands open before the initiate.

It will be obvious that this phase of group attainment can as yet be only a hope. It lies far ahead of the present day groups, just as the fourth initiation lies far ahead of the average aspirant or disciple. But groups must have their goals and must strive toward the vision, just as the individual must; I am laying the foundation for the phase of group living and united striving that will be so distinctive an aspect of the coming era. There are three further points which I seek to make:

First, the attainment of the ability to use the group will dynamically can be more easily understood if it is realized that it means the extension of the point of tension into realms that involve the super-consciousness of the disciple; also that the release of the life aspect from the confines of the causal body produces a new cycle of invocation and invocative activity. This brings about an inflow of the destroyer aspect of the divine Will, and consequently the complete destruction of the causal vehicle.

Secondly, it is not to be inferred that all in the group must be disciples who are in process of taking the fourth initiation. A group can be composed of disciples and initiates of all degrees, though there must be among the group personnel at least one disciple who has taken the initiation of crucifixion. This necessity is symbolized for us in the close relation that existed between Jesus as He took this initiation and the Christ Who had taken it in an earlier state of life. The more diversified the group, the richer its life and possibilities. Forget this not. One hint I can give you upon this difficult subject. When the results of the first point of tension, prior to the emergence of the Word, have been reached, initiates of the fourth degree within the Ashram lend their aid and do much to make possible the attainment of the goal by the group.

Thirdly, I would have you note that I have given you much in a brief form and have added much of new information about the fourth initiation. What I have said is applicable both to the individual aspirant and to a group seeking initiation. Read what I have said with attention, but remember that it is not yet possible for you to differentiate between what is symbolic and what may be factual. The secrets of initiation are thus guarded with care.

One simple rule toward comprehension and attainment ever holds good. The Great Renunciation becomes possible only when the practice of the little renunciations governs the life of a disciple and a group. The renouncing of ambition, of all personality ties, and the renunciation of all that hinders progress as it is revealed to the eye of the Soul, lays a sound foundation for the final great transference, based upon the renunciation of that which for eons has connoted beauty, truth and goodness, and which has seemed the ultimate goal of all aspirational effort. The endeavor to see that which lies ahead and beyond the apparent finality of Soul fusion faces disciples, among them some of you, at this time; and that all of you may penetrate beyond the veil of the Soul and eventually see that veil "rent from the top to the bottom," and thus be enabled to say with those of like degree, "It is finished," is my earnest hope. Then will open for you as for others, the Way of the Higher Evolution, and the glory of the Lord will be seen in a new light – a light that will dim and throw into the shade all previous goals and visions.

FB: It seems to me that that clarifies the question about diversity of personalities in such a group as this. That diversity produces increased possibilities and great richness. It has its disadvantages, but can be a tremendous asset. If we were all alike and at the same stage of development, I think probably we would be such a specialized group that we would have to be put away somewhere for testing specimens, whereas we are now rich in diversity, in capacity, and have the possibility of beautiful balance. I used to find it hard being part of a group, but it is our diversity that will produce the group beauty and richness.

RK: The diversity keys us into world needs better.

FB: It makes us useful for the job at hand.

RK: If we keep in mind that the work of the Hierarchy is to fuse with humanity and that our place is in between, then we can see a place for diversity.

FB: If we can't fuse with humanity, we will get in the way.

N: The key word seems to be transference, and that ties in in a peculiar manner with the word diversity. Nature transfers things from one beauty into another, one season into another. It appears to me that there are two words of power that are key to us in this rule – transference and diversity.

FB: I may be wrong, but some years ago the group as a group didn't carry the load it might have done because there weren't enough in the group that desperately wanted it. I think now our difficulty is that there are too many in the group who don't believe we can. And we can.

N: We must dare.

M: That is where fearlessness steps in. In other words, no matter what we feel or what happens in the San Francisco Conference, it was the balance of power that interested them most, rather than the needs of the human family. I wonder whether the thing to do wasn't to say, "Never mind, it will be all right." We should stand and know it will be all right.

FB: I think there is a certain analogy between that Conference and group effort. The Tibetan said that the Conference was going to be under the Hierarchy and that stimulation would bring cleavages and bring out the selfishness, but if we can emerge from that Conference with a platform on which we can stand, we had better thank God for the platform and forget about the other things that might have taken place. So often the Master has said that the extreme idealist gets in the way of the things that need to be done. If the Conference had been more perfect and laid down more specific rules they might have been far more easily shattered in a few years' time. The whole proposition is still wide open and anything can happen and we will have our platform.

HB: You get that in United States history. There were no ideal solutions in the beginning.

FB: Our Constitution, which we rate so highly, was botched. And Thomas Jefferson just drew up the Bill of Rights. As it stands it is hopeless. We have to have a human Bill of Rights, and now enough of humanity are aware of values so that when it is set up it will be followed.

JL: Doesn't the Tibetan suggest that this Conference is the birth of a series of conferences? It isn't necessarily intended that it should accomplish anything. We had a birth.

FB: We had a birth.

JL: Don't you think we all look to the goal and don't let the light of the Soul show the path? Patience is a virtue of the Masters that we don't like to use.

ES: Last week the New Yorker magazine had a leading editorial to the effect that the San Francisco Conference was bound to be a success if enough people had faith that it would be.

FB: Did you see what our good old friend Jim Farley said? That the whole thing was futile if there was not a developed spiritual consciousness in humanity. Everywhere people are hitting the key and saying the most surprising things.

M: Carl Van Doren called our attention to the fact of the agony that the States went through when they drew up the Constitution, and it compared in every instance with what they went through at the San Francisco Conference.

LM: I don't see how anyone can be pessimistic about the Conference. I think they achieved a great deal. The fact that they came together at all is the most encouraging thing in the world.

FB: A great difference lies in the fact that at the end of the last war we created the League of Nations, but it was the few people at the top who did it. This time it is the pressure of the people of the world that has created this thing, and therefore you cannot break it. You can delay or distort it but the people themselves have done it.

R: Isn't it significant that such work is being done? There was nothing in the world such as this 25 years ago.

LM: Their very differences seem to have clarified the goal and bring out what we must work for.

FB: It is amazing what is happening in the religious world and in the psychological world in this country. There is a tremendous power working right in this nation, particularly in the educational field that shows no letdown.

LM: I think the activity in the educational field is very remarkable.

N: I believe that one of the efforts that the group and all rightly oriented people should make is to try to transfer the individual life into this more universal aspect. The Tibetan tells us that this life must be distributed throughout the planet rather than in a section of it. Life is imprisoned at the present time in sections or groups of individuals.

LM: We will get that through education.

GR: What did you have in mind to discuss with us tonight?

FB: I have done that already at the beginning of the evening with relation to Alice's feeling of the importance of the load that the New Group of World Servers is carrying at this time and of their exhaustion and their desperation. She probably wouldn't express it that way. It is because of the need of bridging the breach between Hierarchy and humanity if the Hierarchy is going to succeed in more rapidly approaching humanity. And it is because of the need of disciples and the New Group of World Servers to pick up the invocative cry of humanity and make it available to meet the

Hierarchy. If the Hierarchy can come close in answer to humanity's invocation, much can happen in the next ten years, but if that can't take place there will be delay and suffering. And it is folks like you and me who must meet that need.

R: We must have confidence.

RK: I wonder if this group couldn't help in a very simple way if we really get a synthetic grasp of what the Tibetan gave us in the Cycle of Conferences. The Christ heads up human demand "in response to invocative appeal of the New Group of World Servers, the people of good will and the 'massed intent' of the inarticulate masses." Then there are the activities of the Spirit of Resurrection, the inspiration of the Buddha and that which the Christ himself will set in motion. If we can stand in the middle and hold the image of those two triangles coming together – I think it would help if instead of being sorry or happy we held the picture and helped in that way.

FB: He is trying to speak particularly to the disciples of the world. He spent years in training somebody through whom he could speak. It took years of effort and allied activities, and when he speaks it isn't particularly the words; it is getting the essence of the thing that has gone forth. We receive the sound; we draw it into humanity; and we should be like a smooth, polished surface with no striations, and draw it directly to the people. He has given us, as you say, those two writings for these three Full Moons, and we can be sounding boards for that – occultly, subjectively, spiritually – and if it is true as he says that this is the year when the Christ will say the word that will produce the essence of the thoughtform of the new age, this is the Full Moon that we have waited for. It is now actually possible to sound the word. The Hierarchy has gotten to the point where it has destroyed its own previously created causal body. They have arrived at the point where the Christ, as head of the Hierarchy, is sounding the word that is the word for the whole of humanity and that will convert this planet into a sacred planet.

JL: Doesn't the Tibetan strongly suggest that this year there will be enough members of the New Group of World Servers to handle the job so that the Christ can go back to his own job? Now we will do our job and set him free.

FB: How well I remember the lecture we had downstairs in this building, in a room that had never been completed, and for the first time Alice spoke to the people about the New Group of World Servers. It must have been in 1932. A simple occasion with 150 people present, and Alice stood up

and spoke the words for the first time to the general public about the New Group of World Servers. If the New Group of World Servers was as real to us as it is to the Tibetan and if we saw its function clearly I think we would all want to strengthen it more than we want anything else. It is that group that is in the key position. They are scattered all over the world.