

Alice Bailey Talks

Talk to Arcane School students given on Friday, May 21, 1943

AAB: We have been taking certain statements from the Tibetan's writings [see *DINA 2*, pp. 253-254 and *DINA 1*, pp. 91-93] that I regard of great importance for us to grasp, and we have discussed two of them.

The first was:

Only that which you know for yourself and consciously experience is of importance. This refers especially to the following:

- a. Your perception of the vision.
- b. Your contact with me, your Master.
- c. Your recognition of the initiatory process.

The second was: Initiation is, as far as you are at present concerned, a "moment of crisis wherein the consciousness hovers upon the borderline of revelation." I think this is a very amazing definition of initiation.

The one that I have picked for tonight is very controversial and full of statements that I think ought to be discussed freely to find out what they mean.

The revelation given to the initiate is not a vision of possibilities, but a factual experience leading to:

- a. The evocation of new powers.
- b. The recognition of new modes and fields of service.
- c. Freedom of movement within the bounds of the Hierarchy.
- d. New Hierarchical contacts and new responsibilities that face the initiate.

He, therefore, realizes what St. Paul meant when – talking in Hierarchical terms – he said, "All things are become new." It is not simply a question of vision and contacts but of vital interrelation and of recognition that bring with them *insight into the Mind of God*.

The revelation given to the initiate is not a vision but a factual experience. We have always been accustomed to look upon revelation as a vision of something. It is not; it is a factual experience. That expansion leads to the "evocation of new powers." What new powers? "The recognition of new modes and fields of service." What new modes and what new fields of service? "Freedom of movement within the bounds of the Hierarchy." What does that mean? How can you have freedom of movement within the bounds of the Hierarchy? "New Hierarchical contacts and new responsibilities." What Hierarchical contacts and what responsibilities?

I think what the Tibetan wants us to do is to get away from all this character stuff and begin to speculate and use the creative imagination on that which lies within the purview of an initiate. You might say, "I am not an initiate yet." Maybe you are and don't know it, or could be if you made the effort. I think if you recognized yourself as a disciple and had within your own consciousness that something that lies between you and your own Soul, a feeling of contact with the Masters at Wesak or a high point in meditation, that indicates to you that you are under supervision, and if you are under supervision it means that the goal of initiation is not so very far away. I think one of the things that holds you back is that you are too humble to approach initiation, and your very humility and sense of inferiority and sense of failure in life can act as unnecessary deterrents to your spiritual progress.

I think it would be useful to discuss those four points and see what we think. I think there is great danger of disciples brought up in an esoteric school setting themselves the goal of initiation and saying, "I will be an initiate." I have seen so many go to pieces because they started with the idea of being an initiate, and they did not wait until there was within them that something that forced them to recognize *relationship* – relationship to a group on Earth, and to a group that you can call a Master's Ashram on Earth and on the other side. The so-called initiate in the world today is interested in himself, the initiate. But the whole mark of an accepted disciple is lack of interest in himself; instead there is a profound interest in what the Master is doing. I would like to think that in the School there is a group that is reversing the usual esoteric process, because we are trying to develop the new approach from the West and look at the whole question of initiation from the angle of the Master and not from the angle of "I will be an initiate."

"The revelation is not a vision of possibilities, but a factual experience leading to the evocation of new powers." What new powers? We will give those new powers certain names. There are two things about them and three names, but I do not want to talk about them until I find out what you think about them.

LM: Wouldn't one be a perception of the Plan, a new power of perception so far as the Plan is concerned?

AAB: I do not think so, because I think we are told the Plan once we are in the Ashram, once we become a disciple. Definitely this group has been told the Plan. Thus there would be the power of the disciple to contact something higher, but this factual experience leads the disciple to express certain powers that will have an effect out in the world.

B: I thought of the Plan initially, but that would be one of the purposes of getting more power in the use of this sixth sense, to use the mind as effortlessly as we hear or see – the power to know anything intuitively.

HR: The Christ said He knew what was in humanity. My idea of one of these powers would be our perception of what is in men.

AAB: The perception of what is in humanity would lead you to use those new powers rightly. It is not the new power.

P: Direct insight into our brothers' minds so that we would know what is in their hearts.

AAB: To me that is the answer to the second one.

P: Power to have direct insight into the hearts of all without rationalization.

RK: The power to make vocal or express that which is in the hearts of those who are not articulate.

To voice for those who cannot voice for themselves. To see the thing that is trying to be born.

AAB: The power to make articulate mass expression and make vocal mass aspiration.

HR: The power to perceive the centers that should be linked and be able to link them.

AAB: I think the linking of the centers is an individual thing. I think the first power that seems to be necessary is the power to stimulate into activity those whom you meet. I think the linking of the centers is done by the individual or senior disciple or initiate watching over lesser disciples.

HR: It says in *Heart* something about the future when there will be a definite linking. I was thinking of group centers.

AAB: I don't think there is any disciple who is able to do that yet, or even an initiate, unless one has taken the fourth or fifth initiation. It needs a group to do it. I think the whole question of stimulation is to be done by a group at present. There are so many occult groups that are trying to do that, but it is still too dangerous.

RK: I think those powers could be more clearly perceived if we remember that some of them have a relation to the whole process and some to the quality that is developed through the process and some of them to the medium and the form. Those new powers belong to all three. You have to determine it on the form side and on the quality to be perfected in the process and also on the side of the purpose for which the whole thing is intended.

AAB: The recognition of new modes of service.

LM: Would telepathy be one of the things?

AAB: I think that is a very old power that we are just coming to understand. Jeremiah and Isaiah got things by telepathy. "Thus saith the Lord." I think this is the point we need to get. They are brand new powers to the neophyte. They are old powers to those who are trained. A group like this is offering itself for service and you must know what you want before you can go forward. You are all talking in terms of group work. It is another field of activity, the New Group of World Servers, the work of the Wesak, the work of any group working toward the new culture. The Tibetan brings out the whole process that is so new and strange and dangerous we can only do it in group formation. Here he is talking in terms of the individual. The revelation given to the initiate – new powers in the initiate – powers that have nothing to do with himself but affect his service in the world.

I wrote down these three things. They are what disciples do if they are trained, and they are the powers that we develop by using them and watching the result on people. The first one is the power to stimulate. Certain people have that power wherever they go, and often against the will of the people whom they are contacting, who may be left feeling uncomfortable. The power of stimulation is one of the major gifts that comes to a disciple.

N: The power to focus in meditation the intention of the Hierarchy.

AAB: Yes, you stimulate the heart so that something happens.

HR: Would that stimulation break things up?

AAB: It depends upon the individual; it might weld and bring together.

HR: I mean the breaking up of forms.

AAB: That is not our function. Generally life breaks up the form; it gets smashed anyway. If the power to stimulate seems to smash it, it is because the stimulation within the disciple is so great that the stimulation causes the form to break up; it isn't the disciple that does it.

JL: The law of cycles would make the form endure until it has fulfilled its purpose.

AAB: You have to do it yourself; it doesn't happen from outside.

P: A truly great man is one who goes about releasing power in the most unexpected places.

AAB: Yes, exactly.

P: I mean, the ability to so perfectly sense another's status that you can give him the stimulation he needs to take the next step.

AAB: I think that a trained adept will deliberately set out to do that if it is one's task, but the power here is the power that comes unconsciously through growth. The power flowing unconsciously through you is so real that, unknown to you, it stimulates those who contact it. After you have done it a great deal, you will become aware of what you are doing. There is the danger for the initiate, because then one becomes conscious of what one can do and is in danger of losing one's power.

B: Why is it called a new power?

AAB: It is entirely new because it is not emotional. This is something that flows from the initiate. The initiate is Soul integrated. Usually the effect can be felt in the mental body, and that is why it causes trouble.

RK: It is connected with purpose, the will aspect.

AAB: It is not done with purpose.

RK: It is God's Will coming through; it is instinctual.

FB: This is a personal process, and the powers must have relation to the person affected. One new power must be the power to wield Hierarchical force.

AAB: I think the difference between a trained initiate and a trained disciple is that the initiate can be trusted to wield it consciously, but the disciple cannot be trusted to remain selfless.

I started off by saying that the majority of aspirants have taken the first initiation and therefore, in that sense, everybody is an initiate. The Tibetan tells us that the Masters do not regard the first and second initiations at all. The first initiation, from the standpoint of the Hierarchy, is the third initiation. I do not believe that until after the third initiation there is a great deal of Hierarchical force wielded.

FB: Initiation means increased potency of the one initiated, and he would have new power to express Egoic force. Initiation stimulates some particular center and therefore the initiate would have new power to use the type of force that comes through that center.

AAB: I think that is all quite right, but it lays emphasis on the form, and I am trying to get away from form. I want to get away from the idea, "Now I am an initiate; now I am going to wield this particular kind of force that will have a particular effect on a particular person." In training for initiation we have had a measure of factual revelation or we wouldn't be here. Because of that, energy is pouring through us, and we will learn what it is by its effect on those around us, and not by saying, "I am an initiate and therefore I am going to wield this force."

C: We try not to direct it, but just to be.

AAB: That is very good.

JL: Is it spiritual instinct, the power to do the right thing automatically?

AAB: FB tried to say that the initiate wielded power consciously and directed it consciously. We are not there yet. The only way you can find out what type of force you are wielding is to watch what it does, and then you will know whether the energy flowing through you has the power to stimulate into activity.

N: A person was in trouble and he was in my consciousness. One day he called me up and asked if he might come over. He came and stayed two or three hours, and from what I could see, he needed something to strengthen him. As he left he said, "Now everything seems clear," and he seemed like a new person.

AAB: You stimulated him to vision.

N: Do you mean another disciple or another person will be conscious of what happens?

AAB: The other person will be, but if the disciple is conscious of "Here I am and I have done this," he will be hindered. I am sure there will come the time when we shall definitely direct energy as it pours through the centers. When you really are a trained initiate you know enough and can be trusted to do it, but at present it is a dangerous thing for the majority. If you could do it and didn't know enough, you could direct a person's energy to a particular center, say the solar plexus, and if he was negative enough and you were positive enough, you could swing that person into a state almost bordering on hysteria. You see that done at revival meetings where the group will send people into hysteria.

The second power I wrote down was the power to precipitate. Sometimes a disciple or an initiate will be with a group, and the very fact that they are there will precipitate karma of that person or group. It is a phase of the power to stimulate, and yet it is different, because you can stimulate without precipitating, but you cannot precipitate without stimulating. You will so stimulate them that you will precipitate something in them that will bring about actual results on the physical plane.

AD: I can give you an example of stimulation. Tuesday afternoon there is a group that meets in Montclair, and after the meeting I go home with one of the members. She has two adolescent sons who are very mental. When I was there those boys got into heated arguments, which is not unusual with them. I changed the quality and began pouring out love, and the argument dissipated.

AAB: You will always notice that after the Wesak meeting there will be friction, as a result of stimulation. I think those are things that we as workers need to study and watch. Then there is the power to precipitate certain things in people's lives. Wherever disciples and initiates go, things happen. You have a new power, something that is a terrible and dangerous responsibility, something that we have to watch out for.

The third power is the power to bring to the surface that which is wrong.

RK: The power to reveal that which is hidden.

AAB: It is something more than that. It is another phase of stimulation, the power to bring to the surface through your words the contradictory thing in the other person. They surprise themselves and you by how they reveal certain things. The first reaction is that it is the disciple that is wrong or to blame, and then little by little they discover that the thing that is brought to the surface is something that was there and had to be gotten rid of. That is one of the ways that a disciple can be of help in the world. "Those possessed of devils reviled the Christ." (*The New Testament*)

I think that it is one of the most dangerous powers for beginners, because you find you evoke out of people undesirable reactions and make the excuse that it is a spiritual power in you. You have to watch carefully to see that there is a spiritual life flowing through you and not the force of a more powerful personality.

JL: Haven't you named the healing or the stimulation of the three bodies? Your first is the stimulation of the mental body; second, the precipitation of physical karma; third, the bringing forth of bad qualities for the healing of the emotional body. You have three bodies being cured.

AAB: I think you can use all three powers on all three levels.

RK: You speak about revelation, which is a factual experience. I do not think we have any knowledge of what that is – revelation as a factual experience.

AAB: Let's discuss it.

RK: It is not a vision. When my sister put panties on her little boy he asked, "Am I a boy?"

AAB: That is a revelation. I think it is the reverse of a vision. Something happens on the physical plane, and because this thing happens something is revealed. A vision is the other way around.

JL: HPB mentions in *The Secret Doctrine* that it is a factual experience. Only those could take the inner mysteries who were able to receive them.

AAB: Experience comes first, and then you get the lessons of experience. I think that is quite right.

We have been through much, and it always opens the door to revelation. That is what is going to happen after this war. A revelation is the inevitable happening.

B: Daily we are passing through tests of one sort or another, and ultimately there is a bigger test that is the culmination of all the others.

AAB: The vision of a new world has been with humanity for a long time, and now we are going through a world war, which is a factual experience. Then we will have the revelation.

B: In the last pages of a book we can see all the things in the book coming to fruition.

AAB: You had to go through the experience of reading the book first.

RK: Initiates become a conscious part of a greater being, so they really are integrated, not as personalities but integrated into the Hierarchy to a degree.

AAB: Yes.

JL: Don't revelation and factual experience have to go together and be different from anything we know about? The Master should be a factual revelation but is not.

AAB: The revelation period and factual experience have to be worked at about the same time, but the factual experience has to come first. Then, when you *see*, you get a revelation of what you have experienced.

JL: Is it something in you, or is it given to you at the time?

AAB: It is something of both, but mostly something within yourself. You could have another explanation given to you, but if the power of revelation isn't in you, you will get nowhere.

N: You have to be ready.

AAB: These are the powers we have come up with so far:

1. The power to have direct insight into the hearts of men – psychometry.
2. The power to make articulate mass expression and make vocal mass aspiration.
3. The power to recognize new modes of service.

4. The power to stimulate.
5. The power to precipitate.
6. The power to bring to the surface that which is wrong.

JL: Does the Tibetan say the powers are evoked or invoked?

AAB: Evoked.

RK: There's also the power to use time rightly so that three years hence there will manifest the right thing, and the power to intuit cycles.

AAB: 7. The power to intuit time.

B: You have to go beyond time before you can use it.

AAB: I think you are right. We hear the phrase, "long-term planning."

Revelation also leads to "recognition of new modes and fields of service" What are the new modes and fields of service?

RK: The clarification of the mental level where thoughts are.

AAB: Do you realize that when this war is over we shall be faced with conditions that are entirely new? We shall never have had anything like it before – the rehabilitation of the world. It starts with psychology, because the first thing we shall have to do in Europe is to heal their minds.

RK: I should like to point out that psychology is really "the word of the Soul," the logos of the psyche.

AAB: Psychology is a new mode of working, but the new field is the children in the world. We have never before faced such conditions as now exist.

AP: Present-day psychology is psychology without the psyche. The real new power that we must have in order to serve is going to come through intuitive insight into the condition of the person we are serving.

AAB: That is the first power I wrote down. We are talking in terms of esoteric groups working in the world in esoteric ways. I do not want, in this group, ever to get away from that consciousness, because we are planning new esoteric developments – a world in which the mysteries will be restored, the tangible appearance of the Hierarchy – to find people who can work in new ways. What are the new ways?

We have to do our daily work, but not ten hours a day. The spiritual work of the Hierarchy has to go on, and we have to learn to do both. We are dealing with the new esoteric ways of functioning. The old ways are obsolete. We work them out in the world of meaning, in the world of life; that is what we have to do.

JL: Isn't there a hint in the Hierarchy meeting together and deciding that humanity needed more love? We are planning for the physical needs of children, but the one thing they need is real genuine love. I think that's where the new field lies.

AP: All of this so-called humanitarian work is not any good unless there is that Soul thing too. The two things must be fused.

AAB: We work as an esoteric group that will have definitely esoteric effects unless the whole thing is wrong. If the esoteric life is lived and the esoteric powers used, the exoteric work will be right.

C: Isn't it the union of the two?

AAB: It is the production of the new world through the existence of the esoteric. It is the new world we have to make, the new powers we have to demonstrate. It is not putting new wine in old bottles; it is not taking the old ways of working and applying them to today. Someday there will be enough people of esoteric development so that from the life that pours through them they will create this new thing.

B: Take the case of young co-workers. One of our jobs [as commentators] is to get out papers, but our real job is to touch the heart of the people we contact and stimulate them to the point where they function.

AAB: I would like to feel that in every state in the union this group is galvanizing people into exoteric activity through its esoteric life.

HR: What AP said is true. It is a sphere that isn't ours. We are a laboratory.

AAB: It is true of us for today, but I want this group to talk in terms of the new world. A transformation through the power of the life behind the group. The work of an esoteric group is to transfer and transfigure the whole by the power of the livingness of the group. All the time, whatever we do, we are working for the new thing that must supplant and take the place of the old.

The function of this group, as I see it – the senior students in the School – is to get factual experience of that which is new so that the new powers, the new modes of work, the new fields of activity can be understood by us and we can do our share in bringing about the new civilization and the new culture.

HR: I think we all have a great deal of inner experience that we have never expressed to anybody.

JL: *The Bible* speaks of a new heaven and a new earth and tells us that the old shall pass away.

AAB: It is swept away by the force of the new life.

N: In ancient Greece Socrates imparted his wisdom to his pupils and out of that training came Plato and Aristotle. So from this School, after some such stimulation, there should arise such minds.

RK: This group has been acting as part of humanity, as the acquiescent and receptive center. We have to become conscious that we are part of the radiant magnetic center. The life of the group should approximate the life of the Hierarchy and become radiant and magnetic. We should invoke more force, not to be receptive but to be radiant and magnetic.

AAB: The form is the receptive thing. We have to become fused, and then make that subjective living thing real. You can prove this. We could, if the life here is strong enough and the revelation is factual enough, be such a radiant center that the School would grow by leaps and bounds. That would be one of the proofs.

N: There have been times when those present fused much better than at other times, and something happened and real energy and power emanated. Sometimes one element seems to short-circuit the group and the thing does not come off.

AAB: I think that is the function of this group.

RK: I think that is our job. We were talking about three centers:

Bright and living center – Shamballa

Radiant and magnetic center – Hierarchy
Acquiescent and receptive center – Humanity

When we are trying to become a radiant and magnetic center, we are not divorced from humanity. We are one with them. Begin at the radiant end and not at the receptive. Realize who you are.

LM: Somewhere the Tibetan said that he who desires to lift and he who cries aloud for lifting are at one. Such is my will.

ES: I think a number of us have been deeply conscious of the fact that the time has been approaching when the School should again become more powerful, magnetic and radiant and manifest an increasing inflow of life and members be drawn to it. I would suggest that that thought be borne in our minds for the next three days.

AAB: It will come when our focus is right, because we in this center here are so spiritually polarized and so receptive to the life thing that it will flow out and nothing can stop it.