

Mystery Schools and Education in the New Age.

Alice A. Bailey

Compilation by James Davis.

1. *Education in the New Age*, Alice A. Bailey

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Peoples escaped from one land to another; welfare workers went from country to country, serving the soldiers, salvaging the sick, feeding the hungry and studying conditions.

The world today is very, very small and men are discovering (sometimes for the first time in their lives) that humanity is one and that all men, no matter what the colour of their skin or the country in which they live, resemble each other. We are all intermingled today.

The **United States** is composed of people from every known country; over fifty different races or nations compose the U.S.S.R. The United Kingdom is a Commonwealth of Nations, independent nations bound together into one group.

India is composed of a multiplicity of peoples, religions and tongues—hence her problem. The world itself is a great fusing pot, out of which the One Humanity is emerging.

This necessitates a drastic change in our methods of presenting history and geography. Science has always been universal. Great art and literature have always belonged to the world. It is upon these facts that the education to be given to the children of the world must be built—upon our similarities, our creative achievements, our spiritual idealisms, and our points of contact.

Unless this is done the wounds of the nations will never be healed and the barriers which have existed for centuries will never be removed.

192 The educators who face the present world opportunity should see to it that a sound foundation is laid for the coming civilisation; they must undertake that it is general and universal in its scope, truthful in its presentation and constructive in its approach. What initial steps the educators of the different countries take will inevitably determine the nature of the coming civilisation.

They must prepare for a renaissance of all the arts and for a new and free flow of the creative spirit in man. They must lay an emphatic importance upon those great moments in human history wherein man's divinity flamed forth and indicated new ways of thinking, new modes of human planning and thus changed for all time the trend of human affairs.

These moments produced the Magna Charta; they gave emphasis, through the French Revolution, to the concepts of liberty, equality and fraternity; they formulated the American Bill of Rights and on the high seas in our own time they gave us the Atlantic Charter and the Four Freedoms. These are the great concepts which must govern the new age with its nascent civilisation and its future culture.

If the children of today are taught the significance of these five great declarations and are, at the same time, taught the futility of hate and war, there is hope of a better and happier as well as of a safer world.

Two major ideas should be taught to the children of every country. They are: the value of the individual and the fact of the one humanity. The war boys and girls have learnt, from appearances, that human life has small value; the fascist countries have taught that the individual is of no value except in so far as he implements the designs of some dictator—a Mussolini or a Hitler.

In other countries, some people and some groups—through hereditary position or financial assets—are regarded as of importance and the rest of the nation as of little importance. In still other countries, the individual regards himself of so much importance and his right to please himself of so much moment that his relation to the whole is entirely lost. Yet the value of the individual and the existence of that whole we call Humanity are most closely related. This needs emphasising.

These two principles, when properly taught and understood, will lead to the intensive culture of the individual and then to his recognition of his responsibility as an integral part of the whole body of humanity.

In the schools of today (grammar or primary schools, high schools or secondary schools, universities or colleges, using terms in general use) there can be seen an imperfect and symbolic picture of the triple objectives of the new education: Civilisation, Culture, Unification.

The grammar or primary schools might be regarded as the custodians of civilisation; they must fit the child for citizenship, teach him his place as a social unit, and emphasise his group relations, thus fitting him for intelligent living and evoking the racial memory through the courses given, in order to lay the foundation for his human relations.

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This produced periodically such important epochs of cultural expression as the Elizabethan period, the Renaissance, the poets and writers of the Victorian era and the poets and musicians of Germany, as well as the clusters of artists whose memory is perpetuated in the Italian School, the Dutch and the Spanish groups.

Finally, in the newer countries of the world, such as the **United States**, Australia and Canada, mass education was instituted and was largely copied throughout the entire civilised world. The general level of cultural attainment became much lower; the level of mass information and competency considerably higher.

The question now arises: What will be the next evolutionary development in the educational world? Let us remember one important thing. What education can do along undesirable lines has been well demonstrated in Germany with its wrecking of idealism, its inculcation of wrong human relations and attitudes and its glorification of all that is most selfish, brutal and aggressive.

310 Germany has proved that educational processes when properly organised and supervised, systematically planned and geared to an ideology, are potent in effect, especially if the child is taken young enough and if he is shielded from all contrary teaching for a long enough time.

Let us remember at the same time that this demonstrated potency can work two ways and that what has been wrought out along wrong lines can be equally successful along right ones. We need also to realise that we must do two things: We must place the emphasis educationally upon those who are under sixteen years of age (and the younger the better) and, secondly, that we must begin with what we have, even whilst recognising the limitations of the present systems.

We must strengthen those aspects which are good and desirable; we must develop the new attitudes and techniques which will fit a child for complete living and so make him truly human—a creative, constructive member of the human family.

The very best of all that is past must be preserved but should only be regarded as the foundation for a better system and a wiser approach to the goal of world citizenship. It might be of value at this point to define what education can be, if it is impelled by true vision and made responsible to sensed world need and to the demands of the times.

Education is the training, intelligently given, which will enable the youth of the world to contact their environment with intelligence and sanity, and adapt themselves to the existing conditions.

This today is of prime importance and is one of the signposts in a world which has fallen to pieces. Education is a process whereby the child is equipped with the information which will enable him to act as a good citizen and perform the functions of a wise parent.

It should take into consideration his inherent tendencies, his racial and national attributes, and then endeavour to add to these that knowledge which will lead him to work constructively in his particular world setting and prove himself a useful citizen. The general trend of his education will be more psychological than in the past and the information thus gained will be geared to his peculiar situation.

All children have certain assets and should be taught how to use them; these they share with the whole of humanity, irrespective of race or nationality. Educators will, therefore, lay emphasis in the future upon:

1. A developing mental control of the emotional nature.
2. Vision or the capacity to see beyond what is, to what might be.

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The intelligentsia and the professional classes have investigated and studied the public welfare from the angle of mental and scientific interest, based upon a general material basis, and the lower middle class has naturally been involved in the same interest, from the point of view of financial and trade returns.

Today this interest has reached down to the depths of the social order and all classes are keenly alive and alert to the general, national, racial or international good. This is very well and a hopeful sign.

3. Humanitarian and philanthropic effort is at its height, alongside of the cruelties, hatreds and abnormalities which separativeness, overstressed national ideologies, aggressiveness and ambition have engendered in the life of all nations.

396 4. Education is rapidly becoming mass effort and the children of all nations from the highest to the lowest are being intellectually equipped as never before. The effort is, of course, largely to enable them to meet material and national conditions, to be of use to the State and no economic drag upon it. The general result is, however, in line with the divine plan and undoubtedly good.

5. The growing recognition by those in authority that the man in the street is becoming a factor in world affairs. He is reached on all sides by the press and the radio, and is today intelligent enough and interested enough to be making the attempt to form his own opinions and come to his own conclusions.

This is embryonic as yet, but the indications of his effort are undoubtedly there; hence the press and radio control which is found in all countries in some form or another, for there can never be any permanent evasion of the hierarchical structure which underlies our planetary life. This control falls into two major categories: Financial control, as in the **United States**.

Government control, as in Europe and Great Britain. The people are told just what is good for them; reservations and secret diplomacy colour the relation of the government to the masses, and the helplessness of the man in the street (in the face of

authorities in the realm of politics, conditioning decisions such as war or peace, and theological impositions, as well as economic attitudes) is still pitiful, though not so great and so drastic as it was.

The soul of humanity is awakening and the present situations may be regarded as temporary. The purpose of the coming educational systems will be to preserve individual integrity, promote the sense of individual responsibility, encourage a developing group consciousness of basic individual, national and world relationships, meanwhile extroverting and organising capacity, interest and ability.

At the same time there will be an effort to intensify the sense of citizenship, both in the tangible outer world of the physical plane and in the Kingdom of God and of soul relationships. In order to bring this about, and thus completely change the present world attitudes and wrong emphases, the drastic and catastrophic present planetary situation has been permitted.

2. Letters on Occult Meditation, Alice A. Bailey

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... to found and institute these schools. Only as the educational work of the nation has reached a certain height will it be possible to use the mental equipment of the nation as a stepping stone for further expansion, and to use it as a basis for the occult school.

And, curiously enough, only those nations which originally had a training school for the mysteries (with three exceptions) will be again, during the earlier stages, permitted national schools. The exceptions are:—

1. Great Britain.
2. Canada and the United States.

3. Australia. And even these exceptions might be considered only one, the case of Australia, for the other two in Atlantean days had their occult foundations when they formed part of the earlier continent.

1076 In the turning of the wheel, earth itself reincarnates; places pass into pralaya and emerge into manifestation, holding within them the seeds that will eventuate in similar vibration, and bring into being again similar modes of expression, and similar forms. It will be found later on, when the Occult Schools are founded, that they will be situated where some of the old magnetism yet lingers, and where in some cases certain old talismans have been kept by the Brotherhood with just this aim in view.

Branches, affiliated with one of the four central divisions of the one occult foundation, will be found in the following countries:

1. Egypt. This will be one of the later schools founded and will be profoundly occult and an advanced school in direct communication with the inner grades. This will be touched upon later.

2. The United States will have a preparatory school somewhere in the southern part of the Middle West, and an extensive occult college in California in a place later to be revealed. This school will be one of the first started when the Great Lord begins His earthly career, and during the next five years the seeds of it may be laid if students rightly apprehend the work to be done.

3. There will be one school for the Latin countries, probably in Italy or Southern France, but much depends on the political and educational work of the next ten years.

4. Great Britain. At one of the magnetised spots in either Scotland or Wales, a branch for occult training will be begun before so very long, which will lay the foundation and embrace the curriculum for the earlier grades.

After it has been in existence for a few years and has proved the effectiveness of its training, and after troubled Ireland has adjusted her internal problems, a school for the more advanced grades, and for definite preparation for the mysteries will be started in Ireland at one of the magnetised spots there to be found.

This school will be very definitely a school where preparation for a major initiation may be taken, and will be under the eye of the Bodhisattva, preparing the pupil for initiation upon the second ray. The first school in Egypt will be for those who take initiation on the first ray in the Occident.

Those who take initiation on the line of the Mahachohan, or on the third ray, will take it at the advanced occult school in Italy. In this way the Occident will have its centre where active instruction may be given according to the three lines of approach, and which will give preparation in the inner mysteries.

3. *The Reappearance of the Christ, Alice A. Bailey*

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... the Western Hemisphere, particularly the **United States**, will not share in this definite spiritual and vitalising process; they are at present too selfish to permit it to happen.

You can see, therefore, that initiation is not a ceremonial procedure, or an accolade, conferred upon a successful aspirant; neither is it a penetration into the Mysteries—of which the mysteries of Masonry are, as yet, only the pictorial presentation—but is simply the result of experiencing "livingness" on all three levels of awareness (physical, emotional and mental) and—through that livingness—bringing into activity those registering and those recording cells within the brain substance which have hitherto not been susceptible to the higher impression. Through this expanding area of registration or, if you prefer it, through the development of a finer recording instrument or responsive apparatus, the mind is enabled to become the transmitter of higher values and of spiritual understanding.

378 Thus the individual becomes aware of areas of divine existence and of states of consciousness which are always eternally present but which the individual man was constitutionally unable to contact or to register; neither the mind, nor its recording agent, the brain, were able to from the angle of their evolutionary development. When the searchlight of the mind is penetrating slowly into hitherto unrecognised aspects of the divine mind, when the magnetic qualities of the heart are awakening and becoming sensitively responsive to both the other aspects, then the man becomes able to function in the new unfolding realms of light, love and service. He is initiate.

These are the mysteries with which the Christ will deal; His acknowledged Presence with us and the presence of His disciples will make possible a far more rapid development than would otherwise be the case. The stimulation of the objective Hierarchy will be increasingly potent and the Aquarian Age will see so many of the sons of men accepting the great Renunciation that world effort will be on the same scale as the mass education of mankind in the Piscean Age.

Materialism as a mass principle will be rejected and the major spiritual values will assume greater control. The culmination of a civilisation, with its special note, quality and gifts to posterity, is significant of the reflection of the spiritual intent, and (through its massed populations) of one of the initiations. History will some day be based and written upon the record of the initiatory growth of humanity; prior to that, we must have

a history which is constructed around the development of humanity under the influences of great and fundamental ideas.

That is the next historical presentation. The production of the culture of any given period is simply the reflection of the creative ability and the precise consciousness of the initiates of the time—those who knew they were initiate and were also conscious of admittance into direct relation with the Hierarchy. At present, we use neither of these two words, civilisation and culture, in their rightful sense or with their true meaning. Civilisation is the reflection in the mass of men of some particular cyclic influence, leading to an initiation.

Culture is esoterically related to those within any era of civilisation who specifically, precisely and in full waking consciousness, through self-initiated effort, penetrate into those inner realms of thought activity which we call the creative world. These are the realms which are responsible for the outer civilisation.

The reappearance of the Christ is indicative of a closer relation between the outer and the inner worlds of thought. The world of meaning and the world of experience will be obviously blended through the stimulation of the advent of the Hierarchy and of its Head, the Christ. A tremendous growth of understanding and of relationships will be the major result. IV.

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This is necessarily no rapid process; it is an ordered and regulated procedure, sure in its eventual success but relatively slow also in its establishment and sequential process. This process was initiated upon the astral plane by the Buddha, and on the mental plane when Christ manifested on Earth. It indicated the approaching maturity of humanity.

The process has been slowly gathering momentum as these two great Beings have gathered around Them Their disciples and initiates, during the past two thousand years. It has reached a point of intensive usefulness as the channel of communication between "the Centre where the Will of God is known," and the Hierarchy where the Love of God demonstrates has been opened and enlarged, and the contact between these two great centres and humanity has been more firmly established.

Thus thousands of intelligent men and women will be enabled to free themselves from all delusion and emotional control. The moment that the hearts of men are active, that moment sees the termination of emotional, solar plexus activity. That is a statement of fact; it is the hearts of men which respond to the call of Christ and it is those hearts
398 which are becoming invocative today.

The agonising emotional cycle through which humanity has passed during the past one hundred years, and the emotional tension in which men today live are also playing their part in fitting humanity to emerge into the realm of clear thought; this will mark a significant turning point in human history and will be one of the results of Christ's future scientific work (if I may use this term) with the hearts of men, bringing them into rapport with the Heart of God.

Because of the magnitude of this theme and the wide extent of the psychological area in which the mass of men now live, I cannot further enlarge. This field of experience and of trial is well known to all aspirants and is the battlefield of millions. The Christ within, as the Controller of the individual life, can bring that battle to an end; the aspirant can emerge clear sighted and unafraid.

The appearance of the Christ among men will do the same thing for humanity as a whole, not in any vicarious sense but through the livingness of His Presence, stimulating the Christ principle in every human heart.