ALEXANDRIA MAKING THE ESOTERIC EXOTERIC

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It is that I shall speak to you upon a point of great importance that will perhaps when expanded upon by your own thinking upon and about it, or at the hand of another and/or others in discussion of this dissertation, be made more wide and deep; and in its depth shall become then more poignant than perhaps it shall appear to be in this time. I shall speak upon a subject that needs to be brought to your full attention. In bringing it to your full attention, it is the similarity between, and yet opposition of words, and/or word, which is esoteric and esotericism, there being the distinction of these existing in the categorization and/or framework of meaning as esoteric wisdom is and exists to be. Its explanation is that this is wisdom for but a few, of and held by but a few. Thus you have mystery, the mystique and the mysticism of esotericism and of the esoteric.

Alexandria is an esoteric school in that she is teaching the ancient wisdoms of traditional past periods of expression in philosophy, in psychology. But in furthering this to the point of bringing it to the pertinent period of the eternal present and carrying it beyond this in a usurping expression of the poignancy and impact of the present as it will reflect in the impetus of the future, the ramifications which must clearly be instigated, discerned and realized as an uplifting of the spiritual essence of man and of mankind.

"Again, schools of esotericists, theosophists and rosicrucians (particularly in their inner schools) have also their own forms of this illusion of guidance....Frequently the heads of the organisation claim to be in direct communication with a Master or the entire Hierarchy of Masters, from Whom orders come. These orders are passed on to the rank and file of the membership of the organisation and prompt unquestioning obedience is expected from them. Under the system of training, imparted under the name of esoteric development, the goal of a similar relationship to the Master or the Hierarchy is held out as an inducement to work or to meditation practice, and some day the aspirant is led to believe that he will hear his Master's voice, giving him guidance, telling him what to do and outlining to him his participation in various roles. Much of the psychological difficulties found in esoteric groups can be traced to this attitude and to the holding out to the neophyte of this glamorous hope. In view of this, I cannot too strongly re-iterate the following facts:

1. That the goal of all teaching given in the real esoteric schools is to put man consciously in touch with his own soul and not with the Master.
2. That the Master and the Hierarchy of Masters work only on the plane of the soul, as souls with souls.

3. That conscious response to hierarchical impression and to the hierarchical plan is dependent upon the sensitive reaction which can be developed and made permanent between a man's own soul and his brain, via his mind.

4. That following points should be borne in mind:

   a. When a man is consciously aware of himself as a soul, he can then be in touch with other souls.

   b. When he is consciously a disciple, he is then in touch with, and can collaborate intelligently with, other disciples.

   c. When he is an initiate, other initiates become facts in his life and consciousness.

   d. When he is a Master, the freedom of the Kingdom of Heaven is his, and he works consciously as one of the senior members of the Hierarchy.

But—and this is of prime importance—all these differentiations relate to grades of work and not to grades of persons; they indicate soul expansions but not graded contacts with personalities. According to the realised soul development upon the physical plane will be the response to the world of souls of which the occult Hierarchy is the heart and mind."

In this time, however, I seek not to lecture you nor to sermonize, but rather simply to point you to two words which are so similar, yet in opposition, and let you ponder and think about these two words as they affect and reflect one against the other, upon the mission of you as an individual, collectively, and of Alexandria, and of myself. For I have taken the ageless and ancientilism of history and historical significances, the ancient wisdom teachings of the Masters, the Ascended Ones, the Logorian, the Avatars, the Teachers, the Masters, and have brought these wisdoms to your attention and through you to the attention of the masses, hopefully, and to large bodies of people.

"The true Ashram (of which the coming outer Ashrams will be but reflections) is not for lower concrete mind discussion. It is a focal point of receptivity; it embraces the effort to establish mutual contact through an united recognition of the vision, of the esoteric basis of life and the laws governing action. It is not a place, however, for long and silent meditation processes, for

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it is a point of tension where, together, the Ageless Wisdom in its more esoteric aspects is discussed, where the nature of soul relationship is recognised and where the fusion of auras and the inter-blending of the 'Triangles' goes forward consciously. An Ashram is the state of mind of a spiritual group. It is a point of united thought; it is a centre for the clarification of the vision and not of physical plane methods of work. As disciples learn to integrate themselves into a Master's Ashram, they discover that the first thing they have to do is to establish a basic harmony between themselves and their fellow disciples and to reinforce the contact between their own souls, the ashramic group and the Master. Then they learn to comprehend--through discussion and experiment--the nature of the energies which are seeking world expression, and the nature of the forces which must be reduced to powerlessness, if these new incoming energies are to prove effective in bringing about the desired changes under the Plan."

"In the gathering together in the world at this time of the new Group of World Workers, true caution must be preserved. Each worker is responsible for himself and his service and for no one else. It is wise to gauge and approximate the evolutionary status, not upon claims made, but upon work accomplished and the love and wisdom shown. Judgment should be based upon an evidenced knowledge of the plan as it works out in the wise formulation of the next step ahead for the human race; upon a manifested esoteric sense, and upon an influence or an auric power which is wide, constructive and inclusive.

You ask me to define more clearly what I mean by the words 'esoteric sense'. I mean essentially the power to live and to function subjectively, to possess a constant inner contact with the soul and the world in which it is found, and this must work out subjectively through love, actively shown; through wisdom, steadily outpoured; and through that capacity to include and to identify oneself with all that breathes and feels which is the outstanding characteristic of all truly functioning sons of God. I mean, therefore, an interiorly held attitude of mind which can orient itself at will in any direction. It can govern and control the emotional sensitiveness, not only of the disciple himself, but of all whom he may contact. By the strength of his silent thought, he can bring light and peace to all. Through that mental power, he can tune in on the world thought, and upon the realm of ideas and can discriminate between and choose those mental agencies and those concepts which will enable him, as a worker under the plan, to influence his environment and to clothe the new ideals in that thought matter which will enable them to be more easily recognised in the world of ordinary everyday thinking and living. This attitude of mind will enable the disciple also

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to orient himself to the world of souls and in that high place of inspiration and of light, discover his fellow-workers, communicate with them and--in union with them--collaborate in the working out of divine intentions."

Thus, I have taken esoteric teachings and have made them exoteric, which is what Alexandria is to do. For esoteric means hidden mystery teachings brought to the attention of and known about of, by only a few; whereas exotericism and the exoteric means of and within the knowledge of the masses. Contemplate this and look it up. Compare the two words and know that Alexandria is to be the balance of these two.

"Esotericism is the art of 'bringing down to earth' those energies which emanate from the highest sources and there 'grounding them' or anchoring them. As illustration: it was an esoteric activity of a world-wide group of students which resulted in the giving out of the teaching anent the New Group of World Servers, thereby grounding and fixing in the consciousness of humanity the fact of the existence and work of this basically subjective group; thus the work of that group was focussed and their redeeming activity intensified.

All true esoteric activity produces light and illumination; it results in the inherited light of substance being intensified and qualified by the higher light of the soul--in the case of humanity consciously functioning. It is therefore possible to define esotericism and its activity in terms of light, but I refrain from doing so because of the vagueness and the mystical application hitherto developed by esotericists in past decades. If esotericists would accept, in its simplest form, the pronouncement of modern science that substance and light are synonymous terms, and would recognise also that the light which they can bring to bear on substance (the application of energy to force) is equally substantial in nature, a far more intelligent approach would be made. The esotericist does deal with light in its three aspects, but it is preferable today to attempt a different approach--the esotericist knows these triple differentiations in a practical sense and not just theoretically and mystically. We have to live down some of the mistakes of the past...

I would challenge all esotericists to attempt the practical approach which I have here outlined. I would ask them to live redemptive lives, to unfold their innate mental sensitivity, and to work continuously with the meaning which is to be found behind all individual, community, national and world affairs. If this is done, then the light will suddenly and increasingly shine upon your ways. You can become light-bearers, knowing then that 'in that light you will see Light'--and so will your fellowmen."
Between the two poles of opposition and of polarity shall and will then exist her true purpose and her key to unlocking all doors for those that are seekers. And the seekers are Israel, for Israel means "the seekers". And the word Israel is comprised of the tri-part existence of "Is" from the term and from the name and the inflection utilized upon "Isis", the god "Ra", and the "Elohim"—Elohim of the ancient text which are the gods worshipped and adored and even carried about upon the person of certain ones.

It is that I would simply cause you to ponder, question, and allow you to add to the meaningfulness of my not lecturing you in a length of time great and an extent of time long, but rather a pointing out a difference and distinction and having you to discuss it—the similarities, the oppositions, the true meaningfulness of it as it is involved in physical, mental and spiritual activity within Alexandria and within yourself; above the physical, mental, and spiritual to the point of being, thinking, and an aspect of the ethereal. Philosophically, psychologically, theoretically, and in every other way, means, and/or guise, it must be seen to be recognized clearly for that which it is.

It is that each comes to a point in their evolutionary, progressive growth of soul through the inner activity, coordinate as it is supposed to be, though seeming to individuals incoordinate and incoherent, often. In the measured sojourns, or life expressions or past lives that are lived, man in his evolutionary pattern eventually reaches the point of the age of accountability wherein he asks himself, "What am I and what have I been? What is God in relation to me, and I in relation to Him? How great and how small? What is the microcosm and the macrocosm of the situation?"

"Each Solar System is the manifestation of the energy and life of a great Cosmic Existence, Whom we call, for lack of a better term, a Solar Logos. This Solar Logos incarnates, or comes into manifestation, through the medium of a solar system. This solar system is the body, or form, of this cosmic Life, and is itself triple. This triple solar system can be described in terms of three aspects, or (as the Christian theology puts it) in terms of three Persons...Father, Son, Holy Spirit...These three aspects of God, the solar Logos, and the Central Energy or Force (for the terms are occultly synonymous) demonstrate through seven centres of force,—three major centres and four minor. These seven centres of logoic Force are themselves so constituted that they form corporate Entities. They are known as

a. The seven planetary Logoi.

4 Bailey, Alice A. Education in the New Age pp. 67-68.
b. The seven Spirits before the Throne.

c. The seven Rays.

d. The seven Heavenly Men."  

"This Entity, Whom we call the solar Logos, is in no sense the same as the personal God of the Christian, who is no more nor less than man himself, expanded into a being of awful power, and subject to the virtues and vices of man himself. The solar Logos is more than man, for He is the sumtotal of all the evolutions within the entire solar system, including the human, which is an evolution standing at a middle point in relation to the other evolutions. On one side of him are ranged hosts of beings who are more than human, and who, in past kalpas, reached and passed the stage where man now is; on the other side are hosts of the subhuman evolutions who in future kalpas will achieve the stage of humanity. Man stands midway between the two, and is at the point of balance; herein lies his problem. He does not partake wholly of the material side of evolution, nor is he wholly the expression of the third Logos, the Brahma aspect of the Deity, Who is an expression of pure energy or intelligence, motivating that tenuous something which we call substance. He is not wholly Spirit, the expression of the first Logos, the Mahadeva aspect, which is an expression of pure will or necessitous desire, impelling to manifestation. It is the fundamental motive itself or the great will to be. Man is a product or active intelligent substance, and of Spirit or the basic will. He is the child born of their marriage or at-onement. He assumes objectivity in order to express that which is in each of the two opposites, plus the result of their merging in himself."  

When man analyzes, he distinguishes and clearly sees that he is great, for there are lesser creatures than are he, than is he expressed to be. There is in existence then smallness and greatness. For man is great in that he is large, for each cell is a universe of atomic structure. And he finds himself existent in such a universe and compares himself to being a living cell in a vital life force involved in a stream of vital life energy. He is great, then he is large, for he is comprised of smaller units, yet he is small. Man distinguishes then as he discerns, as he brings into expression discernment and analyticality, "Who am I?" He adopts himself to that which he analytically finds himself to be from what he has been, and looks forward into the future as to what he shall be.

"This third energy is the basic energy expressing itself in the three worlds and in the four kingdoms in nature, climaxing its expression in the creative

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5 Bailey, Alice A. *A Treatise on Cosmic Fire* pp. 3-5.
6 Ibid. pp. 239-240.
energy of the human kingdom. This energy emanated originally (as far as our solar system and our planetary scheme are concerned) in the first solar system and is the best proven and the best known energy in manifestation. It is the medium for activity in all forms through which the planetary Logos expresses Himself; it is the result of the activity of the divine Mind, as that peculiar type of divine energy plays upon and through all atoms and upon all atomic forms. The fission of the nucleus of the atom in the past few years is the outer sign or demonstration that humanity has 'encompassed' the divine Mind and can now move on to 'encompass' the love or the attractive nature of divinity."

In the course of this, many have found natural religion, and many have taken upon themselves trappings of other religious aspects. And several have communalized and come together in congregations or communities with the same or similar belief because certain individuals realizing this, when asking self the question and realizing the answer, as I have pointed out, are greater teachers, more forceful speakers, and are far more influential over others, then, so they draw to them others of similar or like-mindedness.

Then man says, "How great is God, and what is God?" and finds God to be different within each, yet the same, a divine spark of Divinity, yet expressed in description differently within each and out from each as different. Those that know the God Existent Force within, internalized and externalized, are those that cannot speak of His minuteness or His greatness, or cannot vocalize His praise, or analyze Him to the degree of calling Him great or small. And when man says, "What is God?" and finds the answer, and then "How great is God?" How are we tied together?

Man must compare then the Divine to what he finds in humanity and human form within himself. He has then measured his existence from being small to being large, the microcosm to the macrocosm. Then does he do this with God--so great as to hold universes in balance, as large as to encompass all that has been known, all that is and all that is promised to forthcome and that shall forthcome prevailing, yet small enough to exist unfound, undiscovered, unearthed by the surgeon's knife somewhere within the very center and core of man's being. That is how great and that is how small.

Is it not right to educate the masses when the masses have been prepared and are prepared as are they now? Is it fair to keep the wisdom teachings and the ancient mysteries which were made mysterious and made into being mysteries because the populace was not ready in that particular time to have an understanding or was not in that particular time given credit as to having the

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7 Bailey, Alice A. *Telepathy* pp. 130-131.
potential for understanding and utilizing correctly and astutely the wisdoms? Is it not now that a time has forthcome when it should, these mysteries, be given unto all that seek them, thus taking the esoteric and making it exoteric—the esoteric teachings into making them exoteric teachings.

Alexandria is to be such a place, so and such as she is, not to the masses that do not want the teachings of mystery and the hidden teachings that have been kept away for hundreds and thousands of years and secret but to a few, but to those that ask for these to have it readily available, to be freely given, truly, for those that shall come after and those that are here now, and those forthcoming in the future.

A veil is being lifted to the eyes of a few, and though this be in the winter months, behold, about is a feeling of scent. Behold, about is a feeling of warmth, warmer than spring and the springtime of the year, beyond the summer in one's life, beyond the winter, to the summertime again in cycle of necessity.

About this chamber is being lifted the veils of the etheric. For those that have eyes to see, or a sensitivity to feel, the summer is flooding into this place, and the summer's light, as the sun has passed its crest. It is now gentler and softer than even was it in the beginning morning period, in noontide, even. It is that the sun is caressing, and as these veils are lifted, glimpses into an actual overflowing into your realms is there, the vibration, the emanation, and the feeling of the Summerlands of soul in the astrals and ethereals and dimensions beyond yours. For though it seems, and may seem different to you, and from where you stand and how you see things:

Somewhere the sun is shining,
Close inside a garden gate.
Somewhere the heart knows no repining,
Somewhere your loved ones wait.

Somewhere, beautiful, sweet somewhere!
Beautiful land, Summerland of soul, somewhere!
Land of the true, where each shall live anew,
Is the beautiful Summerland, somewhere!

Somewhere the sun is shining
Somewhere the songbirds sing and dwell;

Hush, then, beloved ones, any of the soul's sad repining,
For the Spirit of Truth lives and exists, and all is well.
"Dreams which are records of work done. This activity the aspirant carries on at night and when absent from the body; and it is carried on

a. In the borderland between the astral plane and the physical plane.

b. In the so-called 'summerland' wherein the entire wish-life of the race is centred and all racial desire takes form." 8

I will interject again the differences between the esoteric and the exoteric to say that you should remember and research and ponder them for the esoteric is of the past, the exoteric is of the present and future. The exoteric is revealed in Revelation when it is said, "In the latter days shall the Spirit of the Most High God be poured out upon all flesh." 9 When all flesh has received as has been poured out upon them and so ask in return for knowledge and wisdom of the past, for understanding of the present and for acceptance of the forthcoming future, then shall they, must they be given and filled and sufficed. Thus to be of service one must be an exoteric school rather than an esoteric school.*

* From TaPa's January 11th 1975 dissertation.

8 Bailey, Alice A. Esoteric Psychology Volume II A Treatise on the Seven Rays p. 507
9 Revelation 19:10