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and its applications to
individual and group
service and the expansion
of human consciousness.**



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The Esoteric Quarterly

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The *Esoteric Quarterly*'s mission is to provide a forum for the exploration of esoteric philosophy and its applications. Full-length articles and short papers are solicited pertaining to both eastern and western esoteric traditions.

We also encourage feedback from readers. Comments of general interest will be published as letters to the editor.

All communications should be sent to editor@esotericstudies.net.

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Editorial

Springtime and the Higher Interlude

Spring has always been a season of special significance in the solar calendar. For ancient agrarian cultures, as well as for the more modern earth-centered religions, the vernal equinox signaled rebirth and renewal after the dark days of winter. (Most of our traditions were born in the northern hemisphere, so the vernal equinox ushered in springtime. We apologize to our friends in the southern hemisphere who are now approaching winter!)

Judaism regards springtime as the season of deliverance. *Pesach*, or Passover, begins on the 15th day of the spring month of Nisan, which in 2007 fell on April 2. Shavu'ot, or Pentecost, when Moses received the Torah at Sinai and when the first fruits were harvested, is celebrated seven weeks later: on the sixth day of Sivan. Christianity links Easter with *Pesach* and borrowed the feast of Shavu'ot for its Pentecost. However the date of Easter is determined by the first full moon after the vernal equinox, whereupon its most festive season extends from Easter to Trinity Sunday—that is, through Aries, Taurus and part of Gemini. Buddhism links the great Wesak Festival, at which the Buddha reappears to his disciples, with the full moon in Taurus.

The Trans-Himalayan teachings build upon these traditional milestones in the zodiacal calendar to offer the “Higher Interlude,” whose three festivals correspond to the full moons in Aries, Taurus and Gemini. Among many other things in this issue we reproduce the talks given to students in the School for Esoteric Studies at the three festivals.

According to the Trans-Himalayan teachings, humanity receives a special influx of energy from hierarchical sources during the Higher Interlude. At the time, there may be a sense that “something is going on,” but we reap the main benefits of that impulse later, when the

energy percolates through human consciousness and stimulates new reflection, new insights, new creativity, and renewed commitment to those aspects of the spiritual path to which we are drawn.

As we move beyond 2007's Higher Interlude, what better topic to reflect on than Love-Wisdom, that great driving force behind human evolution! Our first article does just that. Donna Brown's article contrasts knowledge, often touted as the answer to humanity's problems, with love and wisdom, the ideals of the world's religions and the catalyst for the progressive expansion of human consciousness. Brown concludes with the notion that “heart and head form the twofold path of ascent.”

In her article Donna Mitchell-Moniak reflects on the power of words as the communicators of ideas. With special reference to the works of Alice Bailey, she points out that an author's vocabulary and terminology establish the dimensions of the ideas presented. The words, like the seven rays which Bailey discusses at great length, literally “color” our understanding of the concepts and move us forward on our quest for understanding.

Dr. Luisa Romero de Johnston invites us to examine the relationship between freedom and free will—characteristics that set humanity apart from the other kingdoms of nature and give us correspondingly awesome responsibilities. The choices we make not only reveal the level of consciousness we have attained but provide the means by which we can move to progressively higher levels.

Bruce Lyon's article is the second of a two-part sequence (the first appeared in the Winter 2007 issue) addressing notions of integral spirituality presented in the books of Ken Wilbur. Lyon examines the contribution that an esoteric perspective can make to the integral

movement. In particular he argues that increasing seventh-ray influence will allow integral consciousness to be expressed at lower levels of human development—and consequently in areas of human endeavor that will be more readily apparent to ordinary people.

In his article Gerald Stancil explores the wave theory of modern physics and its implications for humanity in the Aquarian Age. Dr. Stancil points out that the emerging view of physical reality in terms of waves rather than particles provides a powerful metaphor urging us to overcome patterns of separateness. Also, the recognition that waves have characteristic frequencies supports age-old esoteric notions of vibration and resonance that go far beyond descriptions of the physical world.

In addition to the articles in this issue, we draw readers' attention to the book reviews and also to a new feature: the Poem of the Quarter. Perhaps the occasional poem will help move us from pure intellect toward the heart. As already mentioned, we have also reproduced the three full-moon talks in the News of the School section.

As always we hope you enjoy the articles and other features in this issue. Please share your thoughts with us on what you read in the *Esoteric Quarterly*. Your feedback will help us improve what we are doing. And, of course, we invite authors to submit articles and book reviews to the *Quarterly*. The quality of our publication depends on the quality—which has been consistently high—of the articles you submit.

John Nash
www.uriel.com

Publication Policies

Articles are selected for publication in the *Esoteric Quarterly* because we believe they represent a sincere search for truth, support the service mission to which we aspire, or contribute to the expansion of human consciousness.

Publication of an article does not necessarily imply that the Editorial Board or the School for Esoteric Studies agrees with the views expressed. Nor do we have the means to verify all facts stated in published articles.

We encourage critical thinking and evaluation of ideas. However, we will not allow this journal to be used as a platform for attacks on individuals, institutions or nations. This policy applies to articles and features as well as to letters to the editor. In turn, we understand that the author of an article may not necessarily agree with the views, attitudes or values expressed by a referenced source. Indeed, serious scholarship sometimes requires reference to work that the author finds abhorrent. We will not reject an article for publication simply on the grounds that it contains a reference to an objectionable source.

An issue of concern in all online journals is the potential volatility of content. Conceivably articles could be modified after the publication date because authors changed their minds about what had been written. Accordingly we wish to make clear our policy on this issue. We reserve the right to correct minor typographical errors, but we will not make any substantive alteration to an article after it "goes to press."

Quotes of the Quarter

The third [gate of entry to entry to the no-etic Jerusalem—that is, to the attentiveness of the intellect] is ceaseless mindfulness

of death, for this purifies intellect and body. Having once experienced the beauty of this mindfulness of death, I was so wounded and

delighted by it—in Spirit, not through the eye—that I wanted to make it my life's companion, for I was enraptured by its loveliness and majesty, its humility and contrite joy, by how full of reflection it is, how apprehensive of the judgment to come, and how aware of life's anxieties. It makes life-giving, healing tears flow from our bodily eyes, while from our noetic eyes rises a fount of wisdom that delights the mind. This daughter of Adam—this mindfulness of death—I always longed, as I said, to have as my, companion, to sleep with, to talk with, and to enquire from her what will happen after the body has been discarded. But unclean forgetfulness, the devil's murky daughter, has frequently prevented this.

Philotheos of Sinai. "Forty Texts on Watchfulness." *Philokalia*.
Eling Trust, 1977.

What is needed is a world-wide and effective spreading of the Gospel of Oneness with its keynote of unity and its expression of humaneness. Therefore, it would be well to draw together all Our statements, your own and those from world religions, philosophers, and poets, etc., and from these extracts to compose an extremely beautiful and even heart-piercing and especially heart-winning affirmation of the one central Truth concerning every human being: namely, that however different mentally, racially, and individually, in spiritual Essences, ALL ARE ONE.

Then, draw up simply, lucidly, and very attractively, the ways in which this Truth could affect human conduct in every walk of life, giving various instances and incidents in which human life has been made beautiful by the acceptance and expression of Oneness.

Geoffrey Hodson (channeling
Master Polidorus Isurenus).
Light of the Sanctuary.
Theosophical Publishers, 1988.

I am like a stone
falling up
into a pool of fire
I cannot resist
the gravity
of your call
Nor would I
fight
that furnace
of annihilation
had I strength enough
to separate my will
from Thine,
Shamballa

Bruce Lyon. *Falling Up*.

Many heroic mythologies are solar in structure. The hero is assimilated to the sun; like the sun, he fights darkness, descends into the realm of death and emerges victorious. Here darkness is no longer, as it is in lunar mythologies, one of the modes of being of divinity; instead, it symbolizes all that the god is *not*, hence the adversary *par excellence*. Darkness is no longer valorized as a necessary phase in cosmic life; in the perspective of solar religion, it is opposed to life, to forms, and to intelligence.

Mircea Eliade. *The Sacred and the Profane*.
Harvest Books, 1959.

Poem of the Quarter

Tiny Seed by David Harrington

After this I found myself standing in the garden of God, when looking up, I saw the clouds part and the sun break through an opening in the sky. And there appeared the angel down from heaven, carried by the rays of the sun.

And he stood beside me in all his glory, his eyes flashing like beacons in the night. And he opened his mouth to speak saying, "Don't be afraid: For I have come here to present you with this token from God."

And holding out my hand, he presented me with a Tiny Seed. And looking down at it, I said, "What is it that God would have me do...And what good can possibly come from such a Tiny Seed?"

But the angel perceiving my thoughts answered, "Simply plant it in the midst of God's garden and see." And when I did, behold, up sprung a tree in the midst of God's garden, shining forth with glory from top to bottom.

And darting in and out of the branches of this wondrous tree were seven pairs of songbirds sing-

ing a pretty melody. And all throughout the garden I could hear the voices of the seven archangels, and the voices of those who assemble at God's throne to worship Him with music and prayer, with instruments crafted from the finest gold, brass and wood to enhance their song.

Encircling the trunk of this wondrous tree I saw a marvelous sight: Seven glowing balls suspended above the ground like tiny planets revolving around an invisible sun. And these magnificent spheres were about the size of a man's fist, each one the color of a polished gemstone.

And dangling from the limbs of this wondrous tree I saw another marvelous sight: The seven virtuous fruits of the Spirit of God, which give new promise and hope to those who delight in the seven virtues of faith.

And over beyond this wondrous tree which grows in the midst of God's garden, I saw a beautiful brook flowing down from God's throne like a pure sparkling waterfall, nourishing its roots and replenishing the fruits year round, inso that whosoever should eat of the tree and drink its crystal clear waters, may be blessed with the gift of eternal life.

The Evolutive Function of Love

Donna Brown

God guards me from those
thoughts men think
In the mind alone;
He that sings a lasting song
Thinks in a marrow bone.

W.B. Yeats

Summary

This article discusses the role of the heart and powerful force of love and empathy in developing awareness or consciousness. It touches upon the imbalance between knowledge and wisdom and focuses on the heart's ability to bridge the great and threatening divide between the two. The author attempts to show how the major religious traditions, the ageless wisdom and various branches of science each regard the heart as key to creating higher trajectories of consciousness, global harmony and renewal.

Introduction

There is a marked tendency in some quarters to think that the solution to the world's problems is to be found in better education and the acquisition of more and more knowledge. Knowledge gained through study and the gathering of information certainly contributes to human development and must be a life long, continuous process. Yet the process of education, as the Tibetan Master Djwhal Khul reminds us, is not concerned with memory training or the accumulation of knowledge but with the expansion of consciousness.¹ Consciousness, therefore, is more than what one knows, it involves a "sense of identity or self awareness that includes a sense of relation to the whole."²

One well known Yogi³ looks at the relationship between knowledge and consciousness along similar lines. This modern Vedic teacher informs us that "knowledge is struc-

tured in consciousness and education takes place in the field of consciousness. The prerequisite to complete education is therefore the full development of consciousness." He goes on to say that "knowledge is not the basis of full consciousness; consciousness is the basis of knowledge." These statements shed light on the mind-brain problem (touched on below) and point to the distinction between knowledge or passive perception and consciousness as an active force or relationship involving the Knower and the Known.

A look at the world situation makes the difference between accumulated learning or knowledge and true awareness or consciousness dramatically clear. Knowledge alone has certainly not solved humanity's problems. In fact, all our knowledge and scientific or technological know-how may well be the greatest threat to the future of humanity and life on the planet.⁴ As one author puts it, "it is an open question as to whether or not man will be able to survive his own technological ingenuity"⁵ or intelligence.

Although traditional educational methods organize the lower mind and enable people to manipulate information, compete and generally succeed, there is a growing consensus among educators and thinkers that our present educational system is not only dangerously unbalanced, but insufficient to meet humanity's real and future needs.⁶ These needs are inclusive of and inseparable from humanity's so called spiritual needs which allow it to move forward

About the Author

Donna M. Brown is a long-time student and teacher of esoteric philosophy, and a frequent contributor to the *Quarterly*. Her background includes a career in the arts and election to public office in the District of Columbia. She serves as a Board Member of the School for Esoteric Studies.

and progress from one level of awareness and expression to another.

Therefore, any educational system geared toward humanity's evolutionary development and progression must be rooted in an alternative, holistic educational curriculum that concentrates on emotional intelligence, creativity, increased sensitivity, intuitive comprehension, ethical values, social responsibility and global solutions. By focusing on awakening these higher, integral values, education can act as a catalyst for maximizing humanity's full potential and serve to bridge the deep and dangerous gulf between knowledge and wisdom.⁷

The Love and Consciousness Connection

One of the primary tools for developing higher values and increased awareness is through the process of meditation. As esotericists, we know that "the habit of meditation is the basis for all true knowledge"⁸ or consciousness. When we turn inward, thwart the impulses of the mind and establish mental quiescence, we create a vacuum or empty funnel for spiritual impression to enter. Meditative quiescence allows us to see beyond appearances and gain insight into the subtle nature of the Self and the world around us. It creates a bridge or a pathway between Nature and Supernature by invoking the Soul or meditating principle between matter and spirit. Since the Soul finds its first physical expression in the heart, it follows that the heart holds the key to opening the way into new realms and dimensions of being. And when the heart and the intellect parallel one another the great power of love can inform knowledge.

Love and the development of consciousness are inextricably woven together. All the major wisdom traditions speak about the nature of this relationship and place an emphasis on cultivating compassion, empathy and benevolence as a means of moving from one state of awareness to another.

For Christians, love is the foundation of all conduct and the heart is seen as the ultimate source of cognition and understanding. In *Mathew* we learn that those who are pure of

heart shall see God.⁹ In *1 Corinthians* Paul describes Love as "a more excellent way" and as having an "abiding superiority over all spiritual gifts."¹⁰ The capacity for love is certainly the most distinctive feature of the Christian faith while the heart is seen as the ultimate vehicle for knowing God.

Judaism too places an emphasis on the heart as a means of acquiring higher knowledge. The Old Testament contains several passages which emphasize the heart as a vehicle for thinking. In *Deuteronomy* we read that Yahweh gives us "a heart to understand..."¹¹ and in *Jeremiah* Yahweh says "I shall put my law ... in their hearts, and all shall know their God."¹² Kabalistic teachings also views the heart as the creative power of the Soul and as having the ability to connect one to God's infinite light and wisdom.

Islam sees love, which is never separated from knowledge, as running through the entire Universe. Mystical Islam or Sufism gives the heart an especial primacy. It perceives the heart or *Qalb* as the center or station where the *latifas* or subtleties of knowledge are developed and true vision enters.¹³ The Fast of Ramadan, for example, is intended to "make the inner heart blossom" so that one develops compassion and empathy for all life and learns to understand the distinction between knowledge and wisdom.¹⁴

In the Hindu system, the heart or *Anahata*—the seat of compassion and affinity with others—has always been viewed as the bridge or integrative factor between thought and feeling. Similarly, Buddhism sees the emotions and cognition as co-emergent and incapable of existing apart from one another.¹⁵ In the matrix of Buddhist practice, the focus is on cultivating the light of insight and loving kindness together, so that the four immeasurables; loving kindness, compassion, empathy and equanimity are balanced with mindfulness.¹⁶ One of the highest Tantric practices in Tibetan Buddhism involves the all important Heart Chakra as a means of awakening the *Very Subtle Mind*¹⁷ residing therein.

While love has been seen as the basis of moral and spiritual progress for some classical think-

ers and many of the major religious traditions, classical cognitive science has maintained that “humans are first and foremost cognizers”¹⁸ and that human awareness is rooted in brain structure and function. This has led to the belief that consciousness emerges from and is limited to, the physical brain.

Yet from the esoteric standpoint the brain is viewed as merely the “eye” or recording agent. Consciousness, therefore, is not simply a product of physical forces—it does not originate in the brain; nor is it imprisoned or confined to the material, three dimensional universe.

These ideas are backed by current mind-brain studies which show that in certain situations, consciousness can observe events outside of the body and later re-localize in the brain. Observations in the field of quantum physics affirm the idea that consciousness is non-material, not an emergent property, and capable of independent existence.¹⁹

From the Ageless Wisdom perspective we know that Absolute Consciousness exists outside of manifestation altogether—that it is not evolution that produces consciousness, but consciousness that causes evolution. But in practical terms the many different levels of consciousness, such as universal and individual consciousness, are viewed as a feature of matter, in other words, as intelligence inherent in form and permeating all of nature. However, for consciousness to arise, the innate intelligence in matter or third aspect has to be linked with the Spirit or first aspect. And this, as we know, is accomplished by way of the second aspect or energy of Love-Wisdom. The interplay thus established

“provides every needed grade or type of unfoldment for consciousness.”²⁰

A growing body of new research in the fields of neuroscience and cognitive science confirms the role of love or the heart in this all important interplay. In fact, some scientists now believe that the heart is primary in developing awareness and that cognition has a secondary, organizing influence.²¹ Science is beginning to acknowledge the heart as “a highly elaborate sensory system with its own functional ‘brain’ capable of receiving and processing information.”²²

This same research shows that “the nervous system within the heart (or ‘heart brain’) enables it to learn, remember, and make functional decisions independent of the brain’s cerebral cortex.”²³ Other experiments have established that “the signals the heart continuously sends to the brain influence the function of higher brain centers involved in perception, cognition, and emotional processing.”²⁴

These ideas correspond to the countless passages by Djwhal Khul concerning the importance of the

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heart and the energy of love in the development of awareness. In *The Soul and Its Mechanism*,²⁵ we find the following comments: “The heart and not the head is the home of manas; and the former therefore is the centre also of conscious life...through the heart we recognize forms,’ through the heart we recognize faith ... know the truth, on it speech also is based... all beings are based upon and supported by the heart...it is the empirical home of the soul, and therefore of Brahman—here within the heart is a cavity, wherein he resides, the lord of the universe...”

Helena Roerich's evocative volume *Heart* also contains innumerable references to the dominant status of the Heart and its relationship to the evolution of consciousness. We read for example, that the brain is one of the estates of the heart,²⁶ that the highest Yoga, has its roots in the heart and that "the various arcs of understanding and consciousness are fused by the flame of the heart."²⁷ These ideas parallel current research which views the heart as the great conduit or vessel for developing non-egocentric or transpersonal modes of awareness.²⁸

Love and Evolution

The Tibetan remarks that it is not easy to give a full picture of the tremendous role that love plays in the evolving scheme of things. However, he tells us that "Love is the wielding of the force which guides the worlds and which leads to the integration, unity and inclusiveness which impels Deity itself to action."²⁹ Love, therefore, is the line of least resistance, the dominating ray and outstanding influence in our solar system. The energies of Love-Wisdom qualify the life of all the planets, pour through the entire created universe and act as the determining factor for all evolving forms.

The veracity of these statements is emerging in many other ways. For example, there is a current shift in evolutionary theory which is supplanting the notion of competition or rivalry between species. Observations in the fields of biology, ethology and zoology now point to the inherited nature of empathy, symbiogenesis³⁰ and group and collective survival strategies as imperative to evolutionary progression. Organisms ranging from bacteria and insects to primates and humans demonstrate countless varieties of cooperative and mutually nurturing tendencies.³¹ A number of scientists have concluded that the "capacity for empathy is inherent and can be genetically transmitted."³² The Tibetan expresses these thoughts another way when he points out that "the consciousness of loving and being loved, of attracting and of being attracted" enables forms to "enter through the door of intelligence and expand into the human state of awareness."³³

In the Human Kingdom, Love expresses in three major stages: love of self (self-consciousness), love of others (group-consciousness), and love of the whole (God consciousness). Love as we know, is critical to the first stage—to a child's development of self, and to his or her capacity to exhibit empathy and compassion for others. A mother's and father's capacity for love extends even to the unborn child and affects not only the physical and psychological dimensions of the child, but also its brain development and memory.³⁴ In turn, the intelligent understanding, compassion and love that are developed and expressed in the family, extend outward in the second stage of group consciousness, to the interests and activities of others, to the community and to nations far removed from the original family nucleus.³⁵ From love of self or self consciousness the capacity to love intensifies and deepens. It develops into group consciousness and continues to expand until the person recognizes that he or she is an inseparable part of the whole and is at-one with Divine Mind and the Love Supreme that underlies our current System.

Conclusion

It is clear that the expansion of consciousness is spearheaded by the immense power of a loving heart in countless ways. Science, psychology and spirituality each suggest that human consciousness is shaped in the interactive, compassionate relationship between self and others.³⁶ They point out that empathy is a prerequisite for the development of consciousness and that love or empathy releases or liberates the mind so that it can relate and absorb or integrate information more effectively.³⁷ The higher powers, those abilities that put us in rapport with forms of spiritual life beyond the three worlds, i.e., straight knowledge, intuitive perception and spiritual insight, are all developed as a result of group consciousness and the second aspect of divinity or Love-Wisdom.

Empathy and love prompt living organisms, especially humans, to abandon judgments, heal cleavages, sublimate base impulses and move past self concern toward a dynamic, altruistic fusion with diverse individuals and groups.

“Love is,” as one author says, “a state of total organization” bringing all that is outside into its compassionate unifying embrace.³⁸ The attractive, cohering power of love draws us to all that is wholesome, beautiful and true. It encourages us to nurture and sustain, to restore and empower.

Love also inspires us. It spurs us to create arcs of heightened awareness—rousing us to deeper understanding, increased creativity and innovative thinking. It stimulates us to experiment, to explore new ideas, perspectives and possibilities which lead eventually to a more complete, synthetic vision. Altruistic love makes it possible for us to orient our focus towards all that is selfless, exalting and life enhancing.³⁹ The many virtues of the heart and the system of values that it develops, allows consciousness to bring love to a suffering planet. Love and empathy act as guide posts so that the “thoughts men think” are connected to the whole—to the subtle aspects of Nature and do not simply pursue a path of affluence or cerebral advancement.⁴⁰

Together love and intellect, heart and head, form the twofold path of ascent.⁴¹ In other words “love must be united with intellect to escape drowning, and intellect must be fused with heart or love in order to avoid losing itself in the dry desert.”⁴² The Tibetan describes the linking of these two as *heart thinking* and as the transmutation of desire or feeling into intelligent, discriminative love or wisdom. He goes on to say that when the “mind and heart are linked illumination comes” and we gain access to levels of Super consciousness that supersede the mind or Nature as we know it. This makes love-wisdom the great catalyst behind the growth and development of consciousness—the key underlying humanity’s collective future and the ladder by which life on earth can rise to the next evolutionary plateau.

¹ Alice A. Bailey, *Education in the New Age*, Lucis Trust Publishing Co., New York, NY, 1954, Back Cover.

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- ² Alice A. Bailey, *Telepathy and the Etheric Vehicle*. Lucis Trust Publishing Co., New York, NY, 1950, p. 184.
- ³ Maharshi Mahesh Yogi.
- ⁴ Kishore Gandhi, *The Evolution of Consciousness*, National Publishing House, New Delhi, India, 1983, p. ix.
- ⁵ *Ibid.*, p. ix.
- ⁶ *Ibid.*, p. 175.
- ⁷ *Ibid.*, p. 207.
- ⁸ WorldNet Dictionary.
- ⁹ *Matthew* 5:8.
- ¹⁰ *1 Corinthians* 13:13.
- ¹¹ *Deuteronomy* 29:3.
- ¹² *Jeremiah* 31:33.
- ¹³ Kabir Helminksi, *The Heart: Threshold Between Two Worlds*. The Threshold Society, Talks and Essays on Sufism, p. 3.
- ¹⁴ M. R. Bawa Muhaiyaddeen, *What is Ramadan? Questions of Life, Answers of Wisdom Vol. 2*, The Fellowship Press, Philadelphia Pa, 2006.
- ¹⁵ B. Allan Wallace, *Intersubjectivity in Indo-Tibetan Buddhism*, *Journal of Consciousness Studies*, 8, No 5-7, 2001, p. 7.
- ¹⁶ Wallace, *Intersubjectivity in Indo-Tibetan Buddhism*, p. 9.
- ¹⁷ The “Very Subtle Mind” can be described as a continuum without beginning or end, existing at deeper levels of consciousness. It is likened to the omniscient mind of the Buddha.
- ¹⁸ Evan Thompson, *Empathy and Consciousness*, *Journal of Consciousness Studies*, Vol. 8, 2001, p. 19.
- ¹⁹ Granville Dharamawardena, *A Quantum Mechanical Model of the Brain and Consciousness*. www.QuantumMechanicalMod.com.
- ²⁰ Alice A. Bailey, *Esoteric Psychology, Vol. I*, Lucis Trust Publishing Co, New York, NY, 1936, p.336.
- ²¹ Evan Thompson, *Empathy and Consciousness*, p. 11.
- ²² Heart Math Research Center, *The Science of the Heart*
- ²³ *Ibid.*, p. 3.
- ²⁴ *Ibid.*, p. 1.
- ²⁵ Alice A. Bailey, *The Soul and Its Mechanism*, Lucis Trust Publishing Co, New York, NY, 1930, p. 101.
- ²⁶ Helen Roerich, *Heart*, Agni Yoga Society, Inc. 319, West 107th Street, New York, NY, 1932, p. 339.
- ²⁷ *Heart*, Agni Yoga Society Inc, 319 West 107th Street, New York, NY, 1944, p. 8.

- ²⁸ Wallace, *Intersubjectivity in Indo-Tibetan Buddhism*, p. 23.
- ²⁹ Alice A. Bailey, *Discipleship in the New Age*. Vol. I, Lucis Trust Publishing Co. New York, NY, 1944. p.10.
- ³⁰ Symbiogenesis: A term coined by Russian biologist Merezhkovsky to describe the merging of organisms into new collectives. Symbiogenesis is now seen as a major source of evolutionary change on Earth.
- ³¹ Harold Bloom, *Global Brain*, John Wiley & Sons Inc. New York NY, 2000. p.58.
- ³² *Ibid.*, p. 94.
- ³³ Alice A. Bailey, *Esoteric Psychology*, Vol. I, p. 337.
- ³⁴ Robin Allot, *Evolutionary Aspects of Love and Empathy*, Journal of Social and Evolutionary Systems, Vol. 15, # 4, p.6.
- ³⁵ *Ibid.*, p. 1
- ³⁶ Evan Thompson, *Empathy and Consciousness*, p. 3.
- ³⁷ *Ibid.*, p. 7.
- ³⁸ Robin Allot, *Evolutionary Aspects of Love and Empathy*, p. 15.
- ³⁹ Parry, Rene-Marie Croose, Evolution-Consciousness-and the phenomena of Love, Human Quest, Jan/Feb, 1999, p 1.
- ⁴⁰ Gandhi, *The Evolution of Consciousness*, p. 171-186.
- ⁴¹ See: *Mediations on the Cantos of Dante's Divine Comedy, Inferno Cantos I-VII*, A.S.Kline, 2002 Med V:1. www.tonykline.co.uk
- ⁴² Robin Allot, *Evolutionary Aspects of Love and Empathy*, p. 15.

A World of Thought

Donna Mitchell-Moniak

Abstract

Ideas are worlds. And the work of the Tibetan Master Djwhal Khul is a world in no way different than the worlds of physics, economics, or music. The Tibetan's word-world given through Alice Bailey has particular flora: egoic lotuses and planes of existence. The fauna is just as particular, such as permanent atoms, the antahkarana, logoi, and Rays. Getting accustomed to this world of thought is like staying in another culture for an extended period. We are changed through an osmosis of the environment. Students of the Tibetan are often just as changed as over time they enter his world of thought.

Introduction

When we enter the world of the Tibetan and the Alice Bailey books, we pass through a portal into level upon level of meaning and interpretation. All who have read this material find underlines and notes in the margins of their books but often have little memory of reading the paragraph that sparked the note! This is because each time we encounter the words of the Master our thought-stream is a little different, hopefully more infused with consciousness, so that we read the paragraph with ever new eyes and a new mind. Consequently, we might be able to enter more of his world of thought; to see more of the lay of the land of his world, understand how to get from here to there, and realize what is still un-navigable. Until the next read!

Ideas are worlds. Cultures and their traditions are worlds. And the work of the Tibetan is a world, in no way different than the worlds of physics, economics, or music. The word-world of the Tibetan has created a culture inside us that we participate in at conferences, classes, and on-line discussion groups. Within this Bailey world are events too that many hold

as meaningful or sacred such as the Three High Full Moons and Wesak in particular.

If we had never picked up a 'blue book'¹ or come to a lecture or study group on a subject therein, we might never have heard of:

- the idea of a human constitution and its parts,
- the construct of the vertical planar model,
- the idea and information on the Seven Rays as well as how to see, hear, feel, and determine them to some extent in our self and the world around us,
- the idea of esoteric astrology, premised on the principle of indwelling consciousness and the triangulation of energies,
- or the antahkarana.

And our lives would be different. Immediately, these thoughts began to condition how we think about everything because exposure to any of these thoughts opened us to a world—the world of the Tibetan.

Before delving into some of the Tibetan's world, let us deepen this idea of thought-worlds.

If we think of the word 'blue,' the mind, sympathetic nervous system, imagination, and senses all have immediate responses. The senses feel coolness because blue sympathetically creates a temperature. The

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nervous system grows calmer, possibly even docile in the atmosphere of blue. Blue has topography; it tends to bring images or feelings of expansiveness, lack of boundary or perimeter. If we think of the word 'brown,' different responses happen. With brown there might also be a cool temperature, but there will additionally be a sense of inner warmth. Brown engenders the feeling of groundedness, security, the feeling of place, and of things having a place. This enhances the sense of security and surety. Both blue and brown elicit thoughts or feelings of caution, but blue will often include fear, brown not as much so. We begin to experience the fact that words are worlds.

Emotions are worlds as well. Anger is a world of heat and quickness. It feels spiky or sharp. The atmosphere is close, not expansive. There is an immediateness and a sense of ceiling or confinement, and we, or something in us, needs to get out. We might experience a rumbling, like inner thunder or eruption, or feel lightning striking inside us, needing to discharge. These personal atmospheric changes are real; their results are as well.

A larger world would be a culture or a school of thought with accompanying

temperature and subjective topography. The American culture has a hot temperature; the lay of the land is passionate, volatile, and loud. The Canadian culture is cool; its nature is slower to move, organized, and quieter in tone than its neighbor to the south. Other examples of cultures might include the farming culture versus the marketing culture, or the politically conservative school of thought in contradistinction to the liberal school of thought.

The flora and fauna of these various worlds is also unique and particular. For instance, the fauna of the world of quantum mechanics includes muons, quarks, strong and weak forces. These are some of the 'animals' that populate the world of quanta. The fauna of the world of politics are the constituents, lobbyists, fundraisers, and the non-voters. Following through this example, the flora of politics might include the latest case before the Supreme Court, or a bill being considered in Congress, or the filibuster that has grown in response to the bill.

In addition to temperature, flora and fauna, each world of thought has its own words, equations, mythologies, and preferences. And all

of these are necessary to explain as much of a particular thought-world as possible. To a person who has studied the Tibetan the word 'Ray' has an additional meaning than to those who have not. To those in this culture, the equation of the three vehicles plus the coordinating factor of 'I' has meaning, that is, the coordinated personality.

We step in and out of worlds; for instance, meditation, parenting, or our job. Most people as they sit down to meditate enter the world of meditation but when the sitting is

over they leave that world and enter their everyday life. When a parent is with his child he will act and interact in a parenting way, but when he is at work or at a card game he will act and interact differently. We enter the workplace and 'go to work,' in attitude, use of language, and thus live according to its culture for as long as we are at work. The longer we are in some worlds the more they condition us; and the specific world determines if that is beneficial or harmful. The longer we practice

What if we fully understood that, as soul-monad, we created our specific combination of rays so that we would live them? Just as a hawk has certain qualities and can express them in the world, so does each person. The hawk does not think about being a sparrow or a rabbit; it lives fully its hawk-ness. What would each of us express if we fully lived the rays that are seeking expression through us?

meditation, the world of meditation begins to enter our everyday world; its temperature, atmosphere, expansiveness, and clarity become such a part of our self as to increasingly be the world in which we live. We have a similar experience when in a religious, spiritual, or philosophical system of thought. The Tibetan's work through Alice Bailey is such a system or world.

Repeating then, by reading a Bailey book or being exposed through a lecture or class to part of its schema we found our way in to this world of thought; or it magnetically found its way to us. Yet, it is important to ask, "Is the framework or world of any thought unto itself a limitation?" The answer is a resounding "YES." Yet humanity has always learned through frameworks, paradigms, and particular structures of thought and information. Equally, there must be value in learning to use information in ways that stretch us and our thoughts out of the 'world' of that very information. For example, the idea of the Seven Rays could be quite limiting if little understood or used as a categorization of behavior patterns and labeling our fellow human beings. It could be used to reinforce separatism. Or the Rays could be meditated with and entered as the worlds that they are: an intense unemotional energetic world—1st Ray, an ever modifying thus often complex world—3rd Ray, an absorptive world, chameleon-like taking on what is around—4th Ray world. Esoteric Astrology, the human constitution, ideas of the an-tahkarana, and so on, are literally worlds to be entered and discovered, instead of only being pieces of information scattered through twenty-some books.

Entering Part of the World of the Tibetan

How well do we understand even one of the Seven Rays? The Tibetan gives much information throughout the books. Some seems contradictory. Yet he addresses that by reminding us that our point of view, knowledge base, and ability to meditate or ponder deeply on these matters will reveal that there is far less contradiction than meets the eye. And due to the sense of personal ego, the human

kingdom is often not the best place to look for purer or truer expressions of the Rays. By looking into other 'worlds' and kingdoms we might have a better chance.

For example, the 6th Ray is part of the creative expression of the animal and the plant kingdoms. Rising or lifting up is a gift of the 6th ray. As we look out our window we see tall trees waving in the summer breeze, and grass growing no matter how often it is cut. Almost all animals have the ability to defy gravity. Insects climb vertically up walls, trees, or flower stalks. Squirrels and chipmunks leap from tree limb to limb, or fall unbroken 10 or 15 feet from a house roof. Fish and whales fly as effortlessly through water as birds and insects do through air. Even house cats and dogs can leap what would proportionally be humanly impossible onto counters, tables and laps.

The 6th Ray is also the ray of reaction. It is the instantaneous reaction-response of the cat's ears turning in multiple directions to the slightest sound, or of the dog so that she barks. The 6th Ray is also the loud raucous chatter of a squirrel in a tree watching a cat cross the lawn. The squirrel is ready for battle, hoping to scare off the cat with its bombast.

Reaction-response turns flowers toward the sun, and informs the grape vine or ivy when to cling. This innate response is what opens the blind baby bird's mouth as it feels its parent land on the nest, and will give the same bird the instinct to navigate the wind in flight.

What would be the fullest expression of a Ray within you?

What would be the fullest expression of *each* Ray within you?

We often blame our rays for faults or personal tendencies. We cannot help being direct, therefore rude, because we have a 1st ray personality. We rationalize our tangential long windedness as the product of a 3rd ray mind. We know full well that our need to please often compromises our sense of right or wrong, yet it is the 2nd ray at work.

What if we fully understood that, as soul-monad, we created our specific combination of

rays so that we would live them? Just as a hawk has certain qualities and can express them in the world, so does each person. The hawk does not think about being a sparrow or a rabbit; it lives fully its hawk-ness. What would each of us express if we fully lived the rays that are seeking expression through us? What would that look and feel like? Let us ponder this. If the personalization of our rays was deleted, how differently would we manifest the divine qualities that we have entrusted ourselves with?

The Soul Takes Over

For us, the Ray of the Soul is constantly infusing and integrating into the substance of each vehicle with the goal of overtaking the matter aspect with its quality. The Tibetan expounds upon this in *Esoteric Psychology, II*² and in *The Rays and the Initiations*.³ He offers that the soul ray, and the quality of soul-ness regardless of ray, is literally taking over the way our matters express such that only the qualities of the Soul, pure and profound, will one day be the expression of matter, not just in matter. That which had been 'our' personal matter is destined to become the substance of the Soul. This is one of the deepest reasons why the causal body can be destroyed, and is: because all the bodies will be the temple of the soul, not just the causal body. All will be Soul's body. Furthermore, there will be no distinction between the matter that comprises a body of expression and the consciousness that expresses through it. The mystery is that consciousness and the matter aspect will be One, completely expressing as One, not two. Thus the Soul, or now better called the Consciousness aspect, little by little overtakes the substance which we call vehicles and over-rides the ray tendencies of those vehicles with its Quality and Substance leaving the primary duality that the Tibetan refers to often. "Man is then viewed as a duality of spirit and matter and not as the well known triplicity of spirit, soul, and body."⁴

A further profundity of the soul taking over the personality is that, for the most part, this process is quite hidden (that is, occult). It is hidden from us, even though it is exactly what we are

living. It is hidden within other processes that the Tibetan also talks about, but ones that are more obvious to discern. Those processes are: ACLRRI (alignment, crisis, revelation, repulse, integration); and the techniques/processes given in *Glamour, A World Problem*,⁵ of Indifference, Light, and Fusion. Reading the book, we might be left with the impression that these techniques are only related to releasing glamour in all its forms (illusion and maya included); but that would be error. The Tibetan is masterful in presenting the same subject in a number of ways, yet first leaving us with the impression that different subjects are being discussed. But that is usually not the case. For instance, the Technique of Fusion is spoken about quite differently in *Glamour, A World Problem* and *Esoteric Psychology, II*, but it is the same technique; likewise the Technique of Duality.

The point is that once a process within the overall Self-Actualization begins, or is applied to use the Tibetan's term, it never ends. The work of the next process gets added to that which is on-going, and so on. ACLRRI never ends. The Lord of the World is living alignment, crisis, and so forth. Masters live ACLIRRI. From below it is experienced each time a new disciple or group of disciples are magnetized to his/her ashramic work; and from above it is experienced as the Master constantly increases the Will aspect pouring into and through him/her.

The Technique of Indifference, to mention another process, never ends. It merely goes from being a method whereby a person begins to realize the maya s/he creates and are caught up in, to being lived/used from above as a co-creator using the white magic process.

Duality-Continuum

Additionally, we have the thought-world of A duality: personality and soul. This thought is a world where part-ness, division, even battle within our self is reinforced. It is a world of becoming, always something just over the horizon, not quite good enough or conscious enough. Occasionally the Tibetan reframes this polarization by putting it in terms of energetics: emitting and receiving, invoking

and responding, demonstrating and latent. Therefore, the framework is not one of 'either/or' but of necessity: that which is necessary is current. This has its roots in the Buddhist teachings of *sunyata*—openness/emptiness. More importantly for the individual, this framework includes both poles and thus turns polarity into a continuum of awakening.

The idea of continuum is a great "aha" when reading the Tibetan. So often the impression is given, page after page, of a sequence of events or processes that lead the practitioner to consciousness. That sequence is the Path of Evolution containing its many parts: aspiration, discipleship, initiation; ACLIRRI; personality integration leading to infusion leading to at-onement; instinct, intellect, intuition; or the five human initiations to name a few examples. Yet, the reality is continuum. The Tibetan's Buddhist training is hidden and revealed in this. The word Tantra means 'continuity' or 'continuum.' Though Djwhal Khul explains the evolution of consciousness as ideas of sequence/consequence, he knows full well that all is a continuum of shifting necessity masking as polarities in which we temporarily live as worlds of thought and becoming. This is why he tells us that initiation is a 'series of graded revelations.' We merely awaken to more of the continuum which is Consciousness taking over the lesser worlds which we called our own. Thus do we enter the larger world view of the Soul/Presence/Omnipresence.

This thought turns a familiar phrase on its head. "The kingdom of heaven is taken by violence." What if the kingdom referred to is the kingdom of our ignorance lived as our bliss? The violence we experience is the Soul-induced and directed upheaval of our blissful ignorance; it is the uprooting of our perceived security which is lived by most as heavenly. We experience the lesser meaning of the Hanged Man in the Tarot, our life turned upside down, only to begin to live the truer meaning of the same card: to have our world view turned upside down so sufficiently as to realize the unreality of what we had called real. Thus are we out of sync with the rest of the

world, to them we are upside down. Worlds again; worlds of thought.

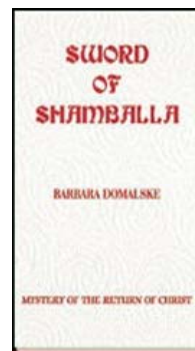
Conclusion

The world of Bailey is specific, inclusive of some interesting fauna such as spirillae, the antahkarana, logoi of all shapes and sizes, Rays, and constellations. The flora is just as interesting: lotuses (human, systemic, and cosmic), Laws of a wide variety (of healing, of the soul, systemic, cosmic), and planes of existence. Entering this world we generally find a cool to warm temperature—training us in a cool use of analytical thought, warming our mind through an opening heart. It is a culture of brotherhood, equanimity, kindness, and inclusiveness. Yet we are occasionally struck by the lightning bolts of the Tibetan's humor, pointed statements, or seeming harsh words. The world of thought which is the gift of the Tibetan is complex, just as the world around us. Yet if we listen carefully, he explains the customs and weather patterns quite clearly, and invites us to stay and receive the gifts of his world of thought.

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- ¹ The books of Alice Bailey were all published with blue covers.
 - ² Alice A. Bailey. *Esoteric Psychology, II*. Lucis, 1942, pp. 378-401.
 - ³ Alice A. Bailey. *The Rays and the Initiations*. Lucis, 1960, pp. 441-530.
 - ⁴ Bailey, *Esoteric Psychology, II*, p. 391.
 - ⁵ Alice A. Bailey. *Glamour, a World Problem*. Lucis, 1950, pp. 266-272.

Sword of Shamballa

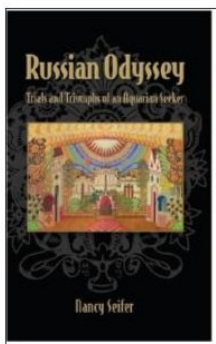
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Freedom and Free Will*

Luisa Romero de Johnston

Summary

Our world is a living entity struggling continuously for balance. This is experienced by everything that forms a part of it, but especially by humanity, which—due to its position in the evolutionary chain and as a thinking entity—must make efforts to interpret the meaning of life and, at the same time, contribute to the development of life on Earth. In order to do this, we have to base our actions on two fundamental aspects of existence: freedom and free will.

This article explores some ideas relating to both aspects and emphasizes the responsibility we have as thinking beings to embody them as a divine right and as a human responsibility.

Introduction

“Freedom is the birthright of mankind, and free will is the highest of the divine characteristics.”¹

We are a conception of the omnipotent mind, molded by supreme Will, a manifestation of Life. The marvel that is our existence is unified into a Universe whose greatness is reflected in each being and thing created, as well as in the way that each created being acts and relates to each other in order to produce what we call the *world*.

This world unfolds in an orderly way, governed by laws that express their inherent wisdom in the complex yet simple way that nature functions. Via the supreme Law of Being, Life exists, and each manifestation within Life is proof of the innumerable laws that, as a whole, constitute the so-called Divine Order. Nevertheless, this orderly functioning of the world should not be considered within a rigid,

mechanistic, Newtonian structure. Rather it should be considered as a continuous interplay of forces that are modified and changed according to the push of evolution and the capacity of all conscious entities to act.

It is imperative, then, to recognize the significant value of the human being as a result of its status as a thinking, self-conscious and creative entity, as well as its being a co-participant in the game of Life, carrying responsibility for itself, its destiny and its world.

In all this there are many important factors to consider, but there are two that are especially significant: one pertains to the arena of action and the other to the way in which this action is accomplished. These two are Freedom and Free Will—two lines of force representing two levels of the divine Will: Freedom appears as possibility and stimulus to action, and Free Will responds to that stimulus via the need for integration as part of cosmic manifestation.

From the moment that we experience individualization and begin to occupy a privileged place as a kingdom of nature within the evolutionary chain, we enjoy freedom as a divine right and as an indispensable condition in order to act and move. Freedom is how the Father lets us know that, being His children, we have the right to manifest His qualities, to recognize them as part of our inheritance, to develop and express them. Freedom is the guarantee that—by exploring, inquiring, penetrating into the secrets of Life and discovering the inherent

About the Author

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* Translated from Spanish by Gail Gregg Jolley.

essence of our divine nature – we will be transformed, expanded and unified so that we may return to the place of our origin.

Free Will and the Use of Freedom

Freedom is the confidence that God has in humanity. It is His way of saying to us that we are of His stock, and even in our reduced condition we carry the promise of final union with Him. It is how God ensures that His creation will accomplish its ineluctable role on the eternal journey of life. It is an asset inherent in our human condition and in our consciousness, and that's why we become desperate when we lose it and why we defend it with so much courage. The history of the human race is full of heroic acts, of grand battles and the names of countless heroes who have offered their lives in order to preserve it and safeguard it for their people.

Free will is the ability we have to use freedom rationally, as thinking, self-conscious beings. We use it to act as individualities, to construct our destiny, to form a conscious part of Life. With free will we use those divine gifts that we are the custodians of and that we have the right and obligation to make our own. Free will gives us the opportunity to develop discrimination, a sense of responsibility, right thought, work and action. We have the power to develop and use the will to produce actions, to influence our world, to orient our destiny. Free will is like the tapestry of life, and freedom is the arena in which we create that tapestry. Free will is the possibility of revealing our inherent divinity, to grow in an integral manner, to become co-creators and to merge into cosmic consciousness.

Free will is all that, but, above all, it is the responsibility to use wisely and respectfully the power given to us in order to know the world in which we live and the laws that govern us, as well as the world of causes and the why of its effects.

When we speak about free will, we must consider three important points: 1) the power and reach of our actions, 2) the natural limitations of free will as a function of the law and the respect for the law in one's environment, and 3) the action of karma as an expression of the Law of Cause and Effect. The first point depends upon our evolutionary status, because the greater our level of spirituality, the closer to realization is our divine potential. The second point relates to the harmonious pattern of manifestation, a precise network in which each being and thing has its rightful place and arena of expression. As the great Mexican President Don Benito Juárez said, "Respect of another's right is peace." The third point pertains to the character of our action since each thought, word and deed provokes a

Free will is the ability we have to use freedom rationally, as thinking, self-conscious beings. We use it to act as individualities, to construct our destiny, to form a conscious part of Life. With free will we use those divine gifts that we are the custodians of and that we have the right and obligation to make our own. Free will gives us the opportunity to develop discrimination, a sense of responsibility, right thought, work and action.

chain of effects that will have repercussions on one's area of influence, considering the fact that we are an interrelated group, planetary entities, co-participants in the great cosmic symphony.

Within these types of ideas we dare to believe that free will is, for the human being, something that is feasible. Although the Tibetan Master speaks of humanity being subjected to so-called "acts of God, before which he is helpless; he has no choice and no escape,"² he gives us hope when he says, "humanity has

now reached the point in evolution where the expression of human free will is definitely possible.”³

Thus it is worthwhile to consider how important it is for the human being, and especially a disciple, to correctly interpret the significance and reach of these themes under consideration—for the privilege and obligation that they imply and for the interrelationship between them. We need to recognize how much the use of these gifts is dependent upon our state of consciousness, our faculties, our limitations, and our spiritual maturity, as well as how much is dependent upon the power of the Supreme Being. Our freedom of action will always depend on our place along the evolutionary spiral, which indicates the arena and power to act of each conscious entity according to his or her characteristics and divine Will.

For that reason a right attitude of humility, knowledge and acceptance of the universal laws and the recognition of our own place within cosmic manifestation all work together to comprise the norm that regulates the daily actions required in order to successfully accomplish our journey within the One Life.

¹ *The Externalisation of the Hierarchy*, A. A. Bailey, Lucis Publishing Company, p. 429.

² *Esoteric Psychology, Vol. 2*. A. A. Bailey. Lucis Publishing Company, New York, p. 29

³ *The Externalisation of the Hierarchy*, A. A. Bailey. Lucis Publishing Company, New York, p. 259

A Planetary Awakening



Kathy Newburn

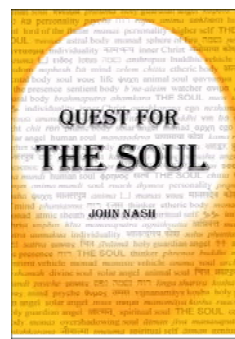
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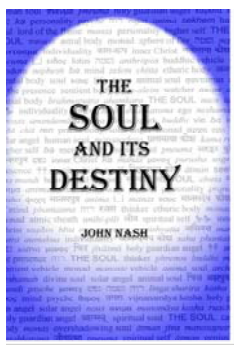
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The Esoteric Integral

Bruce Lyon

Abstract

This paper is Part Two of an exploration into the contribution that the esoteric worldview (as presented primarily through the works of A. A. Bailey) and the integral movement (as presented primarily through the work of Ken Wilber) can make to each other.

Part One (The Integral Esoteric)¹ concerned itself with the value that an integral perspective had when applied to the esoteric communities, their integration with each other and with the wider field of global consciousness. Part two addresses the contribution that the esoteric perspective could make to the integral model and movement.

Introduction

One of the great advantages that the integral movement has is that it is... well... integral. It is essentially a contribution from the human centre and the fact it has emerged at this time indicates a maturing of Humanity at least in its highest levels as it recognizes, demonstrates and names—in its own language—its divine nature. It does this through the process of self-reflection—examining all the different ways in which the human mind has conceived of itself and its environment, synthesizing different traditions, throwing out superfluous concepts and including the evolutionary impulse itself in its worldview. Human consciousness is becoming aware of itself, the way in which it develops and the ways in which those developments affect further developments. It is also becoming aware of its limitations by realizing its relationship to that which transcends and includes the dualistic faculty of self-reflective consciousness—what we might call the dimension of spirit or monad.

Many of the established spiritual traditions have evolved via the process of revelation. An

individual is ‘inspired’ by a deeper level of awareness and creates a body of teaching, a series of practices and/or the demonstration of a new principle through their life and a new tradition is born. These originating inspirations are like fountainheads from which a lineage flows. In the language of esotericism we would call them secondary revelations²—that is, revelations emerging out of the second centre—that of Hierarchy. They possess a spiritual current—a flow of something numinous—that cannot quite be grasped by the words and practices themselves but lies ultimately beyond them. They point towards the unchanging world of being or spirit, while themselves acting as a bridge into the world of forms or becoming. Precisely because they are revealed these traditions tend to be relatively resistant to evolutionary change. They do not ‘grow’ but tend to be supplanted over time. The process of evolution in the world of form works *upon* them but not *within* them.

As Humanity becomes self-aware as a divine centre, it is beginning to make its own conscious contribution to the process of building a philosophical framework for relating the world of becoming and the world of being. And precisely because it is the third centre and expresses the evolutionary spirit of unfoldment—its contribution will have ‘built in’ the capacity to adapt and evolve. We see the third ray at work in the very act of drawing together the best and most useful perspectives of the differ-

About the Author

Based in New Zealand, Bruce Lyon is an author and teacher with a particular interest in the founding of modern schools of initiation. His *Agni, Way of Fire*, was reviewed in the Summer 2005 issue of the *Esoteric Quarterly*, and his latest book *Working with the Will*, is reviewed in the current issue. For further information see: www.shamballaschool.org

ent traditions and actively *intelligently* integrating them with each other. Humanity is beginning to develop for itself an integrative philosophy that will enable it to continuously refine its understanding and therefore its capacity to authentically and accurately express the 'whole.'

By including the insights of the great spiritual traditions (which are primarily *revealed*) along with the best insights of human intellectual and scientific reasoning and experimentation, (which are primarily *evolved*) the integral movement could be said to be a pivotal strand in the globally emerging bridge between the worlds of Humanity and Hierarchy. It spans religion and science through the realm of the abstract mind and is making its integrative presence felt in the worlds of mainstream thought as well as in the realms of metaphysical inquiry.

In general the movement comes under two types of critique. On the one hand it is said to be 'overly intellectual' and pandering to the status quo world of scientific research and academia. On the other hand it is said to be too inclusive of metaphysical dimensions that are unproven and subjective. Taken together these criticisms can be seen as the necessary tension between the two pillars of the 'bridge' and come with the territory. In hindsight we may discover that the emergence of the integral movement with both its integrating and evolutionary potential marks a critical stage in the development of consciousness on the planet and the seed for an integrated planetary personality capable of merging with the planetary soul.

The esoteric worldview is—by definition—focused on the view from the second planetary centre or Hierarchy that is precipitating into human consciousness. The integral worldview is focused upon that portion of the esoteric worldview that is useful and can be applied *now* by the human centre. In drawing from the esoteric traditions, integral humanity will exclude both those portions that are outdated and no longer serve the current evolutionary imperative as well as those portions which are not yet ready to be included and belong in the future. The esoteric community can support the

integral movement therefore both by serving as an energetic reservoir of ideas and by continuing to refine the core concepts of esotericism so that they will be useful when needed. Let us examine a couple of these.

Astrology

Astrology is an example of both the best and worst of the esoteric offerings. Ironically as a third ray 'science' it is ultimately resonant with the third centre, Humanity, but requires a major evolutionary updating to be useful. The Tibetan laid the framework for this updating in his book *Esoteric Astrology* but the renaissance lies ahead. To date the integral movement has rejected the inclusion of astrology for a number of reasons. Among them would be the many unreasonable and unscientific claims and uses of astrology that foster the very glammers and illusions that the integral perspective is trying to get above. Astrology however is as intimately intertwined with the evolution of the human psyche as sexuality is and while its exclusion from any unifying philosophical model might be expedient in the short term it is just too 'integral' to leave behind.

Here are some reasons for that assertion.

The twelvefold archetype: From the petals of the causal and heart chakras to the twelve disciples to the twelve months of the year, the twelvefold pattern is intrinsic to the soul as well as to geometry. Any sphere tangentially and symmetrically surrounded by spheres of the same radius will always produce an array of twelve balls around one ball.

In his recent work on integral spirituality Ken Wilber talks about something he calls the 'myth of the given'³ which is a critique of metaphysical truth that is 'accepted as presented' without an understanding that the receiving consciousness and its contextual environment 'shapes' both what is received and how it is interpreted. In other words - our consciousness is an accessory to revelation. This is a valid criticism but perhaps does not go far enough into the realization that spiritual archetypes or 'idea essences' have their own inherent structure that exists independent of human

consciousness. These transcendent archetypal patterns are relatively timeless and will emerge and reemerge regardless of the cultural conditioning and the intellectual fashions. They are part of the ontology of the soul itself and therefore intrinsically a part of what man creates – including integral philosophy.

The twelvefold astrological pattern emerges together with the emergence of time, space and consciousness. Wherever there is a centre then you have a sphere and the sphere has axes and a circumference. Astrology is an ancient way of relating the centre of any sphere to its environment whether that environment is physical or psychological.

The four quadrant model⁴ of the integral movement would benefit from the astrological perspective because it integrates the four with the three or the personality with the soul. The three ‘states’ of consciousness—gross, subtle and causal—are now seen in integral theory as being available at each ‘level’ of development. The twelvefold division provides a model that includes them in each *quadrant* of consciousness. The three crosses represent the three states

– spirit, soul and matter operating in each of the quarters. On the cardinal cross for example Aries represents the ‘I,’ Libra the ‘We,’ Cancer the ‘inner’ and Capricorn the ‘outer.’ Readers can easily make the allocations for the other crosses.

The science of triangles is critical to the new astrology and the Master DK also tells us that the etheric body of the planet is changing from squares to triangles⁵—hence the ‘triangles of goodwill’ movement.

If integral philosophy was emerging as wisdom from the human centre, the square (or cross) is a perfect symbol for it. Wilber relates the four to the three by lumping together the ‘outer’ quadrant as an ‘it’ and calling the big three ‘I,’ ‘We’ and ‘It’ or the beautiful, the good and the true—art, morals, science—or the three perspectives of God.⁶ It is possible that there is a deeper synthesis between the three and the four which does not see them as the same but combining to reveal something that lies behind both. The twelvefold pattern of astrology may provide a template for that

synthesis which would allow, for example, for the ‘I’ of the personality, the ‘I’ of the soul and the ‘I’ of the monad. These are ‘one’ in the realm of being however in time and space their threefold expression is an important and useful distinction.

Another reason that astrology is so important to the soul is that it is a mechanism for sentient relationship. Astronomy represents the accumulation of facts about the physical heavens that have arisen from mental observation

and deduction. Astrology represents the reservoir of ‘story’ or meaning derived from astral-buddhic communion. As with human feelings much of astrology is a ‘projection’ of the inner reality of humanity at different stages of its development on to the stars. But, because the stars themselves are expression of the patterns in the greater whole in which we form a part they also reveal to the consciousness of Humanity truths about itself. Astrology, in much the same way as mythology, is a reservoir of both our history and our future. History – be

A problem for the ‘integral movement’ is that integral consciousness only emerges at relatively advanced levels of human development. It has not yet penetrated or ‘externalised’ on the lower levels. The seventh ray will make it possible for this integral consciousness to operate on and therefore contextualize the lower levels of consciousness even while consciousness centered upon those levels is not itself ‘integrally aware.’

cause it perpetuates myths and superstitions that belong in an earlier level of human development. Our future, because it contains seeds of future knowledge which are intuited long before there are structures of thought to make of them coherent scientific knowledge. Just two historical examples of the latter would be the knowledge of the Sirian system embedded in the mythology of the Dogon tribe and the knowledge of the galactic centre embedded in Indian and South American mythology.

For astrology to be included in the emerging integral philosophy it must shed some of its astrality and develop as a mental science but primarily as a vehicle for the intuition. Then it will bring with it a rich vein of relationship and revelation. The result will be a steady expansion of human buddhic consciousness into the Kosmos as well as an integration—by inclusion—of levels of consciousness within the human centre that are more astral and easily relate to the astrological thoughtform.

Our physical cosmos is an outer expression or representation of Kosmic consciousness and humanity will benefit from engaging it with both mind and soul. There is a significant gap between ethnic centered consciousness and world centric and there is an even greater gap between world centric consciousness and universal consciousness. By relating human consciousness with the archetype of consciousness itself, Astrology will help to bridge that gap.

The Seven Rays and the Seven Planes

As integral philosophy draws from the many different models that divide consciousness into different numbers of 'levels' or stages I think it will find itself coalescing around a sevenfold model. This is not because of historical precedence—the seven days in the week, colours of the rainbow, and so forth—but rather because the historical precedence is itself the result of an inner archetype. Much like the twelvefold pattern of astrology, the sevenfold pattern is not merely an arbitrary division thought up by earlier thinkers but part of the structure of space as it interacts with consciousness. Some models penetrate more

deeply and are more robust than others and this tells us something about that 'structure.'

Geometry is a bridge between consciousness and matter and allows us to see how this structure expresses itself in the three worlds.

We start with a point—the one. We extend this point in three dimensions—the three. We are then able to move from that point in seven directions—six take us outward from that point into 'space' and the seventh takes us inward into the origin of the point. Thus we have one point, three axes and seven 'directions' (Figure 1).

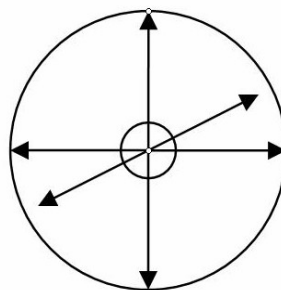


Figure 1

These seven directions define a sphere and the spherical model itself overcomes many of the difficulties that are inherent in two dimensional linear models that occur both in integral theory and theosophical theory alike.

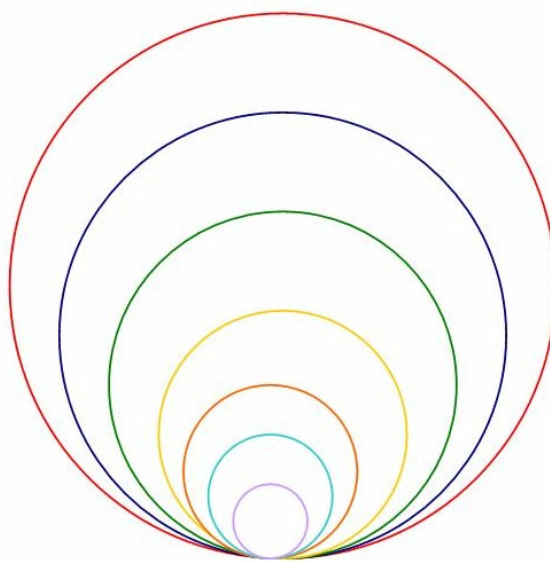


Figure 2

The four quadrant model is really a plane or cross section of a sphere and the seven planes are really seven spheres contained within the first. From a consciousness perspective the so called 'higher' levels contain the 'lower' and thus form a holarchy (Figure 2).

If we divide the seven into three overlapping spheres we have the nine fold division of monad, soul and personality. We can further express the seven as three spheres around a central fourth as shown below. This can aid in visualising how one level of consciousness (yellow sphere) can, through its radiation or emanation, provide a field that allows for the sequential development of another level of consciousness (red sphere). See Figure 3.

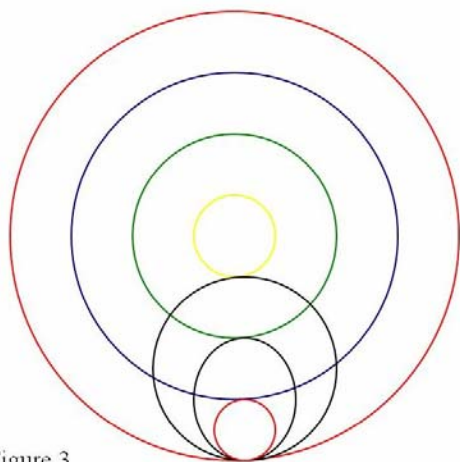


Figure 3

When we integrate these models (figure 4) we get a comprehensive map for understanding both the directions in which consciousness evolves as well as the stages which it passes through in that evolution. The four horizontal directions correlate to the four quadrants in integral theory. Wilber also uses the terms *eros* and *agape* to refer to the movement of consciousness in the vertical dimension. *Eros* tends towards transcendence (up direction) and *agape* tends towards inclusion (down direction). The seventh direction is the 'fourth dimensional' linking between the centres of each sphere that occurs via the process of identification.

Translation refers to development of a centre of consciousness within a sphere or level. This corresponds to individualization.

Transformation refers to the progressive shifting of levels by a centre of consciousness. This corresponds to initiation.

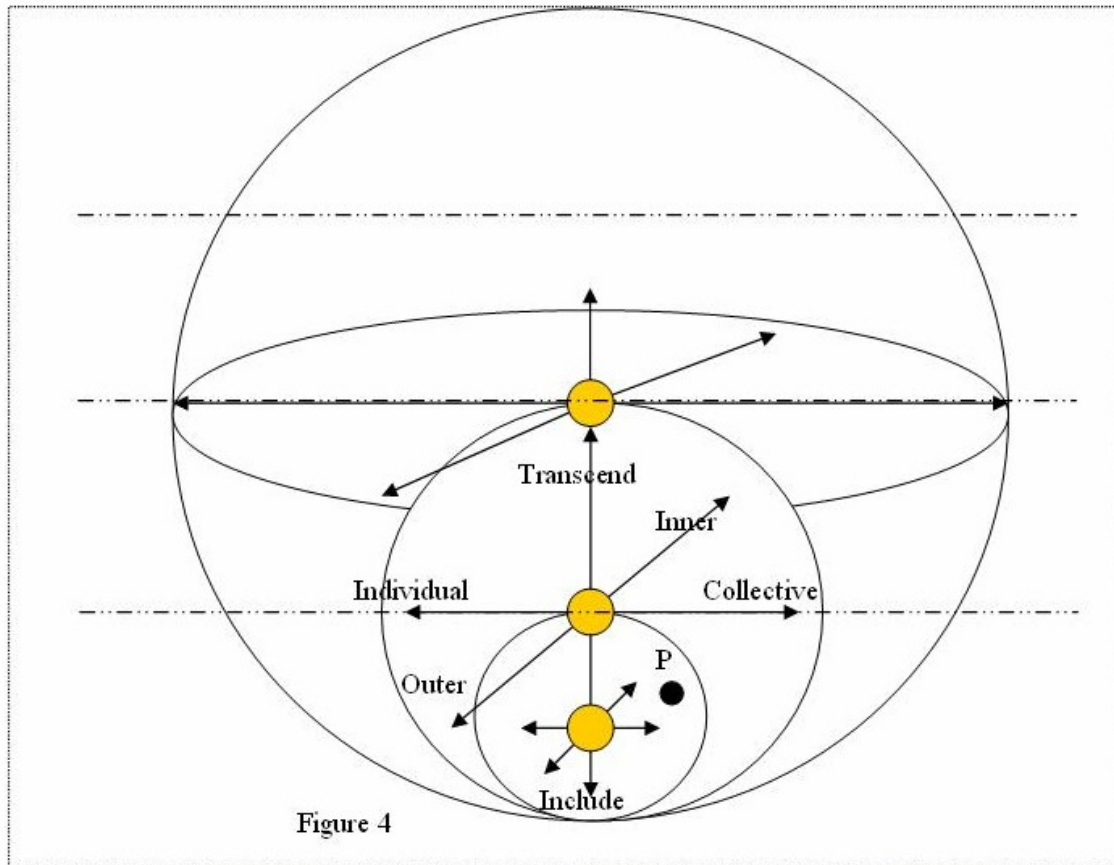
Transfiguration would refer to the realization that all the centres of consciousness are inherently expressions of one life. This corresponds to identification.

Another byproduct of this spherical model is that it solves a paradox that seems inherent in (even the most recent expression of) integral theory. The states—gross subtle and causal—are often referred to as a vertical dimension—gross corresponding to physical, subtle to soul and causal to spiritual dimensions. But it is also asserted that all states can be experienced at the different 'levels' or stages of development and this idea is expressed in the unsatisfactory Coombs-Wilbur lattice.⁷

In a spherical model that includes the idea of 'planes' we can illustrate the idea more elegantly (Figure 4).

The point "P" (figure 4) occurs within the lowest level or 'plane.' Its location in the substance of the plane however does not tell us about the state of consciousness that is operating within the point only where it is operating. The point P may be defined by three different sets of Cartesian coordinates depending on which of the three yellow centres it is primarily related to. This relationship can be expressed as 'orbiting.' If P is orbiting the lowest centre it will be confined in its orbit to the lowest plane. If it is orbiting the highest centre however it may 'pass through' five planes. Indeed it is possible for a single point in space to have different levels of consciousness operating through it. The so called 'raising' of consciousness and its 'externalisation' are therefore seen as dual expressions of a single process occurring in time and space.

We might define transfiguration of a sphere as the process where the highest stage of consciousness is able to fully express on the lowest level. This process is facilitated by the seventh direction or 'ray.' A problem for the 'integral movement' is that integral consciousness only emerges at relatively advanced levels of human development. It has not yet penetrated or 'externalised' on the lower levels.



The seventh ray will make it possible for this integral consciousness to operate on and therefore contextualize the lower levels of consciousness even while consciousness centered upon those levels is not itself 'integrally aware.' So called 'red consciousness' with its primal war-producing drives will then exist within a 'sea of turquoise'. In a chakra model we would say the base centre has been 'solarised.'

The complexity of the model that is inherent in the esoteric world view provides greater depth and hence will be found to be more integrative as the need for refinement of the basic integral models increases. Once again it must be remembered however that the integral model is emerging from the human centre. It is therefore meant to contain and embody the depth and content that is most applicable to the exact point in time and space in which it is emerging. Its job is to be maximally useful as an integrating force within human consciousness and to build bridges between the different tra-

ditions and disciplines so that a centre for understanding, dialogue and direction emerges. One of its main potencies is that it is evolutionary and will adapt and continually refine itself—expressing the divine nature of the third aspect.

How Can We Know what is Hidden From Us?

Another significant contribution that the esoteric worldview can make to the emerging integral movement is the recognition that human consciousness is not the pinnacle of consciousness in the universe—or even on earth. Integral theory, by its very definition locates itself on the leading edge of the evolutionary wave of human consciousness and can suffer the same hubris that all who locate themselves at the ‘centre’ of any sphere are prone to.

The so-called ‘spectrum of consciousness’ applies to ‘human’ consciousness but just as

there are infrared and ultraviolet bands in the spectrum so, esoteric theory would say, there are super and subhuman expressions of consciousness. The states, stages, levels and lines of integral theory are all inherently and necessarily human-centric.

For example we might look at ‘so-called’ universal consciousness in which the experience is being one with the pure witness of the ‘universe’ where everything arises ‘within one’ or the experience where subject and object completely dissolve and ‘Brahman and samsara’ are one with no identity left over to experience it. The point is that these are *human* experiences even if, in their higher reaches, all awareness of a human ‘identity’ vanishes. They are reported by humans who have either returned from the experience or, in some cases remained ‘fused’ with this higher level of consciousness and become expressions of it *within the human kingdom*.

By definition we can know nothing of what identity or organization of consciousness might actually occur or be inherent to these higher levels themselves. An inadequate analogy would be if the ‘identity’ of a cell in one’s body was suddenly lifted into ‘oneness’ with the human personality operating through the body. Initially the experience would be disorienting. All experience of ‘cell ness’ and ‘organ ness’ would dissolve in this all pervasive perception of the body as a whole contained within ‘witness consciousness.’ With time the cell identity might be able to maintain some degree of dual identity as both the cell and this transcendent awareness.

Whole realms would still lie far beyond the capacity of the cell to experience them (in consciousness) however even though it felt that it had found an absolute. Our concepts of ‘infinity’ are just that—concepts—and therefore contained within mental matter, even if we continually refine and expand them. Our ‘experience’ of ‘infinity’ is limited by our capacity to experience.

Another way of glimpsing this human bias (which is also prevalent in esoteric circles) is to consider our view of what we might call a

‘spiritual master’. Inevitably this view—at least initially—is human centric. We tend to visualize an actual individual human who is or was incarnate and has some form—either physical or subjective. We may consider them an ‘embodiment of a principle’ such as love or brotherhood for example but we tend to imagine this principle centralized in them rather than them centralized (or dissolved into) the principle. One is a bucket full of ocean water. The other forms part of the ocean itself.

Fusion of the Esoteric and Integral Worldviews

We might liken this process to the fusion of soul and personality or the second and third aspects. In astrological terminology we could talk about the reconciliation of the fixed and mutable crosses from the perspective of the cardinal cross.

Often those who work in the esoteric traditions are wary of the third aspect because it can be used to dilute or distort central ‘revealed’ truths which they see themselves as the custodians of for humanity. They tend to use terms like ‘absolute’ and ‘eternal’ when referring to the source of revelation (as well as sometimes—unfortunately—to the form of the revelation). They resist what is termed the ‘popularisation’ movements particularly when this also involves (as it often does) a commercialization of the teachings.

On the other hand those who are more identified with the ‘integral wave’ are wary of the esoteric traditions precisely because of their fixed and sometimes ‘fundamentalist’ adherence to what they see as a ‘myth of the given’. As representatives of the mutable cross there is a fondness for words like ‘organic’ and ‘evolving’ to express the dynamic nature of human consciousness.

The criticism of the second aspect by the third is that they are taking a quality of the timeless world and applying it to something temporal—that is, the particular doctrine and dogma of their tradition. The criticism of the third aspect by the second is that they are taking something inherently temporal and illusory—that is, the

wave of evolutionary awakening of human consciousness and elevating it to something primary and central.

The gift of the emerging integral movement to 'esotericism' is that it wields a discriminating sword which enables the esoteric world to discern the difference between what we might call pre-integral esotericism and post-integral esotericism. In the former there is a tendency to overemphasise the particular 'form' in which the esoteric tradition is presented and a lack of its integration into human consciousness as a whole.

The gift of esotericism to the integral movement is the realization that there are archetypal patterns within the structure of kosmic consciousness that are 'trans-human' and that while the integral movement may be a most significant development in human consciousness, it is a doorway into a deeper revelation.

An esoteric perspective of the integral movement is that it is indicative of an emerging integrated personality within humanity as a whole. This integration is happening through the power of the mind, illuminated by the planetary soul, to penetrate illusion and bring the various sub personalities (represented by the political, philosophical, religious, gender, racial and economic perspectives and levels) into one cohesive theoretical whole. The culmination of this will no doubt eventually express itself as some form of global governance based on the integral principles and perspectives. In the individual process of psychospiritual development, the integration of the personality immediately precedes the full emergence of the soul and the fusion of these 'dualities' into the unity that they essentially are. The emphasis will then shift to the heart as the seat of the life principle and the planetary monad will increasingly be revealed.

We might then expect, as Humanity increasingly finds itself to be a cohesive integrated centre, a dawning realisation within that centre of that which was previously 'esoteric' or occulted—its real purpose.

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- ¹ Bruce Lyon. "The Integral Esoteric." *The Esoteric Quarterly*, vol. 3, no 1. Winter 2007, pp. 27-32. <http://www.uriel.com/quarterly/>
 - ² Alice A. Bailey. *Glamour: A World Problem*. Lucis, 1950, p. 183.
 - ³ Ken Wilbur. *Integral Spirituality*. Integral Books Shambhala Publications, 2006, p. 175
 - ⁴ *Ibid.*, pp. 35-37.
 - ⁵ Alice A. Bailey. *Telepathy and the Etheric Vehicle*. Lucis, 1950, p. 163.
 - ⁶ Wilbur, *Integral Spirituality*, p. 20
 - ⁷ *Ibid.*, p. 90.

A New Science for a New Age

Gerald Stancil

Summary

The particle/space-time model of the universe science has preferred over the last millennium dates back some 2,600 years to Democritus, at the beginning of the Age of Pisces. As we move into the Age of Aquarius, science is moving from a particle/space-time model to a model that envisions matter and time as processes of the wave nature of a Uniform Space.

Over the last twenty years, in efforts to unify electromagnetic and gravitational theories, science has found answers in the wave nature of Space and has begun to see Space and all that is in It as One. In time, in addition to scientific, medical and technological advances, this will mean a revolutionary change in the way we view ourselves as brothers and as caretakers of our environment.

Introduction

We are experiencing a transition in science from the energy-force-particle view of the space-time continuum of the outgoing Piscean Age¹, to a Wave Structure of Matter (WSM) or Space Resonance model of Space of the incoming Aquarian Age. It is a change from explaining natural effects in terms of the behavior of particles and bodies of matter to emphasizing the wave nature of space as being the cause of what we experience. The shift will mean revolutionary changes in the way we view ourselves and interact with our environment. In effect, the New Wave Science will aid us in the New Age to see ourselves and our environment as One.

About 2,600 years ago, at the beginning of the Piscean Age, Pythagoras² (582–507 BCE) indicated the wave or octave nature of the cosmos as a result of his study of the laws of nature using a string bound at both ends or what he called a Monochord.³ Some 100 years later,

Democritus⁴ (460–370 BCE) proposed the atomistic or particle nature of matter. Although the particle theory remained popular, perhaps because it did not require mathematical sophistication to understand it, as did the octave theory, both theories maintained their proponents—the particle theory with the layman and philosophers in their outer discussions, the wave or octave theory with alchemists in the mystery schools.

The particle theory received a boost in the 17th century when Sir Isaac Newton developed three laws of motion⁵ to explain why bodies move as they do. Still, the alchemist spoke of the wave nature of the Aether and some scientists noted the wave behavior of particles in terms of diffraction. The Aether theory began to fade around the latter part of the 19th century, but it was replaced by the wave-particle duality and Quantum Mechanics in the early 20th century when Newton's Laws of motion were found not to apply to bodies of the size of atomic and subatomic particles.

The Wave Nature of Space

Today, at the beginning of the Aquarian Age, in an attempt to unify electricity, magnetism and gravitation under one theory, we seem to have come full circle, for Quantum Mechanics is being extended by String Theory⁶ and Pythagoras is now being called “the first known String theorist.”⁷ Further, difficulties

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with the Quantum Mechanical models that lead to particles that have no mass and interact at zero distance have given rise in the last 15 years to wave theories that explain particle behavior in terms of waves, the reverse treatment of what has been happening for the last five hundred years. These theories⁸ generally are based on the idea that all that we experience is due to the wave nature of space itself; that is, we live in a space that is a unity, and particles and time are but properties of space itself and come about when the waves of space interact.

Briefly, “the Wave Structure of Matter assumes that one thing, Space, exists as a substance with the Properties of a wave medium. Matter is formed from spherical standing waves in this space. This then solves the fundamental problem of metaphysics and philosophy, the problem of the one and the many, by connecting matter, time and forces back to the spherical wave motions of space.”⁹

And again, “Standing waves appear whenever waves are confined to a finite region. Standing waves appear within the ‘finite system’ of every unit of wholeness of nature—every atom, molecule, cell, and organism. Our body is an example of a finite system which sustains patterns of standing waves. Each body cavity, organ, cell, molecule, and atom is a finite system sustaining standing waves.”¹⁰

Finally, “The wave Structure of fundamental Particles evolved over five years. It began with a simple speculation that waves in Space

could explain the deBroglie wavelength. It continued to agree with more laws and observations... The ‘Particle’ is two identical spherical waves traveling radially in opposite directions so that together they form a spherical standing wave. The wave which travels inward towards the center is called an In-Wave, and the wave traveling outward is an Out-wave. The nominal location of the ‘Particle’ is the Wave-Center, but as must be true for any charged Particle, it has presence every-

where in Space because the charge forces extend throughout the Universe.”¹¹

Implications of the New Science

T rue, we speak here of a young and relatively unproven wave science by today’s standards, but we must remember that the Aquarian Age is also young; both the wave science and the Aquarian Age will appear to have growing pains before, with the coming of their maturity, we will see their full worthiness. But even now many of our tools and sensors use light or radiation techniques which are essentially based on the

understanding of waves and their interactions. We would know very little of space or matter here on earth without the spectroscopic probes we use to learn about things we can not sense directly. As we, ourselves, are electromagnetic beings, many of these same probes have been adapted in various medical examinations to aid in keeping us healthy.

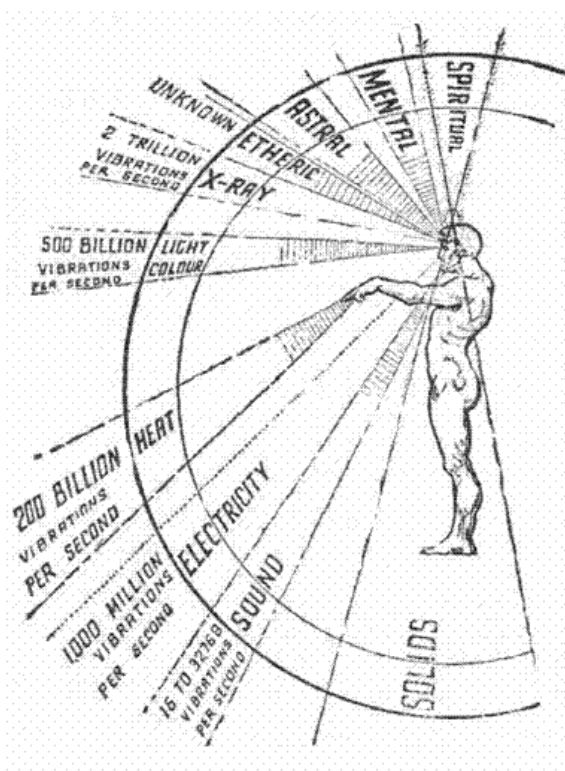
And speaking of sensing, the vibrations we humans sense are essentially energy waves moving through space. In fact, we have evolved our sensory apparatuses in response to

No longer would people be able to justify separatist behavior either toward themselves or toward nature or toward the earth... We would have every impetus to see that everyone thrives because we would come to see that what happens to our environment or to one of us, happens to all of us. The symbols for the Aquarian Age lead one to know that it will be an age of Light, Synthesis, and Brotherhood, and a science based on the Unity of Space that a wave paradigm would afford, would light the path into the new age.

millennia of impacts from our environment. To a great degree we are creatures of our environment and if we come to see our environment in a new light, according to a new wave paradigm, surely we will begin to see ourselves with new eyes, and hopefully more clearly.

Scientists now say that “All is Energy” or “All is Vibration” but Esotericists have for millennia spoken of the Cosmos as a Keyboard with Worlds within Worlds with which we might attune. Vera Stanley Alder¹² in her book *The Finding of the Third Eye* gives an excellent illustration of the various octaves and ranges over which we can sense vibrations (Figure 1).

Figure 1.
The Finding of the Third Eye,
Vera Stanley Alder, p. 29.



Considering the rate at which change is occurring today, who knows what we will be able to sense twenty-five, fifty or a hundred years from now if we begin to look today with new eyes using a new paradigm?

But the most important realizations may come to human kind from the scientific recognition that we are included in a space that is a whole in which we live and move and have our being. This would virtually bring to an end any basis for separatism. No longer would people be able to justify separatist behavior either toward themselves or toward nature or toward the earth. There would be no need for competition or to “conquer nature”, for nature would grow as we grew, and vice versa. We would have every impetus to see that everyone thrives because we would come to see that what happens to our environment or to one of us, happens to all of us. The symbols for the Aquarian Age lead one to know that it will be an age of Light, Synthesis, and Brotherhood, and a science based on the Unity of Space that a wave paradigm would afford, would light the path into the new age.

Whereas the basic quantities of science today are mass, length and time, a science based on the wave nature of space would have basic quantities corresponding to frequency, wavelength and amplitude. One can imagine research leading to the determining of natural frequencies for individuals and things and learning that there are colors, lighting, foods, sounds, and fragrances that correlate with each specific natural frequency for an individual. The healing modalities will then be based around the natural frequencies of the individual and will be geared toward maintaining wellness rather than repairing damage. As radiation is a sign of a relatively high stage of evolution and fragrance is the form of radiation for the plant kingdom, the essential oils of those flowers, vegetables and other plants that are most fragrant will prove to be great healers when matched to individuals of corresponding frequency.

In a wave-based science, frequency will play an important role in the architecture and building of structures in which we live and work. Sound frequency will play a key role in the type and form of the houses built for particular individuals and particular materials will be selected because they have been shown in a scientific way to “resonate” with the owners or

with the work that will be done in the building. In addition, within the next half- century, it is likely sound will play an increased creative role in form-building and possibly aid in the construction of large structures.¹³

Because of the many investigations into the many theories that will arise as a result of the stated wave nature of space, light will receive special attention and the lower two levels of the etheric sphere will in time become common knowledge.¹⁴ People will then see that

there is no death and will be gradually released from their fears associated with dying.

There will be many, many other happenings that will be based on the new understanding that the new wave science will bring. They all will add to the light of understanding of the new Aquarian Age whose double wave astrological glyph has intuitively encapsulated knowledge of the wave nature of space for a millennium.¹⁵ This knowledge now seems ready to shine forth as a new science in this new age.

¹ An age is one-twelfth of the zodiac, the 360° time arc which is essentially a cosmic clock. One degree of the zodiac equals 72 earth years, so that an age corresponds to 30 x 72 or 2,160 years or one cosmic month. One cosmic year is 360 x 72 or 25,920 years. An age takes the name and the attributes of a zodiacal sign such as Taurus the Bull, Aries the Ram, or Pisces the Fish, so that writings of a particular time that mention these symbols also date the approximate time of the writing. The symbol for the Aquarian Age is a Man carrying a water bucket on his shoulder, signifying an age of service and brotherhood. The symbol for the upcoming "Golden Age" of Capricorn is the Unicorn.

² Visit <http://en.wikipedia.org/wiki/Pythagoras>.

See also <http://sanctusgermanus.net/great%20white%20brotherhood/Kuthumi.htm>.

³ See: Guthrie, Kenneth Sylvan, *The Pythagorean Sourcebook and Library*, Phanes Press, 1988, pp. 19-28.

⁴ Visit <http://wikipedia.org/wiki/Democritus>.

⁵ See: Newton's Laws of Motion at http://en.wikipedia.org/wiki/Isaac_Newton.

⁶ See: <http://superstringtheory.com/basics/basic4.html>.

⁷ *Ibid*, click on "advanced" of (basic/advanced).

⁸ See: Beyond the Point Particle—A wave Structure for the Electron at

http://quantummatter.com/articles_html/body_point.html .

Origin of the Natural Laws in a Binary Universe at <http://members.tripod.com/mwolff/PNASLast.html> .

A Simple Solution to the Wave Particle Duality of Light and Matter at

<http://www.spaceandmotion.com/Physics-Particle-Wave-Duality-Paradox.htm>

SVP Universal Cosmology at <http://www.svpvrl.com/Cosmology/cosunity1.html>.

The Quantum Universe at <http://members.tripod.com/mwolff>.

⁹ On Truth and Reality—Philosophy, Physics and Metaphysics at

<http://forum.wolframscience.com/archive/topic/214-1.html>.

¹⁰ Burger, Bruce, *Understanding Bioresonance*, North Atlantic Books, Berkeley, 1998, Chapter 7. See the section on Standing Waves at: <http://www.weare1.us/Bioresonance.html>.

¹¹ Milo Wolff, 1990. See: *Op. cit.* note 8, www.spaceandmotion.com.

¹² Alder, Vera Stanley, *The Finding of the Third Eye*, Samuel Weiser, Inc., York Beach, ME 1970, pp. 26-32. Also, see the illustration included on page 4 of this article.

¹³ Bailey, Alice A., *A Treatise On White Magic*, Lucis Publishing Company, New York, N. Y., 1979, pp. 333-335. See also: <http://www.cymaticsource.com> and <http://youtube.com/watch?v=Zkox6niJ1Wc&NR>.

¹⁴ *Ibid*. pp. 334-335. Bailey, Alice A., *A Treatise on Cosmic Fire*, Lucis Publishing Company, New York, N.Y., 1979 p. 453: "Etheric vision is comparatively common even now. But comment concerning it is rare, owing to the fear of criticism." See also p. 474. Also visit:

<http://www.thothweb.com/documents/etheric.pdf>.

¹⁵ Visit: <http://www.astro-guide.com/msymbol.htm>.

Book Reviews

Working with the Will, by Bruce Lyon. White Stone Publishing, New Zealand (white-stone@highden.org), 2007. Paperback, 232 pages. \$US22.00.

Way back in 1977 artist Walter de Maria created *The Lightning Field* in the high desert in southwestern New Mexico. This piece of environmental art consists of 400 polished stainless steel poles over 20ft high, installed in a grid array measuring one mile by one kilometer. Thirty years later in 2007, *The Lightning Field* is still there (<http://www.lightningfield.org/>).

Bruce Lyon does not mention de Maria's *The Lightning Field* in his new book *Working With the Will*. But he would surely admire the concept. He uses the image of lightning to describe the next step in our planetary evolution: the descent of the Will from Shamballa through humanity. We humans are *The Lightning Field* anchoring the electric Will of the Logos. De Maria's stainless steel poles are actually a great symbol for the sutratma or Life thread that connects us all with our divine source. Unfortunately for we humans, it is not quite as simple as that. (Moving to New Mexico won't necessarily help.) To really be a conductor of Will we must also build the antahkarana or rainbow bridge in consciousness, so that Will comes down through Love and Intelligence. Therefore Lyon writes: "These teachings are not intended to replace teachings that focus primarily on the development of the Intelligence of the Love aspect but to complement them so that a synthesis results in the life of service" (p.1). Perfection in the use of the Will may not happen until the next solar system, but we can certainly put ourselves in training right now. This book points us in the right direction.

The first half of *Working With the Will* consists of essays received around the full Moons throughout one full cycle of the zodiacal year

from April 2006 to March 2007. They describe the Will aspect in relation to each of the zodiacal signs. For instance Aries contains the "seed" of Will. When this seed comes down into the worlds of duality, even if it is only as far as the monadic plane, it creates a "wave of directional impulse" that is the source of evolutionary striving as well as resistance. So in Aries on a higher turn of the spiral, we must learn how to synthesise the two energies of 'striving' and 'surrender.' "Striving leads the soul to the doorway of higher evolution and Surrender allows for passage through that door." (p.9)

Taurus is about the transfiguration of desire so that the 'onward charge' of the bull becomes the electrical 'charge' of divine Will externalized on Earth. For this to happen the antahkarana must be built so that the centre of our cosmic jewel is the buddhic plane. Then "it will be realized that 'desire'—that most problematic of energies—is the very fuel needed to fully externalize the planetary soul" (p.16). When our planetary soul is more fully externalized we may become active participants in a great diamond of solar Will formed by our Earth, the planet Vulcan (ruler of Taurus) and the planet Pluto.

Every chapter in this book is a little jewel. The insights are at once so simple and so profound. One of my memorable aha moments was reading in the Scorpio chapter about our triple expression as personality, soul and monad - this being compared to the triple manifestation of water as ice, liquid and steam. "These manifestations occur at different levels of temperature and pressure (equating to the different 'planes' of manifestation), but nevertheless the same water molecules are involved." (pp.72-73) That makes so much sense. We are divine in essence, although temporarily 'solidified' in personality. So the Scorpio chapter is about "release"—the need to release our identification from any particular plane so that we can

circulate energy between all three planetary centres—Humanity, Hierarchy and Shamballa—and the divine Will which is the “saving force” can enter through the central eye.

The second part of *Working With the Will* consists of related writings on the Will not specifically based upon the zodiacal signs. These twelve chapters support and extend the first part of the book. Some chapters take a cosmological approach. For instance in “The Black Hole God” the scientific discovery of black holes is understood as a metaphor for the opening of human consciousness to a new galactic awareness and as a basis for group work in the Age of Aquarius. There are chapters on the mythology of Will: For instance in “The Sun Door at the End of Time” the myth of the Sun Door is explored as a symbol of the many doorways to Shamballa. And in “Uranus & Gaia” the great creation myths are seen as the origin of the heavenly communion of Earth and Uranus that will mark the Aquarian Age.

The current world situation is also a focus in the second part of *Working With the Will*. Of particular irony is the recent demotion of Pluto to the status of ‘dwarf planet’—just as it conjuncts the galactic centre! It seems like we are doing our best to ignore the Lord of the Underworld and all he might be trying to bring to the surface of human consciousness. The chapter: “2006–2007 The Activation of the Energy of Planetary Will” gives the significant dates for Pluto’s transit and suggests that we embrace the opportunity to deal with such issues as global governance and the sharing of resources. Further global issues are discussed in the chapter “Planetary Purpose & The Current World Crisis”.

It is said that at the centre of Shamballa there is Peace. We might wish for ‘world peace’ but is this possible, and what would that really mean? In the chapter “Peace, Jerusalem & Humanity” Lyon explores the conflict of the three Abrahamic religions—embodied in the Temple of the Mount in Jerusalem. Would true Peace result from their synthesis in what we call the New World Religion?

There is also a down-to-earth chapter on “Power, Authority & Leadership in Occult

Groups,” in recognition of the imperfect record revealed by history. As we head into the Age of group work, we must recognise the distinction between Shamballa and Agharti in order to make right use of power in our groups and communities.

These are only some of the topics explored in the book *Working With the Will*. Each chapter is like a tall stainless steel pole in the desert grounding the lightning of spirit.

Barbara Maré
Feilding, New Zealand

Psychosynthesis: A Psychology of Spirit, by John Firman & Ann Gila. SUNY Press, 2003. Paperback, 224 pages. \$US24.95. ISBN: 0791455343.*

This is the second psychosynthesis book written by John Firman and Ann Gila. The first was *The Primal Wound*. Both authors are well situated to write this psychosynthesis book, as they have been involved in the field from the early 1970s. Firman was trained in Italy by Roberto Assagioli himself. Currently, Firman and Gila direct the Psychosynthesis Institute in Palo Alto, California.

The book begins with a clear introduction of what will be covered in terms of developmental theory, personality theory, clinical theory, and relationships with Psychoanalysis. The authors then ground the book, describing the life and work of Roberto Assagioli, the Italian psychiatrist who founded psychosynthesis. Roberto, we learn, was truly a visionary in his synthesis of western esotericism, philosophy, eastern religions, many aspects of psychology, and classical literature. Assagioli is known to have employed many aspects of neotheosophy (i.e. Alice Bailey’s esoteric writings) in the formation of psychosynthesis, but merely a cursory line regarding this is presented in the book. Additionally, Robert Gerard, Ph.D., col-

* Reprinted from the June/July 2003 *AHP Perspective Magazine*, published by the Association for Humanistic Psychology, ahpweb.org.

laborated intensely with Assagioli in the writing of *Psychosynthesis: A Manual of Principles and Techniques* in the late 1950s, as well as in fostering the expansion of the concept in the United States, but Gerard's contributions are undervalued in psychosynthesis, including in this work.

The authors then present a psychosynthesis model of a person. Although it follows Assagioli's original view of the "Egg Diagram," it has been modified by removing the transpersonal self, traditionally depicted at the apex of the higher unconscious portion of the diagram. It now pervades the entire diagram, which probably represents a more useful model.

Firman and Gila take the position that we are born complete but are wounded (primal wounding) by not being fully accepted as the humans we are, an Alice Miller approach. This is certainly true, but only partially so. Firman and Gila have voiced criticism concerning the psychosynthesis community's lack of ongoing valid research and development in psychosynthesis, but they do not incorporate research either.

They apply a tried and true humanistic perspective, grounded in the 1970s and 1980s. Many of the newer concepts of psychology, which Roberto certainly would have included—e.g., Howard Gardner's research in multiple lines of intelligence, Robert Kegan's developmental theory, Wilber's novel pluralistic life domains: objective, subjective, intersubjective), cognitive behavior therapy, recent perspectives in transpersonal psychology (e.g., Jorge Ferrer, Michael Washburn, Stanislov Grof, Brian Cortright, and Jenny Wade)—have been overlooked. This is unfortunate, because psychosynthesis clearly needs more reinvigoration if it is to not only survive but also thrive.

The Stages of Psychosynthesis are then presented as follows: stage 0 represents primal wounding; stage 1 represents personality exploration; stage 2 represents the emergence of I; stage 3 represents contact with Self; and stage 4 represents a response to the Self. This portrays an addiction counseling model, in which Firman and Gila are grounded, but is

hardly a synthesis of other developmental theories.

Subpersonalities are addressed next and represent the many roles an individual is filling in his/her life. Actually, not much more about developments in subpersonality theory is present than Betsi Carter-Hoar's subpersonality presentation in the *Synthesis Journal*, Vol. 1:2, 1975, entitled "Identity and Personal Freedom."

The authors then discuss the personal self, or I, presenting various experiences of "I," a pure center of will and awareness. Little has changed from Assagioli's own words concerning the personal self. However, they do contribute a useful perspective of a unifying center, or source of meaning, incorporating the transpersonal self as being a unifying center for the personal self.

A psychosynthesis developmental theory is then presented that basically revolves around the concept that humans contain current memories—bodily, affective, and cognitive—of infancy, childhood, and adolescence that are primarily in the "here and now" psychic reality of an individual, influencing their lives now. The last chapters deal with the higher and lower unconscious in terms of negative and positive attributes, which are considered, rightly, to result from the childhood splitting and compartmentalization process represented by the "good" me and the "bad" me. The final chapter presents the self-realization integration process of a personal and transpersonal psychosynthesis. This part is so needed by those who cut themselves off from their spiritual selves and so, too, by those who are spiritual and cut off from their human aspects.

Firman and Gila should be commended for writing another psychosynthesis book and taking onto themselves much of the current responsibility for spreading psychosynthesis thought. However, Assagioli was a great thief, in his view, by incorporating in an integrated way many new aspects from the research of others into psychosynthesis. This book does not do this. However, with this said, the authors have made a splendid contribution of one model, or view, of psychosynthesis. In this

respect, they have probably contributed more than Roberto Assagioli. They are clear and genuine writers and have conveyed something of value to the field.

Daryl S. Paulson
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The Living Word of Kuan Yin, by Hope Bradford & Lena Lees. Booksurge (www.booksurge.com), 2006. Paperback, 352 pages. \$US17.99.

Kuan Yin, the Bodhisattva of Compassion, revered by East Asian Buddhists, has attracted considerable attention in the West as the result of the quest for the Divine Feminine. Many writers have compared her with the western Sophia. Indeed the two have sometimes been conflated into a single divine entity. And although Sophia is more specifically the expression of wisdom, the qualities of the second ray of Love-Wisdom provide a measure of support for seeing the two as a unity. Similarities have also been noted between Kuan Yin and Mary, the mother of Jesus.

Kuan Yin is usually depicted in a long white robe, adorned with the necklaces of a royal princess. One legend states that she was the daughter of a king who wanted her to marry a rich suitor. She managed to avoid marriage by a combination of cleverness and supernatural assistance but was put to death for her disobedience. Legends aside, Kuan Yin is usually venerated as an embodiment of divine love. She is said to come to the aid of all who are suffering, particularly women in childbirth. And a popular account is she will never rest until all sentient beings are rescued from the wheel of karma. It should be noted that feminine bodhisattvas are recognized in Mahayana Buddhism but not in most other branches.

The Living Word of Kuan Yin began when Lena Lees, a mother of three, had a powerful spiritual experience in front of a statue of Kuan Lin in the Philadelphia Museum of Art. (We are reminded of the vision of Sophia that the 19th-century Russian philosopher and mystic

Vladimir Soloviev had in the reading room of the British Museum.) Lees consulted a transpersonal hypnotist, Hope Bradford, who, in a series of sessions, induced trance states in which Lees had long channeled conversations with Kuan Yin. Subsequently both Lees and Bradford, who claims initial reluctance to take such contacts seriously, communicated with the bodhisattva through dreams and reveries. The greater part of the book consists of transcripts of these communications.

One of the trance sessions began thus:

“Yes, I’m here in the bamboo garden. Kuan Yin is very illuminated. Her garment is so bright, so filled with light. She’s holding a musical instrument. I think it is a lute. Completely focused upon tuning this instrument—trying to get the sound just right, she does not speak,” murmurs Lena.

“Sit down, Lena, and see what I’m doing,” instructs Kuan Yin. “Once this instrument is correctly tuned and kept tuned, any amount of chaos won’t matter, won’t effect [sic] it.”

“Of course,” maintains Lena, “this is Kuan Yin’s metaphor for keeping the body, the chakras, well-tuned... She’s also saying that the power of sound (and pulse) is why music is so calming and comforting.” [pp. 179-180]

Kuan Yin demonstrates surprising fluency in colloquial (and sometimes ungrammatical) English, as well as a grasp of modern political, social and technological issues. In a hypnosis session in November 2004, Lees expressed disappointment at the outcome of the American presidential election and commented that some of her friends were considering moving to New Zealand. In response, Kuan Yin cautioned: “There is no place to hide... All of those existing on the earth are in this together. People can immigrate [sic] to those places if they wish. However, it will not release anyone from the collective planetary intention and personal responsibility to others.” [pp. 199-200] In another session Kuan Yin discussed brain-wave frequencies and EEG biofeedback, ending the session with “Well, I could sit here and talk all day.” [p. 152; also pp. 281ff]

Clearly, *The Living Word of Kuan Yin* is addressed to a popular audience rather than to serious esoteric students. It provides little new in the way of esoteric teachings and little knowledge about Kuan Yin that is not already widely available. There is serious question whether the book deserves its subtitle: *The Canons and Prophecies of the Goddess of Compassion and Mercy*. And whether it will enhance devotion to the Bodhisattva of Compassion is doubtful.

Furthermore, the question of authenticity arises in connection with any channeled work. Readers have to make judgments about where the information in this book came from. There is no evidence that Bradford and Lees invented the communications described or that their motives for publishing the book were anything but praiseworthy. On the other hand anybody involved in such work needs to consider the possibility that information ostensibly received from an exalted source might instead have come from some part of their own being, from a masquerading entity, or from a thoughtform of the presumed source. The danger of receiving information from a masquerading entity is particularly great when channeling occurs in trance. Also, as devotion to Kuan Yin becomes more common in the West, the number and power of associated thoughtforms can be expected to increase. Distinguishing between contacts with thoughtforms and contacts with the real Kuan Yin will become more difficult. This is not to say that contacts with thoughtforms will not be inspiring and helpful to people on their spiritual paths, but discernment is always needed.

The Living Word of Kuan Yin is easy to read and evocative in parts. This reviewer gives it a guarded recommendation to students interested in the phenomenon of channeling. Also the book may be of interest to those whose field of study is the diversity of avenues to spiritual growth.

Editorial staff

News from the School

Full-Moon Festivals

Easter Festival 2007: Renewal and Recreation

All over the world at this time, groups large and small are gathering together to celebrate the period of the three linked festivals. Each year the spirit of these festivals needs to be reexamined so as to revitalize and renew the underlying meaning.

Beginning at the Easter full moon, and for a two-month period, a special opportunity can be seized and used—an opportunity to relate to that inner world of spiritual purpose and plan that we know exists behind the apparently overwhelming confusion of events in the outer personality world. At this time it is possible to recognize and interact more easily with great spiritual centers—we can more easily hold and maintain that interaction and stabilize it.

It could be said, in thought and imagination, that we are ascending into a high mountain region where the air is pure and the horizon wide. At Wesak we shall have reached a high altitude; now, at Easter, we are climbing up toward it.

Let us register this moment of being together and the chance we have of experiencing a special energizing by saying the following mantra:

The sons of men are one and we are one
with them.
We seek to love, not hate;
We seek to serve and not exact due service;
We seek to heal, not hurt.
Let pain bring due reward of light and love.
Let the Soul control the outer form,
And life and all events,
And bring to light the love
That underlies the happenings of the time.
Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and outer

cleavages be gone.
Let love prevail.
Let all men love.

Now let us focus our attention and concentration upon the age-old theme of Easter, a festival of the sun-god celebrated for thousands of years before the birth of Jesus the Christ—the theme of renewal and recreation.

Someone once wrote that death is “only a horizon, and a horizon is nothing save the limit of our sight;” so now, at Easter, imbued with thoughts of resurrection, encouraged and stimulated by each other’s company and aspiration, we can make a renewed attempt to move forward in spiritual realization.

Easter is celebrated as the festival of Light, the rising again of the Light of the world, and isn’t the revelation of Light a part of divine purpose for this planet? As evolution proceeds, humanity becomes an advancing point of light, and we understand this in terms of spiritual will, love, intelligence—a shining light energy that redeems and transforms matter.

If this seems abstract, let us first return to the idea of relating to the reality of spiritual purpose and plan that lies behind outer distortion and everyday ordinariness.

Teilhard de Chardin expressed this in stirring words. Speaking of the destiny of humanity he says: “Progress, if it is to continue, will not happen by itself.” What steps must we take in relation to this forward march? He says that there are two steps that can be summarized in five words: a great hope, in common.

First a *great hope* must be born spontaneously in every generous Soul in face of the anticipated work; it represents the essential impetus without which nothing will be done. A passionate love of growth and of be-ing, that is what we need; so down with the cowards, the

skeptics, the pessimists, the unhappy, the weary and the stagnant.

Second, *in common*—our hope will only be operative if it is expressed in greater cohesion and greater human solidarity. There is only one way that leads upward, the one that through greater organization leads to greater synthesis and unity.

In these words Teilhard suggests that we approach that inner world of purpose and plan with a great hope and united effort. He refers to the anticipated work and, as esotericists, we know that this is where individual responsibility arises.

If we are to rise to this great Easter opportunity, if we are to climb upward together and to receive, so as to transmit, the uniquely available energies, we must first, metaphorically speaking, stand up and throw off whatever may be keeping us imprisoned within the material world. Only then can we set forth as a *new* man or woman. This is entirely possible, for there is not one of us who cannot be transformed by the renewing of the mind that can be the instrument of the Soul and the means whereby the brain becomes illumined. The thinker creates his own world; as he thinks, so is he and so will be his quality of consciousness. If we find ourselves within those categories listed by Teilhard—the skeptics, the cowards, the weary, the stagnant, the pessimists, then we are immersed and imprisoned in a world of phenomena that we ourselves are helping to create and sustain, and—terrible thought—we are then a dead weight within the body of humanity! This can be true of individuals, families and nations. And in order to change and transform, we have to begin with ourselves.

The needed aspirational will is uniquely available *now* at Easter. There is a Being, the Spirit of Resurrection, that impulses life-giving energy. At this full moon we can invoke this spirit with such intensity that there must be an answering release of potency. The force will be greater because we stand together and invoke as one. Every single one of us, whether we are old or young, sick or healthy, can take heart and renew our courage; we can renew the

mind and take what is for each of us the next step forward. The procedure is well known but ever bears reiteration.

We have to change and transform old thought and desire patterns by ascertaining and considering new concepts, by imagining these made manifest, by visualizing the effects of these made manifest. In this way there is a current of vitalized energy equivalent to the higher objectives, and the transformation can take place. The imagination plays a large part as we seek to change outworn, outgrown attitudes and as we seek to understand what ought to be according to the intention of our Souls. Imagination will make us alert, flexible, open-minded; we begin by aspiring toward that which is beyond our ken and end by being inspired by it.

Miracles can happen and “the desert will rejoice and blossom like a rose.” [Isaiah 35:1] So often we are convinced that if only circumstances were different we could achieve, we could move forward, we could overcome all difficulties, but in truth these very circumstances constitute the material substance on which, and in which, we must work. We don’t seek to escape; we seek to transform. We first discriminate between that which should and can be changed and that which must be experienced, since “cosmic justice” brings about an interplay of relationships involving obligations, debts and claims to be fulfilled. As Souls we have the responsibility of irradiating the substance through which we are manifesting. At Easter the will and love and wisdom to accomplish this is strongly available. Together, at this festival, we can become aware of the existence of currents of thought, ideas and vitalizing power emanating from great spiritual centers; we can tap this source, and the livingness of the Christ nature—which is light—can shine in our lives. Here we come back to that idea of shining light energy that redeems and transforms matter. It is not an abstraction; it is will, love, intelligence, insight and wisdom. It is all that is needed to transform our planet.

The next stage of Teilhard’s “anticipated work” concerns the attempt to take part in the renewal and recreation of the world in which

we live – not only of the individual circumstances in which we live. This thought has been beautifully expressed by the late Arnold J. Toynbee in his monumental work *A Study of History*:

When a civilization comes to a time of trouble such as we are now in, individuals here and there turn from the outer world of social and political chaos to the inner world of the psyche. There they come upon the vision of a new way of life and, returning to the outer world, form the nucleus of a creative minority through whom that world may find renewal.

Do we not recognize here in these words a description of members of the New Group of World Servers? In common with them we turn to that inner world of the reality of purpose and plan—the world of the psyche as Toynbee says. Then we return to the outer world bearing gifts of new energies, of *light*, which we can use to find higher values, new aims and new solutions. “To throw light upon” a problem, condition or situation is the recognition of the inner and spiritual reality that produces the outer and visible form. This light energy is the livingness of the Christ nature that we are to manifest right where we are, in the scene in which we find ourselves.

We are thus facing a tremendous challenge to try to recreate and rectify all relationships between all the kingdoms of nature, and to do this we need all the warmth of the heart and the light of the Soul. Thus we can be creative agents through whom the world may find renewal, adding our quota of loving understanding and intelligent thought so that the mind of *humanity* may be renewed.

Wesak Festival 2007: The Sevenfold Purpose of Sanat Kumara

A warm welcome to everyone as we celebrate the Wesak Festival at the full moon of Taurus. We are sharing in a truly planetary event: not only are we joining forces with peo-

ple all over the world—individuals and groups everywhere—we are linking up vertically with the Spiritual Hierarchy, seeking to bring about a major alignment with Shamballa, the highest planetary Center “where the Will of God is known.”

Can we rise to the task? Can we so exemplify and portray the power of spirit that together we can transform society? Only by awakening the livingness of the Christ nature, the Soul; and we can only hope to do this when something of that radiance exists within ourselves—and exist it does. There is not one of us who cannot come to this realization anew this Easter, here and now. We do not need to have great visions or to have heard voices giving great directives—all we need is the heartfelt conviction of the reality of the living, risen Christ and His transforming power, the light of the Soul. Through this power we can find solutions to the terrible problems of present-day humanity.

Quoting from *Esoteric Healing*: “When the Christ consciousness is radiantly present, then the life aspect, the will-to-good, can flow in, fresh and impelling. It can flow through humanity to the subhuman kingdoms. This is the outstanding testimony of man’s divine origin, and it is the saving hope of the world.”¹

As we enter into meditation, we might take as our seed thought: May the rhythm of the transforming power vibrate within our lives, awakening, transmuting, and bringing about that which ought to be.

Jillian Somerwill

Originally given at the Meditation
Group Meeting in New York
April 15, 1984

¹ Alice A. Bailey. *Esoteric Healing*. Lucis, 1953, p. 586.

ple all over the world—individuals and groups everywhere—we are linking up vertically with the Spiritual Hierarchy, seeking to bring about a major alignment with Shamballa, the highest planetary Center “where the Will of God is known.”

Yet little is actually known about Shamballa other than its being the source of the Will ex-

pression for this planet. This is to be expected, since humanity has been evolving through the stages of mind development and the expansion of consciousness to include the expression of our essential Love nature. The next step will be the development of our ability to evoke and make use of the spiritual Will. Disciples are already working on that, but the time has not yet arrived for the mass of humanity to undertake that line of development. Why? Because at this stage humanity has too little Love to be able to handle Will energy safely.

But the spiritual students who serve as the vanguard of future humanity need to know this field—the field of Will and the First Aspect—as well as possible. To them falls the task of the intermediary: to learn through study and experimentation, then to teach and demonstrate by the way they live their lives. Most of all they serve by evoking the Will-to-Good and thereby cultivating the energy of goodwill among men and women.

Getting to know and eventually use the Will is challenging, since the teaching on that subject is relatively new and practical experience hasn't yet amplified the concepts in our understanding. For that reason I am turning to a description of Sanat Kumara's work, to be found in the book *The Rays and the Initiations*. In this passage Master Djwhal Khul provides a means for students to identify with Sanat Kumara, who has been described as the coherent force within the planet, holding through His radiatory influence all forms and all substances within the planetary form so that they constitute one coherent, energized and functioning whole. He is to the Planetary Logos what the human Soul-infused personality is to the Soul. This then is a basis for identification, as Sanat Kumara, like us, is an evolving being, laboring on the Path and serving in His particular environment.

The energy that cyclically emanates from Shamballa has been directed to humanity in two great streams. One stream pours into the Hierarchy and is distributed via the seven major Ashrams. It is called the energy of *Purpose*. The other stream reaches humanity directly, through the New Group of World Servers. This energy we call *Will*. Formerly both

streams of energy were channeled through the Hierarchy, but recently there has been much evolutionary accomplishment for both humanity and the Hierarchy, and accordingly both have undergone changes in “energy readiness.” As humanity can now occasionally receive Will energy directly, students and disciples are offered much teaching on the subject of the Will. But the energy of Purpose is largely unknown to people in general, so it is worth focusing on that particular energy here – hence the title of this talk. Also, since the energy of Purpose underlies the Plan (as it takes shape within the Hierarchy), we might become able to forge a stronger alignment with the Plan, which is of course the topic of this year's Subjective Group Conference. In fact, according to #6 below, a purpose of Sanat Kumara is that we should participate in this conference on the Plan!

Djwhal Khul gives us a series of seven hints as to the nature of Divine Purpose – or at least a portion of it. These hints are described as seven types of Purpose that “embody the seven energies that will reorganize and redefine the Hierarchical undertakings, and thus inaugurate the New Age.”¹ I find these glimpses of Purpose surprisingly accessible, and I would like to explore them with you.

1. *The unknown, unseen and unheard purpose of Sanat Kumara.* As the Planetary Logos, Sanat Kumara is God to the residents of Earth, and His Purpose is described as the “secret of life itself.” One of the things that makes esotericism an exciting field is that all esoteric schools—if true to their inaugurating impulse—will eventually reveal that which veils the central mystery. I believe that some have intuitively known this all along and have entered this work under a group impulse related to this revelation.

Rule Thirteen for Group Initiation begins *Let the group get ready to reveal the hidden mystery*. Here the point is not “mystery,” as it is still truly hidden. The operative words are “group” and “ready.” Readiness can only truly be accomplished in group formation, and what is readiness anyway? For our purposes we might think of readiness as having worked through the stages of discipleship—as a

group—until we begin to make contact with the Spiritual Triad, also as a group. This is simply the process of patiently pursuing the work until the light dawns. Djwhal Khul says, “once you have taken the needed steps and complied with the requirements, the mystery disappears.”

2. *The purpose underlying revelation.* We work with the teachings of the Tibetan because their revelatory quality is magnetic to us and opens up our understanding. We know and see how revelation flows through all the great world scriptures to those who are attuned to their significance. We also encounter smaller episodes of revelation in literature, music, art, and the sciences, in which a keynote—something transcendental—reveals or expresses a part of the great Mystery and inspires a deep response in us.

But here we are asked to consider revelation as an effect of the inner purpose of Sanat Kumara. We are told that behind all the successive revelations of Divinity through history *one significant Purpose* will be found, and all revelations will then be seen as aspects of the Great Revelation.

All revelatory experiences that we can have are likely to be fragmentary. But as we learn to *synthesize*, through our discipleship work, we can have a role in the ultimate synthesis of the Great Revelation. Always thinking in terms of synthesis leads us towards Purpose, doesn't it?

4. *The (as yet) unrecognized Purpose that evoked the creative activity of our Planetary Logos.* If the preceding hint dealt with Sanat Kumara's method in His “work” on behalf of the kingdoms of Earth, this one deals with His own Purpose for undertaking the “incarnation” that created the planet and its evolving life. The purpose is unrecognized because—in plain words—it is none of our business!

The point is that we could not begin to comprehend the purpose of a being Who is in training for a cosmic initiation, as Sanat Kumara is. It is interesting, however, that our entire manifestation—what we call the third Aspect of the Divine Trinity—is the result of that Purpose and of His discipleship effort.

This Purpose evidently means something to the Members of the Hierarchy, although it means little to us. Djwhal Khul does hint, however, that those in preparation for the microcosmic equivalent of Sanat Kumara's upcoming cosmic initiation might be able to comprehend something of this Purpose. What initiation it is may not yet be revealed. However, I suspect He does reveal which initiation it is, verbally camouflaged in the paragraph that bridges pages 242-243 of *The Rays and the Initiations*. I encourage anyone interested to look at the paragraph and submit it to his or her own intuitive judgment.

3. *The mysterious purpose that has necessitated the calling into activity the Principle of Pain.* I find it surprising that pain and suffering are on a par with the other purposes of Sanat Kumara, and that they are particularly concerned with the human kingdom. They were not part of humanity's experience in the last solar system, nor will they be in the next.

Pain, we are told, is related to the power to think and consciously relate cause and effect. That is easy enough to grasp; the animal kingdom also suffers, but with a more primitive sense of cause and effect. But this was a surprise: Pain is related to an aspect of the creative intelligence; it holds the secret of beauty in manifestation.

Djwhal Khul draws an interesting parallel between this fourth Purpose of Sanat Kumara, involving pain, the fourth (human) kingdom in nature, and the Fourth Ray of Harmony through Conflict. He adds, “it is the balanced relation of these three, consummated at the fourth initiation, which produces the full beauty of the creative fixed design of the individual Soul.”

Perhaps the correspondence between pain and the artistic impulse can explain why the path of least resistance in much of today's art is to portray suffering. Maybe it is the conflict that precedes harmony. But *great* art always reflects something of the “creative fixed design of the Soul.” The Fourth Ray is not in manifestation now, but it is due to transition into manifestation beginning about 2025. That should bring about the production of art of a very high

order and lead to a spiral of artistic expression more exalted than any that has appeared in recent times.

5. *The Purpose behind “the garment of God,”* as it is created and brought into being by humanity. This differs from artistic work in that this “garment” is comprised of *ideas* brought into being by humanity, acting as the medium for the superhuman kingdoms, then influencing and swinging into creative cooperation the subhuman kingdoms.

This sounds quite abstract, and it is! In fact the last three purposes are all difficult to explain clearly. Why try, you might ask. The Tibetan explains: “The only service that these hints can render (as to the sevenfold divine Purpose and consideration of them) is to develop in you, the disciple, the power to think abstractly—a much needed capacity.” We invoke this capacity daily with the words, *From the point of Light within the Mind of God, Let light stream forth into the minds of men.* Notice that the plural of humanity is indicated. This does not mean that all humans can receive the light of revelation; we are not all receiving stations. We also serve by spreading the Word. In order for that to happen, clear, sequential communication of the thought processes is needed so that readers or listeners can understand. It is one thing to have powerful, life-changing insights; but the energy must be circulated, meaning that the service of communication must be performed.

This abstract thinking and clear communication are at the heart of the “mediumship of ideas” that characterizes this fifth Purpose. And this mediumship is not a one-way street, we are told. As we gain a fuller understanding of the divine design, the Masters must change their techniques of work in order to meet the demand adequately.

So, would the purpose behind the “garment of God” have to do with the response of the superhuman kingdoms to humanity’s achievement?

6. *The Purpose behind the relation of the words Desire, Will, Plan and Purpose.* This refers to the innate capacity of the human being to recognize the impulses of desire and learn to transmute them into aspiration, then to

Will, leading to an appreciation of the Plan and, through cooperation with the latter, a dawning understanding of the Purpose of Sanat Kumara.

These four words—Desire, Will, Plan and Purpose—are “man-made” attempts to label a process that characterizes life in all kingdoms. The radiation of minerals, the heliotropic impulse in plants, and devotion to humans in the animal kingdom are all expressions of this—essentially the bridging between kingdoms. And through this process as practiced by humanity, members of the fourth kingdom in nature climb by their own effort into the fifth kingdom. The role that the Subjective Group Conference on the Plan plays in this sixth Purpose of Sanat Kumara becomes clear, doesn’t it?

7. *Human perception of beauty as an indicator of Sanat Kumara’s daily living.* This purpose again has to do with revelation. In beautiful prose Djwhal Khul suggests that “the ceremonial ritual of the daily life of Sanat Kumara, implemented by music and sound and carried on the waves of color that break upon the shores of the three worlds of human evolution, reveal—in the clearest notes and tones and shades—the deepest secret behind His purpose.” He asserts that this is not symbolic writing, but an exact statement of fact!

These seven hints comprise a starting point, and we are told this about them: Each one supplements and completes the other six, so that only by attempting to grasp the whole inner synthesis can we arrive at any sense of the Purpose of our God.

Looking back over the seven, I find that they fall into a familiar pattern suggestive of the seven rays:

Ray One of Will or Power—the Unknown Purpose

Ray Two of Love-Wisdom—successive revelations becoming the Great Revelation

Ray Three of Active Intelligence—creative manifestation of the Logos

Ray Four of Harmony through Conflict—the Principle of Pain; artistic expression

Ray Five of Science—“The Garment of God;” the transmission of ideas

Ray Six of Devotion—the relation of Desire, Will Plan, Purpose

Ray Seven of Ritual Ceremony—Sanat Kumara's daily life impacting human life

By holding this greater Reality in mind as we participate in the Wesak Festival, we enhance our capacity to link humanity with Shamballa

via the Hierarchy, thus furthering the purpose behind this great Festival.

John Cobb, Ph.D.

Goodwill Festival 2007: Goodwill as an Agent of Change

The Festival of Goodwill offers us a time each year to focus on what we can do at a practical level to bring about right human relations. Known also as World Invocation Day, it is the culmination of the cycle of the three great spring festivals with all of the associated inpouring energies. On this day, people from many spiritual traditions join together to invoke the energies of light and love from the Hierarchy and Shamballa (however they are named), often using the Great Invocation to do so. At no other time of the year do we have such direct access to the energy of the Will-to-Good (of which goodwill is a reflection). As we participate in this Subjective Group Conference, we are already focused on this great invocative process. So do we have any responsibility other than invocation? What does it mean that “the will to good is the basic quality of divine purpose, involving planned activity and a definite goal to be achieved?”¹

How Do Right Human Relations Develop?

Developing right human relations involves a change in how we feel, think, and act, which in turn means that we need to do more than meditate and say the Great Invocation. The Tibetan has pointed out to us that “most [of our] goodwill, desire, prayer and invocation becomes ‘frozen’ [on the mental plane]” and that instead it needs to become “active in expression and *in tangible deed* upon the physical plane.”² It is easy to inadvertently slip into viewing our role as simply to serve as a kind of “scheduling

prompt” for the Hierarchy—“remember to stop that war, console that widow, heal that child...” Language about the “coming of the Christ” or the “externalization of the Hierarchy” can make it seem like all we have to do is to figuratively keep dialing the “celestial 911”—especially at festival time when the “lines” are fully open—until the “real help” arrives.

But change on this planet is not the Hierarchy's job—it is ours. We, Humanity, are the “world savior.”³ Yes, energy flows through the Hierarchy from Shamballa and sources external to our universe—magnificent streams of energy, much more than we need to address our world's problems. The universe is an abundant system. However, that energy can also overwhelm us if not properly stepped down and focused—which is precisely our job as members of the New Group of World Servers. It is we who have the responsibility to channel and direct that energy so that it makes a positive difference here on Earth. We are not simply passive conduits for impression. If we want to bring about right human relations, we must also take active initiative. It is our job to focus on active service, not remain preoccupied with the inner Hierarchy. We need to receive and relay the available energy with vision and courage, not delay or block the divine flow through inaction.

How we approach the stepping down and focusing of energy is critical. The Piscean model has been one of paternalism—doing to, or doing for, others. In this model, we would see a problem (e.g., hunger in Ethiopia) and then rush to fix it (e.g., ship food to Ethiopia) without examining and addressing the reasons for the problem (e.g., drought from overgrazing). Or we would mandate a ceasefire through the

¹ Alice A. Bailey. *The Rays and the Initiations*. Lucis, 1960, p. 241.

United Nations for a conflict that has deep and complex roots without ensuring a follow-up reconciliation process to engender lasting change. Does this type of paternalistic approach really change anything in the long run? Does it do anything to help ensure that such problems will not reoccur?

Goodwill, as the fixed intention to bring about right human relations, is the catalyst for lasting change if we understand it has the potential for a fundamental shift in how we relate to each other. Goodwill is the will-to-good in daily service. Goodwill, when expressed as a way of life, promotes human welfare and results in kindness in action, goodness of heart, and consideration for others.

Our task in the years ahead is to help each other freely make the choices that express our sense of collaboration with others. In doing so, we need to shift from reacting out of fear and defensiveness to proactively choosing a “growth of the spirit of understanding and cooperation.”⁴ Einstein once said, “We can’t solve problems by using the same kind of thinking that we used when we created them.” Goodwill is an excellent example of the different kind of thinking needed.

Change Step #1: A Desire for Right Human Relations

The Tibetan warns us of the dangers that occur if “disciples and world aspirants are ... evading issues or are thinking separatively or nationally or fanatically.” It is not possible for us to bring about change if we “fail to love all persons without exception in our longing to see our own loyalties emerge triumphant”; or we “work doubtfully, hoping for the best but believing in the worst;” or we “feel inwardly quite hopeless and uninspired”; or we “realize that a united front and a spirit of joyous certainty are psychological assets or well-nigh invincible potency, but ... feel unable to arouse within ourselves the slightest enthusiasm.”⁵ Any change process begins with intention. We need to examine our own attitudes and beliefs: Do we believe that right human relations are possible? Are we willing to give people credit both for sincerity and for having

something to learn, and to help them learn through love and trust?⁶

What is the role of goodwill in creating a desire for change? Goodwill is a basic human attribute⁷ that is contagious once it manifests. Change occurs because the desire for change is stronger than the inertia of the status quo. Goodwill is the dynamic that brings with it a longing for harmony and cooperation, a wish to free ourselves from a spirit of hatred and revenge. People become tired of hatred and fighting—there is a kind of fatigue factor—and so they welcome goodwill as an alternative.

We can help evoke goodwill by our invocation of the will-to-good from the Hierarchy, which in turn evokes goodwill from humanity. It needs to be reinforced through positive initiatives. For example, there is an increasing shift from the negative anti-war focus of earlier eras to the more constructive focus of peace building through initiatives like Peacebuilders International

(www.peacebuildersinternational.com) or the Peace is the Way Global Community (www.peaceisthewayglobalcommunity.org) with its emphasis on becoming a critical mass of peace consciousness that can offer creative solutions to resolve conflicts and to address social injustice, ecological imbalance, and economic disparities.

A particularly moving example of goodwill in action was the unique rescue of over 100 horses stranded on a small hillock in the middle of flooded meadows in the Netherlands last November. The horses were finally able to overcome their fear of the deep swirling water and swim to dry land because four women rode out through the water so that their four horses could provide companionship and lead the rest of the horses to safety.⁸

Change Step #2: An Awareness of Options

Change is not possible until we become aware of our current status and our alternatives. “The first step is the wholesome recognition that cleavages exist.... Each person, community and nation should begin with a diagnosis of their own attitude towards goodwill, and then set an example by eliminating cleavages.”⁹

We need to remember that only when the lines of cleavage are very apparent so that the issues are clear are we able to heal and build bridges.¹⁰ To help bring about this clarity, there is a group charged with “the task of defining the old truths so that the mind of the race will be clarified, that non-essentials and essentials will be recognized for what they are, and fundamental ideas so contrasted with the formulation of dogmas that that which is basic will be seen and the secondary and unimportant beliefs therefore rejected, for only the basic and causative will be of value in the coming age.”¹¹ In dealing with this group (who seem so misguided), we will need to strengthen our ability to forgive so that we express not magnanimity, but rather a recognition of common humanity.¹²

Another key element is understanding how to weigh and choose among alternatives, using the free will with which we have been gifted. We need to be able to act “as if” in order to try out different options and see if they will work for us. Our role is to raise questions rather than to dictate answers, to draw attention to problems and, in doing so, help create thought-forms of solutions.¹³ An excellent example of this approach of raising questions is the use of Appreciative Inquiry by the United Religions Initiative¹⁴ in order to “promote enduring, daily interfaith cooperation, to end religiously motivated violence and to create cultures of peace, justice and healing for the Earth and all living beings.”

Goodwill serves to empower others as it encourages us to emphasize points of common endeavor. One of the approaches that we can use to help bridge differences is to describe different nations or religions as experiments in learning how best to use energy and what is undesirable.

Change Step #3: Skillful Practice

The third and vital step in the changes necessary to bring about right human relations is that of putting goodwill into daily practice. We need an approach of experimentation—a willingness to try new options and learn from mistakes. This requires a willingness to focus on process—on how we are continually moving

forward—rather than becoming fixated on achieving a static state of perfection. After all, we already *are* perfect as a part of the One Life. Our purpose here on Earth is to learn from the process of individuation within the Whole and be able to share what we have gained from that experience. As the quote from Celebrating Excellence says, “You cannot discover new oceans unless you have the courage to lose sight of the shore.” In that sense, we are the transcending will, “the Will that sees the entire process from the point of initiation, but which limits Itself to gradual expression on account of the limitations of those aspects of Itself whose consciousness is not that of the Whole.”¹⁵

As we look around us, we see many examples of the principles of sharing and cooperation and responsibility at work. The recent creation of the Ai-Ais Richtersveld Transfrontier Park, merging national parklands across the border between South Africa and Namibia, is providing an opportunity for local persons in both countries to become involved jointly in parkland management. On the Antarctic continent, scientists from over 50 countries (some whose governments are at war with each other in other parts of the world) share their research data freely, uploading it daily to a world database. Probably the most dramatic initiatives have been the Truth and Reconciliation Commissions, a process that began in South Africa but has spread to a range of other countries (e.g., Argentina, Chile, East Timor, El Salvador, Fiji, Ghana, Guatemala, Liberia, Morocco, Panama, Peru, Republic of Korea, Sierra Leone, and parts of the U.S.).

“The ‘door where evil dwells’ is kept open by humanity through its selfish desire, its hatreds and its separateness, by its greed and its racial and national barriers, its low personal ambitions and its love of power and cruelty.” As our expression of goodwill grows, this door closes through the “sheer weight of public opinion.”¹⁶ We know when we are expressing goodwill because we experience joy.

We can launch our own one-person experiments in expressing goodwill. For example, for one month try finding one example each day of someone who has been helpful to you

and tell them, “you have made my day.” This parallels the recognition by *TIME Magazine* of all of us as the 2006 Person of the Year, rather than focusing just on famous individuals. The point is to leverage goodwill in as many ways as possible in daily life.

The Dual Life of the Disciple

As always we are called to a dual life once we are able to function as integrated personalities—our actions in the outer world need to be complemented by our actions on the subjective side. In our outer daily lives, we have the opportunity to model positive harmlessness and stimulate cooperation through the sharing of information and the posing of questions to stimulate informed choice,¹⁷ to refuse to think unkindly of others and to maintain silence about our esoteric work.¹⁸ One of the critical factors in stimulating goodwill and right human relations is being non-partisan and operating without separatist ideas or attitudes.¹⁹ This means, practically speaking, no political activity because it is divisive.²⁰ We also hold responsibility for clarifying and elucidating basis principles of right living to others.²¹

What about on the inner side? Here our responsibility can best be described in terms of how we work with the energies of which we are custodians. We need to be able to receive the inflow of energies and then be agents or distributors of that energy (enlightenment). We need to listen to the hopes and longings of humanity so that we can help readjust strategy embedded in the Plan in order to enable optimal timing of right action. Most importantly, we need to understand that the emanating point of right human relations is the group, not the self.²²

So, as we join together in meditation on how best to cooperate with the Hierarchy in the working out of the Plan, let us keep in mind the words of Edmond Burke: “All that is necessary for the forces of evil to win is for good men to do nothing.” Let us pledge instead to “let there be goodwill on Earth and let it begin with me.”²³

Dorothy Riddle

- ¹ Alice A. Bailey. *The Rays and the Initiations*. Lucis, 1960, p. 47.
- ² Alice A. Bailey. *The Externalization of the Hierarchy*. Lucis, 1957, p. 280.
- ³ *Ibid.*, p. 539.
- ⁴ *Ibid.*, p. 366.
- ⁵ *Ibid.*, p. 244.
- ⁶ Alice A. Bailey. *Discipleship in the New Age*, II. Lucis, 1955, p. 595.
- ⁷ Bailey, *The Rays and the Initiations*, p. 46.
- ⁸ www.urth.tv/content/view/4137/
- ⁹ Bailey, *The Rays and the Initiations*, p. 751.
- ¹⁰ Alice A. Bailey. *Esoteric Psychology*, II. Lucis, 1942, p. 744.
- ¹¹ Alice A. Bailey. *A Treatise on White Magic*. Lucis, 1934, p. 328.
- ¹² Bailey, *The Externalization of the Hierarchy*, p. 207.
- ¹³ Bailey. *Discipleship in the New Age*, II, p. 677.
- ¹⁴ www.uri.org.
- ¹⁵ Alice A. Bailey. *Esoteric Astrology*. Lucis, 1951, pp. 616-617.
- ¹⁶ Bailey. *Discipleship in the New Age*, II, pp. 173-174.
- ¹⁷ Bailey, *Esoteric Psychology*, II, p. 681.
- ¹⁸ Alice A. Bailey. *Discipleship in the New Age*, I. Lucis, 1944, p. 65.
- ¹⁹ Bailey, *Esoteric Psychology*, II, p. 674.
- ²⁰ *Ibid.*, p. 674.
- ²¹ *Ibid.*, pp. 672-673.
- ²² Bailey, *Esoteric Psychology*, II, p. 377.
- ²³ Alice A. Bailey. *The Reappearance of the Christ*. Lucis Publishing Company, 1948, p. 171.

